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THE

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OF

SOPHOKLES,

WITH

CRITICAL AND EXPLANATORY

NOTES.

By Joseph Bowie Montague Gray.

CAMBRIDGE:
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TO THE

HON. EDWARD EVERETT, LL. D.

LATE PRESIDENT OF HARVARD UNIVERSITY,

THIS VOLUME

IS RESPECTFULLY INSCRIBED,

WITH

SINCERE ADMIRATION

FOR

HIS LOFTY ELOQUENCE

AND

REFINED SCHOLARSHIP.

INTRODUCTORY NOTICE.

THE Editor of this volume has but little to urge in defence of his presumption in presenting the students of Sophokles with the present work. With the deepest sense of his own want of proper qualification accompanying him at every step in the progress of his work, he has, nevertheless, striven to persuade himself that he should render a service, not altogether unprofitable or unacceptable, in clothing in an intelligible English form the more important results of the labors of abler and more gifted minds. If this hope is not realized, no one will be more ready to confess the entire failure of his ill-judged effort than himself.

Little need be said as to the objects contemplated in the present undertaking. The Editor's chief desire may be stated in brief to be that the divine tragedy he has presumed to edit should be its own interpreter. In subordination to this end he has employed some diligence and care in the endeavor to collect the best assistance from ancient and modern sources that was within his reach. The text and Scholia are principally from the first Laurentian manuscript and the *Membranæ* of Brunck, but the various readings exhibited by other manuscripts are also mentioned and frequently discussed. Constant reference has been made to the works of the old Grammarians and Lexicographers. The chief merit of the book will be found to consist in the collation of the notes of MUSGRAVE, BRUNCK, JOHNSON, ERFURDT, JAEGER, PORSON, ELMSLEY, SCHAEFER, HERMANN, LOBECK, NEUE, and WUNDER, and it is trusted that nothing of real importance in the commentaries of these distinguished scholars has been omitted. Upon this point it will be sufficient to observe, that the Editor claims nothing for himself beyond whatever merit may be attached to the effort he has made to throw open the labors of the great names already mentioned, and to render them accessible to the tyro by arranging and combining them within the limits of a single book. Considerable pains has been taken to render "suum cuique," and if this has not been done in every instance it is owing either to oversight, or to the fact that the

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605	640	626	628	622	1004	1060	1039	1036	1033
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654	690	675	678	671	1054	1110	1089	1086	1083
662	700	685	687	680	1064	1120	1099	1096	1093
670	710	696	696	691	1074	1130	1109	1106	1103
678	720	706	706	701	1084	1140	1119	1116	1113
688	730	717	716	711	1094	1150	1129	1126	1123
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728	770	757	756	751	1132	1190	1168	1166	1163
738	780	767	766	761	1140	1200	1179	1176	1173
748	790	777	776	771	1149	1210	1189	1185	1182
758	800	787	786	781	1158	1220	1199	1194	1192
768	810	797	796	791	1168	1230	1209	1204	1202
778	820	807	806	801	1178	1240	1219	1214	1212
788	830	817	816	811	1188	1250	1229	1224	1222
798	840	827	826	820	1198	1260	1239	1234	1232
808	850	837	836	831	1208	1270	1249	1244	1242
818	860	847	846	841	1218	1280	1259	1254	1252
828	870	857	856	851	1228	1290	1269	1264	1262
837	880	866	866	861	1238	1300	1279	1274	1272
845	890	874	873	868	1248	1310	1289	1284	1282
855	900	884	883	878	1258	1320	1299	1294	1292
863	910	893	892	887	1268	1330	1309	1304	1302
871	920	903	901	897	1278	1340	1319	1314	1312
879	930	911	909	905	1288	1350	1329	1324	1322
888	940	920	918	914	1298	1360	1339	1334	1332
898	950	930	928	924	1308	1370	1349	1344	1342
904	960	939	936	932	1318	1380	1359	1354	1352
914	970	949	946	943	1328	1390	1369	1364	1362
924	980	959	956	953	1338	1400	1379	1374	1372
934	990	969	966	963	1348	1410	1389	1384	1382
944	1000	979	976	973	1358	1420	1399	1394	1392

ΣΟΦΟΚΛΕΟΥΣ

ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.
ΟΔΥΣΣΕΥΣ.
ΑΙΑΣ.
ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.
ΗΜΙΧΟΡΙΟΝ.
ΤΕΚΜΗΣΣΑ.
ΑΓΓΕΛΟΣ.
ΤΕΥΚΡΟΣ.
ΜΕΝΕΛΑΟΣ.
ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.
ΠΑΙΔΑΓΩΓΟΣ.
ΣΤΡΑΤΟΚΗΡΥΞ.

ΥΠΟΘΕΣΙΣ.

Τὸ δρᾶμα τῆς Τρωϊκῆς ἐστι πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ ΜΕΜΝΩΝ.[1] Πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδήν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. Ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται[2] καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι.[3] Καὶ τὰ μὲν ἀνεῖλε τῶν τετραπόδων, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστι καὶ κριός τις ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίαρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. Ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγεγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνῃρημένων. Καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν[4] τὸν Ὀδυσσέα. Παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικὰ, ἀγνοῶν δὲ τὸν δράσαντα. Ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακὶς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστὶν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. Ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορός. Ὅθεν δὴ ὁ Αἴας προελθὼν ἔμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. Καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἕξεισι καθαρσίων ἕνεκα καὶ ἑαυτὸν διαχρῆται. Εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον,[5]

[1] In Codice Regio E. non ΜΕΜΝΩΝ scriptum, sed ΑΓΑΜΕΜΝΩΝ, librarii prolubio aut errore. Memnonis nusquam alibi, quod equidem sciam, occurrit mentio. BRUNCK.

[2] παρακεκίνηται quid sit, docent sequentia quæ idem valent, διέφθαρται τὴν γνώμην. SCHÆF. Cf. Suid., T. III. p. 32, ubi eadem junguntur, Excerpta ex Diod. Sic., T. II. p. 565, 20, et Lucianum, T. III. p. 131. Similiter Latini dicunt *permoveri mente* de insano.

[3] διαχρήσασθαι. Codd. quidam διαχειρίζεσθαι. BRUNCK. Item Ien., Dresd. a. et sic infra Dresd. a. διαχειρίζεται pro διαχρῆται. WUNDER.

[4] ἐπὶ τῷ μαστιγοῦν. Sic Codd. plerique et melioris notæ. Aldus ἐπὶ τὸ — BRUNCK.

[5] Μενέλαον οὐκ ἰῶντα. Wunderus Μενελάου καὶ κρὸς Ἀγαμέμνονα, οὐκ

οὐκ ἐῶντα θάττειν τὸ σῶμα. Τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. Παρίστησι δὲ ὁ λόγος τῆς τραγῳδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἥκοιεν[6] ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὅπλων, καὶ ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. Αἱ δὲ τοιαῦται νῖκαι[7] οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. Ὅρα γὰρ καὶ παρ' Ὁμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδ. λ. 542.)

Οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
Νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

Εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

Ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ.

Οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἧτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. Δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηνᾶν. Ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. Θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης[8] τοῦ Ὀδυσσέως, διό φησι· (ν. 36.)

Καὶ πάλαι φύλαξ ἔβην
Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγίᾳ.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. Οἱ μὲν γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἱμορροῶν· οἱ δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. Οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστι καὶ Σοφοκλῆς. Περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.[9]

ἰῶντας rescripsit ex Dresd. a. Et ita jam Turn., Steph., et Cantterus. Nec male, opinor.

[6] ἥκοιεν. Recte monet Hermannus displicere optativum. Jenensis exhibet ἐμπίπτουσι οἱ ἄνθρωποι. Dresd. a. Turn., Steph., Cant.: ὅτι ἐξ ὀργῆς καὶ λύσσης ἄκρας οἱ ἄνθρωποι εἰς μανίαν περιτρέπονται, ὁ δὴ καὶ Αἴας πέπονθε, τῶν Ἀχιλλείων ὅπλων ἀποτυχών. Neque aliter Mosq. a. nisi quod ὁ δὴ καὶ ὁ Αἴας πεπονθὼς, τῶν Ἀχιλλείων ὅπλων ἀποτυχὼν ἑαυτὸν ἀνεῖλεν præbet.

[7] φιλονεικίαι ex Mosq. a. Hermannus dedit pro νῖκαι, quem secuti sunt Wund. et Dindorfius.

[8] προκηδομένης. Vulgo προσκηδομένης. Eadem commutatio *Trachin.* v. 968. Posterius verbum, opinor, ejiciendum e lexicis. Schæf. Hanc correctionem omnes recentiores post Hermannum receperunt.

[9] ὅπερ ἐκάλυψεν .... ἔμεινε. Dresd. a. Turn., Steph., Cant.: ὅπερ ἐκάλυπτεν ἡ τοῦ Ἡρακλέους λεοντῆ, ἄτρωτον ἦν. τὸ δὲ μὴ καλυφθὲν, ὅπερ ἦν ἡ πλευρὰ, τρωτὸν ἦν. τὸ κεφάλαιον δὲ τοῦ δράματος Αἴαντος μανία καὶ τελευτή. Cum his conspirat Mosq. a. sed pro τρωτὸν ἦν et verbis sequentibus exhibet τρωτὸν ἔμεινεν. ἡ δὲ ἐπιγραφὴ Αἴας μαστιγοφόρος.

ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΑΘΗΝΑ.

Ἀεὶ μέν, ὦ παῖ Λαρτίου, δέδορκά σε
Πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον·
Καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
Πάλαι κυνηγετοῦντα καὶ μετρούμενον 5
Ἴχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
Εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. Εὖ δέ σ' ἐκφέρει
Κυνὸς Λακαίνης ὥς τις εὔρινος βάσις.
Ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
Στάζων ἱδρῶτι καὶ χέρας ξιφοκτόνους. 10
Καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
Ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν
Σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ.

Ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
Ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως, 15
Φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
Χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
Καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ

Βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
Κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
Νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
Ἔχει περάνας, εἴπερ εἴργασται τάδε·
Ἴσμεν γὰρ οὐδὲν τρανές. Ἀλλ' ἁλώμεθα·
Κἀγὼ 'θελοντὴς τῷδ' ὑπεζύγην πόνῳ.
Ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν 25
Λείας ἁπάσας καὶ κατηναρισμένας
Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
Καί μοί τις ὀπτὴρ αὐτὸν εἰσιδὼν μόνον
Πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
Φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
Κατ' ἴχνος ᾄσσω, καὶ τὰ μὲν σημαίνομαι,
Τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου.
Καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
Τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερί. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγίᾳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τἄργα ταῦτά σοι.

ΟΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ὧδ' ἦξεν χέρα; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ.

Τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ.

Κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη κἀπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; 50

ΑΘΗΝΑ.

Ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
Καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε
Λείας, ἄδαστα βουκόλων φρουρήματα·
Ἔνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον 55
Κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔσθ' ὅτε
Δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
Ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
Ὤτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60
Κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
Ποίμνας τε πάσας ἐς δόμους κομίζεται,

Ὡς ἄνδρας, οὐχ ὡς εὔκερων ἄγραν ἔχων.
Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65
Δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῇς.
Θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
Τὸν ἄνδρ'· ἐγὼ γὰρ ὀμμάτων ἀποστρόφους
Αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70
Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
Δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

Τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς; 75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τἀνδρὶ καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘΗΝΑ.

Μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνῳ.

ΑΘΗΝΑ.

Ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷ;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. 85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστὼς καὶ μέν' ὡς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν.

ΑΘΗΝΑ.

Ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.
Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; 90

ΑΙΑΣ.

Ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,
Ὡς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἀλλ' ἐκεῖνό μοι φράσον,
Ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ; 95

ΑΙΑΣ.

Κόμπος πάρεστι κοὐκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἦ καὶ πρὸς Ἀτρείδαισιν ἤχμασας χέρα;

ΑΙΑΣ.

Ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τἄμ' ἀφαιρείσθων ὅπλα. 100

ΑΘΗΝΑ.

Εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
Ποῦ σοι τύχης ἕστηκεν ; ἢ πέφευγέ σε ;

ΑΙΑΣ.

Ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἔγωγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

Ἥδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105
Θακεῖ · θανεῖν γὰρ αὐτὸν οὔ τί πω θελω.

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσῃς ἢ τί κερδάνῃς πλέον ;

ΑΙΑΣ.

Πρὶν ἂν δεθεὶς πρὸς κίον' ἑρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΑΙΑΣ.

Μάστιγι πρῶτον νῶτα φοινιχθεὶς θάνῃ. 110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

Χαίρειν, Ἀθάνα, τἄλλ' ἐγώ σ' ἐφίεμαι ·
Κεῖνος δὲ τίσει τήνδε κοὐκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,
Χρῶ χειρί, φείδου μηδὲν ὧνπερ ἐννοεῖς. 115

ΑΙΑΣ.

Χωρῶ πρὸς ἔργον · τοῦτό σοι δ' ἐφίεμαι,
Τοιάνδ' ἀεί μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση ;

Τούτου τίς ἄν σοι τἀνδρὸς ἢ προνούστερος,
Ἢ δρᾶν ἀμείνων εὑρέθη τὰ καίρια ; 120

ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ,
Ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ,
Οὐδὲν τὸ τούτου μᾶλλον ἢ τοὐμὸν σκοπῶν.
Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125
Εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
Μηδέν ποτ' εἴπῃς αὐτὸς εἰς θεοὺς ἔπος,
Μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
Ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. 130
Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
Ἅπαντα τἀνθρώπεια· τοὺς δὲ σώφρονας
Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135
Σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενὴς
Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
Μέγαν ὄκνον ἔχω καὶ πεφόβημαι
Πτηνῆς ὡς ὄμμα πελείας. 140
Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
Ἐπὶ δυσκλείᾳ, σὲ τὸν ἱππομανῆ
Λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
Βοτὰ καὶ λείαν, 145

Μέγαν

Ἥπερ δορίληπτος ἔτ' ἦν λοιπὴ
Κτείνοντ' αἴθωνι σιδήρῳ.
Τοιούσδε λόγους ψιθύρους πλάσσων
Εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς,
Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν 150
Εὔπειστα λέγει, καὶ πᾶς ὁ κλύων
Τοῦ λέξαντος χαίρει μᾶλλον
Τοῖς σοῖς ἄχεσιν καθυβρίζων.
Τῶν γὰρ μεγάλων ψυχῶν ἰεὶς
Οὐκ ἂν ἁμάρτοι· κατὰ δ' ἄν τις ἐμοῦ 155
Τοιαῦτα λέγων οὐκ ἂν πείθοι·
Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.
Καίτοι σμικροὶ μεγάλων χωρὶς
Σφαλερὸν πύργου ῥῦμα πέλονται·
Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160
Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
Ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
Τούτων γνώμας προδιδάσκειν.
Ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ
Χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165
Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
Ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
Μέγαν αἰγυπιὸν δ' ὑποδείσαντες
Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης, 170
Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις,
Ὦ μεγάλα φάτις, ὦ
Μᾶτερ αἰσχύνας ἐμᾶς,

Ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175
Ἦ πού τινος νίκας ἀκάρπωτον χάριν,
Ἦ ῥα κλυτῶν ἐνάρων
Ψευσθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις;
Ἢ χαλκοθώραξ ἤ τιν' Ἐνυάλιος
Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
Μαχαναῖς ἐτίσατο λώβαν;

Ἀντιστροφή.

Οὔ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
Παῖ Τελαμῶνος, ἔβας
Τόσσον ἐν ποίμναις πίτνων·
Ἥκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι 185
Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
Εἰ δ' ὑποβαλλόμενοι
Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
Ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς,
Μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφάλοις κλισίαις 190
Ὄμμ' ἔχων κακὰν φάτιν ἄρῃ.

Ἐπῳδή.

Ἀλλ' ἄνα ἐξ ἑδράνων, ὅπου μακραίωνι
Στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ
Ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
Ἀτάρβητος ὁρμᾶται 195
Ἐν εὐανέμοις βώσσαις,
Ἁπάντων καχαζόντων
Γλώσσαις βαρυαλγήτα·
Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἀρωγοὶ τῆς Αἴαντος, 200
Γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι
Τοῦ Τελαμῶνος τηλόθεν οἴκου.
Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
Αἴας θολερῷ 205
Κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας
Νὺξ ἥδε βάρος;
Παῖ τοῦ Φρυγίοιο Τελεύταντος,
Λέγ', ἐπεί σε λέχος δουριάλωτον 210
Στέρξας ἀνέχει θούριος Αἴας·
Ὥστ' οὐκ ἂν ἄϊδρις ὑπείποις.

ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον;
Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
Μανίᾳ γὰρ ἁλοὺς ἡμὶν ὁ κλεινὸς 215
Νύκτερος Αἴας ἀπελωβήθη.
Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
Χειροδαΐκτα σφάγι' αἱμοβαφῆ,
Κείνου χρηστήρια τἀνδρός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Οἷαν ἐδήλωσας ἀνδρὸς αἴθοπος ἀγγελίαν ἄτλατον οὐδὲ φευκτὰν, 220
Τῶν μεγάλων Δαναῶν ὕπο κληζομέναν,
Τὰν ὁ μέγας μῦθος ἀέξει.
Οἴμοι φοβοῦμαι τὸ προσέρπον. Περίφαντος ἀνὴρ
Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἱππονώμας. 225

ΤΕΚΜΗΣΣΑ.

Ὤμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν

Δεσμῶτιν ἄγων ἤλυθε ποίμναν·
Ὧν τὴν μὲν ἔσω 'σφαζ' ἐπὶ γαίας,
Τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
Δύο δ' ἀργίποδας κριοὺς ἀνελὼν 230
Τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
Ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
Κίονι δήσας
Μέγαν ἱπποδέτην ῥυτῆρα λαβὼν
Παίει λιγυρᾷ μάστιγι διπλῇ, 235
Κακὰ δεννάζων ῥήμαθ', ἃ δαίμων
Κοὐδεὶς ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀντιστροφή.

Ὥρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι,
Ἢ θοὸν εἰρεσίας ζυγὸν ἑζόμενον
Ποντοπόρῳ ναῒ μεθεῖναι. 240
Τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεῖδαι
Καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
Ξυναλγεῖν μετὰ τοῦδε τυπεὶς, τὸν αἶσ' ἄπλατος ἴσχει.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἔτι. Λαμπρὰς γὰρ ἄτερ στεροπᾶς
Ἄιξας ὀξὺς νότος ὡς λήγει. 245
Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
Τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη,
Μηδενὸς ἄλλου παραπράξαντος,
Μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ. 250
Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

ΤΕΚΜΗΣΣΑ.

Πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,
Φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
Ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν. 255

ΤΕΚΜΗΣΣΑ.

Ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις.

ΤΕΚΜΗΣΣΑ.

Ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
Αὐτὸς μὲν ἥδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
Ἡμᾶς δὲ τοὺς φρονοῦντας ἠνία ξυνών· 260
Νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
Κεῖνός τε λύπῃ πᾶς ἐλήλαται κακῇ
Ἡμεῖς θ' ὁμοίως οὐδὲν ἧσσον ἢ πάρος.
Ἆρ' ἔστι ταῦτα δὶς τόσ' ἐξ ἁπλῶν κακά ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ξύμφημι δή σοι καὶ δέδοικα μὴ 'κ θεοῦ 265
Πληγή τις ἥκῃ. Πῶς γὰρ, εἰ πεπαυμένος
Μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ;

ΤΕΚΜΗΣΣΑ.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
Δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας. 270

ΤΕΚΜΗΣΣΑ.

Ἅπαν μαθήσει τοὔργον, ὡς κοινωνὸς ὤν.
Κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἕσπεροι

Λαμπτῆρες οὐκέτ' ᾖθον, ἄμφηκες λαβὼν
Ἐμαίετ' ἔγχος ἐξόδους ἕρπειν κενάς.
Κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾷς, 275
Αἴας; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων
Κληθεὶς ἀφορμᾷς πεῖραν οὔτε τοῦ κλύων
Σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὕδει στρατός.
Ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα·
Γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει. 280
Κἀγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
Καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
Ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
Ταύρους, κύνας βοτῆρας, εὔκερών τ' ἄγραν.
Καὶ τοὺς μὲν ηὐχένιζε, τοὺς δ' ἄνω τρέπων 285
Ἔσφαζε κἀῤῥάχιζε, τοὺς δὲ δεσμίους
Ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.
Τέλος δ' ὑπᾴξας διὰ θυρῶν σκιᾷ τινὶ
Λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 290
Ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
Κἄπειτ' ἐπᾴξας αὖθις ἐς δόμους πάλιν
Ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
Καὶ πλῆρες ἄτης ὡς διοπτεύει στέγος,
Παίσας κάρα 'θώϋξεν· ἐν δ' ἐρειπίοις 295
Νεκρῶν ἐρειφθεὶς ἕζετ' ἀρνείου φόνου,
Κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.
Καὶ τὸν μὲν ἧστο πλεῖστον ἄφθογγος χρόνον·
Ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,
Εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 300
Κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
Κἀγὼ, φίλοι, δείσασα τοὐξειργασμένον

Ἔλεξα πᾶν ὅσονπερ ἐξηπιστάμην.
Ὁ δ' εὐθὺς ἐξῴμωξεν οἰμωγὰς λυγρὰς,
Ἃς οὔποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ. 305
Πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
Τοιούσδ' ἀεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν·
Ἀλλ', ἀψόφητος ὀξέων κωκυμάτων
Ὑπεστέναζε ταῦρος ὡς βρυχώμενος.
Νῦν δ' ἐν τοιᾷδε κείμενος κακῇ τύχῃ 310
Ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
Σιδηροκμῆσιν ἥσυχος θακεῖ πεσών.
Καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.
Τοιαῦτα γάρ πως καὶ λέγει κὠδύρεται.
Ἀλλ', ὦ φίλοι, τούτων γὰρ οὕνεκ' ἐστάλην, 315
Ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
Φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙΑΣ.

Ἰώ μοί μοι. 320

ΤΕΚΜΗΣΣΑ.

Τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
Αἴαντος, οἵαν τήνδε θωΰσσει βοήν;

ΑΙΑΣ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
Νοσήμασι ξυνοῦσι λυπεῖσθαι παρών. 325

ΑΙΑΣ.

Ἰὼ παῖ παῖ.

ΤΕΚΜΗΣΣΑ.

Ὤμοι τάλαιν' · Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
Τί ποτε μενοινᾷ ; ποῦ ποτ' εἶ ; τάλαιν' ἐγώ.

ΑΙΑΣ.

Τεῦκρον καλῶ. Ποῦ Τεῦκρος ; ἢ τὸν εἰσαεὶ
Λεηλατήσει χρόνον ; ἐγὼ δ' ἀπόλλυμαι. 330

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ φρονεῖν ἔοικεν. Ἀλλ' ἀνοίγετε.
Τάχ' ἄν τιν' αἰδῶ κἀπ' ἐμοὶ βλέψας λάβοι.

ΤΕΚΜΗΣΣΑ.

Ἰδοὺ, διοίγω · προσβλέπειν δ' ἔξεστί σοι
Τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

(Ἀνοίγεται ἡ σκηνή.)

ΑΙΑΣ.

Στροφὴ α'.

Ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων 335
Μόνοι τ' ἐμμένοντες ὀρθῷ νόμῳ,
Ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
Ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
Δηλοῖ δὲ τοὔργον ὡς ἀφροντίστως ἔχει. 340

ΑΙΑΣ.

Ἀντιστροφὴ α'.

Ἰὼ γένος ναΐας ἀρωγὸν τέχνας,
Ἅλιον, ὃς ἐπέβας ἑλίσσων πλάταν,
Σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ'·
Ἀλλά με συνδάϊξον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὔφημα φώνει. Μὴ κακὸν κακῷ διδοὺς 345
Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙΑΣ.

Στροφή β'.

Ὁρᾷς τὸν θρασὺν, τὸν εὐκάρδιον,
Τὸν ἐν δαΐοις ἄτρεστον μάχαις,
Ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
Οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα. 350

ΤΕΚΜΗΣΣΑ.

Μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙΑΣ.

Οὐκ ἐκτός ; οὐκ ἄψορρον ἐκνεμεῖ πόδα ;
Αἰαῖ αἰαῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ.

ΑΙΑΣ.

Ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας, 355
Ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
Ἐρεμνὸν αἷμ' ἔδευσα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφή β'.

Ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ 360
Κακῶν ὄργανον, τέκνον Λαρτίου,
Κακοπινέστατόν τ' ἄλημα στρατοῦ,
Ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κὠδύρεται.

ΑΙΑΣ.

Ἴδοιμί νιν, καίπερ ὧδ' ἀτώμενος. 365
Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μηδὲν μέγ' εἴπῃς. Οὐχ ὁρᾷς ἵν' εἶ κακοῦ;

ΑΙΑΣ.

Ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἱμυλώτατον,
Ἐχθρὸν ἄλημα, τούς τε δισσάρχας ὀλέσσας βασιλῆς,
Τέλος θάνοιμι καὐτός. 370

ΤΕΚΜΗΣΣΑ.

Ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν
Εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

ΑΙΑΣ.

Στροφή γ'.

Ἰὼ σκότος, ἐμὸν φάος,
Ἔρεβος ὦ φαεννότατον, ὡς ἐμοί,
Ἕλεσθ' ἕλεσθέ μ' οἰκήτορα, 375
Ἕλεσθέ μ'. Οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων
Ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
Ἀλλά μ' ἁ Διὸς
Ἀλκίμα θεὸς
Ὀλέθρι' αἰκίζει. 380
Ποῖ τις οὖν φύγῃ;
Ποῖ μολὼν μενῶ;
Εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'
Ὁμοῦ πέλας, μώραις δ' ἄγραις προσκείμεθα,
Πᾶς δὲ στρατὸς δίπαλτος ἄν με 385
Χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ.

Ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
Φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ.

Ἀντιστροφή γ'.

Ἰὼ πόροι ἁλίῤῥοθοι

Πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον, 390
Πολὺν πολύν με δαρόν τε δὴ
Κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ
Ἔτ' ἀμπνοὰς ἔχοντα. Τοῦτό τις φρονῶν ἴστω.
Ὦ Σκαμάνδριοι
Γείτονες ῥοαὶ, 395
Εὔφρονες Ἀργείοις
Οὐκ ἔτ' ἄνδρα μὴ
Τόνδ' ἴδητ', ἔπος
Ἐξερέω μέγ', οἷον οὔτινα
Τροία στρατοῦ δέρχθη, χθονὸς μολόντ' ἀπὸ 400
Ἑλλανίδος· ταυῦν δ' ἄτιμος
Ὧδε πρόκειμαι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἐῶ λέγειν
Ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ.

Αἰαῖ· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον 405
Τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
Νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ
Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
Ὅτοῦ πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 410
Πρὸς οἶκον ἦλθε πᾶσαν εὔκλειαν φέρων.
Ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
Ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 415
Καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι

Κρίνειν ἔμελλε κράτος ἀριστείας τινὶ,
Οὐκ ἄν τις αὖτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
Νῦν δ' αὖτ' Ἀτρεῖδαι φωτὶ παντουργῷ φρένας 420
Ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
Κεἰ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
Γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
Δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
Νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 425
Ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
Ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
Ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βοτοῖς·
Κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
Ἐμοῦ μὲν οὐχ ἑκόντος· εἰ δέ τις θεῶν 430
Βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα.
Καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
Ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
Πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἕδρας 435
Μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
Καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς
Τελαμῶνι; πῶς με τλήσεταί ποτ' εἰσιδεῖν
Γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
Ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 440
Οὐκ ἔστι τοὔργον τλητόν. Ἀλλὰ δῆτ' ἰὼν
Πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
Καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω;
Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
Οὐκ ἔστι ταῦτα. Πεῖρά τις ζητητέα 445
Τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
Μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῆζειν βίου,
Κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
Τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει 450
Προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
Οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
Ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
Τον εὐγενῆ χρή. Πάντ' ἀκήκοας λόγον. 455

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
Παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
Γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

Ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 460
Οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς,
Εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν·
Νῦν δ' εἰμὶ δούλη. Θεοῖς γὰρ ὧδ' ἔδοξέ που
Καὶ σῇ μάλιστα χειρί. Τοιγαροῦν, ἐπεὶ 465
Το σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σὰ,
Καί σ' ἀντιάζω πρός τ' ἐφεστίου Διὸς
Εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοὶ,
Μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
Τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφεὶς τινί. 470
Ἦν γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς,
Ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ
Βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
Ξὺν παιδὶ τῷ σῷ δουλίαν ἕξειν τροφήν.
Καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 475

Λαμπτῆρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
Ἐμαίετ' ἔγχος ἐξόδους ἕρπειν κενάς.
Κἀγὼ ἐπιπλήσσω καὶ λέγω, τί χρῆμα δρᾷς, 275
Αἴας; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων
Κληθεὶς ἀφορμᾷς πεῖραν οὔτε τοῦ κλύων
Σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὕδει στρατός.
Ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα·
Γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει. 280
Κἀγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
Καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
Ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
Ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
Καὶ τοὺς μὲν ηὐχένιζε, τοὺς δ' ἄνω τρέπων 285
Ἔσφαζε κἀῤῥάχιζε, τοὺς δὲ δεσμίους
Ἠικίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.
Τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
Λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 290
Ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
Κἄπειτ' ἐπάξας αὖθις ἐς δόμους πάλιν
Ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
Καὶ πλῆρες ἄτης ὡς διοπτεύει στέγος,
Παίσας κάρα θώϋξεν· ἐν δ' ἐρειπίοις 295
Νεκρῶν ἐρειφθεὶς ἕζετ' ἀρνείου φόνου,
Κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.
Καὶ τὸν μὲν ἧστο πλεῖστον ἄφθογγος χρόνον·
Ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,
Εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 300
Κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
Κἀγὼ, φίλοι, δείσασα τοὐξειργασμένον

ΤΕΚΜΗΣΣΑ.

Ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

Κόμιζέ νύν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω. 505

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

Ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ.

Μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

Πρέπον γέ τἂν ἦν δαίμονος τοὐμοῦ τόδε.

ΤΕΚΜΗΣΣΑ.

Ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 510

ΑΙΑΣ.

Ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.

ΤΕΚΜΗΣΣΑ.

Τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

ΑΙΑΣ.

Δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; 515

ΤΕΚΜΗΣΣΑ.

Ὦ παῖ, πατὴρ καλεῖ σε. Δεῦρο προσπόλων
Ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

Ἑρποντι φωνεῖς, ἢ λελειμμένῳ λόγου;

ΤΕΚΜΗΣΣΑ.

Καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσει γὰρ οὐ 520
Νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
Εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
Ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
Δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 525
Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
Καίτοι σε καὶ νῦν τοῦτο γ' ζηλοῦν ἔχω,
Ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
[Το μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,] 530
Ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.
Ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
Δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
Τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
Ψυχὴν ἀταλλῶν, μητρὶ τῇδε χαρμονήν. 535
Οὗτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ
Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
Λείψω τροφῆς ἄοκνον ἔμπα, κεἰ τάνῦν
Τηλωπὸς δίχνει, δυσμενῶν θήραν ἔχων. 540
Ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεὼς,
Τμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
Κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐριβοίᾳ λέγω, 545
Ὡς σφιν γένηται γηροβοσκὸς εἰς ἀεί.
[Μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]
Καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς

Θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
Ἀλλ' αὐτό μοι σύ, παῖ, λαβὼν ἐπώνυμον, 550
Εὐρύσακες, (ἴσχε διὰ πολυῤῥάφου στρέφων
Πόρπακος ἑπτάβοιον ἄῤῥηκτον σάκος)
Τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.
Ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555
Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.
Πύκαζε θᾶσσον. (Οὐ πρὸς ἰατροῦ σοφοῦ
Θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.)

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
Οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

Ὦ δέσποτ' Αἴας, τί ποτε δρᾶσείεις φρενί;

ΑΙΑΣ.

Μὴ κρίνε, μὴ ξέταζε. Σώφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
Καὶ θεῶν ἱκνοῦμαι μὴ προδοῦς ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565
Ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι;

ΤΕΚΜΗΣΣΑ.

Εὔφημα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὡς τάχος;

ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

Μῶρά μοι δοκεῖς φρονεῖν, 570

Εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Ὦ κλεινὰ Σαλαμὶς, σὺ μέν που
Ναίεις ἁλίπλαγκτος, εὐδαίμων,
Πᾶσιν περίφαντος ἀεί·
Ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 575
Ἰδαῖᾳ μίμνω λειμωνίᾳ πόᾳ μήλων,
Ἀνήριθμος αἰὲν εὐνώμᾳ
Χρόνῳ τρυχόμενος,
Κακὰν ἐλπίδ' ἔχων
Ἔτι μέ ποτ' ἀνύσειν 580
Τὸν ἀπότροπον αἰδηλον Ἅιδαν.

Ἀντιστροφή α'.

Καί μοι δυσθεράπευτος Αἴας
Ξύνεστιν ἐφέδρος, ὤμοι μοι,
Θείᾳ μανίᾳ ξύναυλος·
Ὃν ἐξεπέμψω πρὶν δή ποτε θουρίῳ 585
Κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
Φίλοις μέγα πένθος εὕρηται.
Τὰ πρὶν δ' ἔργα χεροῖν
Μεγίστας ἀρετᾶς

ΑΙΑΣ.

Στροφή β'.

Ὁρᾷς τὸν θρασὺν, τὸν εὐκάρδιον,
Τὸν ἐν δαΐοις ἄτρεστον μάχαις,
Ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;
Οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα. 350

ΤΕΚΜΗΣΣΑ.

Μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙΑΣ.

Οὐκ ἐκτάς; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
Αἰαῖ αἰαῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ.

ΑΙΑΣ.

Ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας, 355
Ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
Ἐρεμνὸν αἷμ' ἔδευσα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφή β'.

Ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ 360
Κακῶν ὄργανον, τέκνον Λαρτίου,
Κακοπινέστατόν τ' ἄλημα στρατοῦ,
Ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κὠδύρεται.

ΑΙΑΣ.

Ἴδοιμί νιν, καίπερ ὧδ' ἀτώμενος. 365
Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μηδὲν μέγ' εἴπῃς. Οὐχ ὁρᾷς ἵν' εἶ κακοῦ;

ΑΙΑΣ.

Ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,
Ἐχθρὸν ἄλημα, τούς τε δισσάρχας ὀλέσσας βασιλῆς,
Τέλος θάνοιμι καὐτός. 370

ΤΕΚΜΗΣΣΑ.

Ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν
Εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

ΑΙΑΣ.

Στροφή γ'.

Ἰὼ σκότος, ἐμὸν φάος,
Ἔρεβος ὦ φαεννότατον, ὡς ἐμοὶ,
Ἕλεσθ' ἕλεσθέ μ' οἰκήτορα, 375
Ἕλεσθέ μ'. Οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων
Ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
Ἀλλά μ' ἁ Διὸς
Ἀλκίμα θεὸς
Ὀλέθρι' αἰκίζει. 380
Ποῖ τις οὖν φύγῃ;
Ποῖ μολὼν μενῶ;
Εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'
Ὁμοῦ πέλας, μώραις δ' ἄγραις προσκείμεθα,
Πᾶς δὲ στρατὸς δίπαλτος ἄν με 385
Χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ.

Ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
Φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ.

Ἀντιστροφή γ'.

Ἰὼ πόροι ἁλίῤῥοθοι

Πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον, 390
Πολὺν πολύν με δαρόν τε δὴ
Κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ
Ἔτ' ἀμπνοὰς ἔχοντα. Τοῦτό τις φρονῶν ἴστω.
Ὦ Σκαμάνδριοι
Γείτονες ῥοαὶ, 395
Εὔφρονες Ἀργείοις
Οὐκ ἔτ' ἄνδρα μὴ
Τόνδ' ἴδητ', ἔπος
Ἐξερέω μέγ', οἷον οὔτινα
Τροία στρατοῦ δέρχθη, χθονὸς μολόντ' ἀπὸ 400
Ἑλλανίδος· τανῦν δ' ἄτιμος
Ὧδε πρόκειμαι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὗτοι σ' ἀπείργειν, οὐδ' ὅπως ἐῶ λέγειν
Ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ.

Αἰαῖ· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον 405
Τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
Νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ
Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
Ὅτοῦ πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 410
Πρὸς οἶκον ἦλθε πᾶσαν εὔκλειαν φέρων.
Ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
Ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 415
Καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι

Κρίνειν ἔμελλε κράτος ἀριστείας τινὶ,
Οὐκ ἄν τις αὖτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
Νῦν δ' αὖτ' Ἀτρεῖδαι φωτὶ παντουργῷ φρένας 420
Ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
Κεἰ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
Γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
Δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
Νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 425
Ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
Ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
Ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βοτοῖς·
Κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
Ἐμοῦ μὲν οὐχ ἑκόντος· εἰ δέ τις θεῶν 430
Βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα.
Καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
Ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
Πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἕδρας 435
Μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
Καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς
Τελαμῶνι; πῶς με τλήσεταί ποτ' εἰσιδεῖν
Γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
Ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 440
Οὐκ ἔστι τοὔργον τλητόν. Ἀλλὰ δῆτ' ἰὼν
Πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
Καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω;
Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
Οὐκ ἔστι ταῦτα. Πεῖρά τις ζητητέα 445
Τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
Μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου,
Κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
Τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει 450
Προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
Οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
Ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
Τον εὐγενῆ χρή. Πάντ' ἀκήκοας λόγον. 455

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
Παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
Γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

Ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 460
Οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς,
Εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν·
Νῦν δ' εἰμὶ δούλη. Θεοῖς γὰρ ὧδ' ἔδοξέ που
Καὶ σῇ μάλιστα χειρί. Τοιγαροῦν, ἐπεὶ 465
Το σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σὰ,
Καί σ' ἀντιάζω πρός τ' ἐφεστίου Διὸς
Εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοὶ,
Μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
Τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφεὶς τινί. 470
Ἦν γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς,
Ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ
Βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
Ξὺν παιδὶ τῷ σῷ δουλίαν ἕξειν τροφήν.
Καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 475

ΑΙΑΣ.

Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσει γὰρ οὐ 520
Νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
Εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
Ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
Δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 525
Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
Καίτοι σε καὶ νῦν τοῦτό γ' ἐζήλουν ἔχω,
Ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
[Το μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,] 530
Ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.
Ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
Δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
Τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
Ψυχὴν ἀταλλῶν, μητρὶ τῇδε χαρμονήν. 535
Οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ
Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
Λείψω τροφῆς ἄοκνον ἔμπα, κεἰ τάνῦν
Τηλωπὸς δίχνει, δυσμενῶν θήραν ἔχων. 540
Ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεὼς,
Ἡμῖν τε κοινὴν τήνδ' ἐπίσκηπτω χάριν,
Κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐριβοίᾳ λέγω, 545
Ὡς σφιν γένηται γηροβοσκὸς εἰς ἀεί.
[Μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]
Καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς

ΤΕΚΜΗΣΣΑ.

Ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

Κόμιζέ νύν μοι παῖδα τὸν ἐμόν, ὡς ἴδω. 505

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

Ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ.

Μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

Πρέπον γέ τἂν ἦν δαίμονος τοὐμοῦ τόδε.

ΤΕΚΜΗΣΣΑ.

Ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 510

ΑΙΑΣ.

Ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.

ΤΕΚΜΗΣΣΑ.

Τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

ΑΙΑΣ.

Δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; 515

ΤΕΚΜΗΣΣΑ.

Ὦ παῖ, πατὴρ καλεῖ σε. Δεῦρο προσπόλων
Ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

Ἑρποντι φωνεῖς, ἢ λελειμμένῳ λόγου;

ΤΕΚΜΗΣΣΑ.

Καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσει γὰρ οὐ 520
Νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
Εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
Ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
Δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 525
Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
Καίτοι σε καὶ νῦν τοῦτο γ' ζήλοῦν ἔχω,
Ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
Ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,
[Το μὴ φρονεῖν γὰρ κάρτ' ἀνωδυνον κακόν,] 530
Ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.
Ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
Δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
Τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
Ψυχὴν ἀταλλῶν, μητρὶ τῇδε χαρμονήν. 535
Οὗτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ
Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
Λείψω τροφῆς ἄοκνον ἔμπα, κεἰ τάνῦν
Τηλωπὸς διχνεῖ, δυσμενῶν θήραν ἔχων. 540
Ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεὼς,
Ὑμῖν τε κοινὴν τήνδ' ἐπίσκηπτω χάριν,
Κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐριβοίᾳ λέγω, 545
Ὡς σφιν γένηται γηροβοσκὸς εἰς ἀεί.
[Μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]
Καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς

Θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
Ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 550
Εὐρύσακες, (ἴσχε διὰ πολυῤῥάφου στρέφων
Πόρπακος ἑπτάβοιον ἄῤῥηκτον σάκος)
Τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.
Ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555
Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.
Πύκαζε θᾶσσον. (Οὐ πρὸς ἰατροῦ σοφοῦ
Θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.)

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
Οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

Ὦ δέσποτ' Αἴας, τί ποτε δράσειεις φρενί;

ΑΙΑΣ.

Μὴ κρίνε, μὴ ξέταζε. Σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
Καὶ θεῶν ἱκνοῦμαι μὴ προδους ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565
Ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι;

ΤΕΚΜΗΣΣΑ.

Εὔφημα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὡς τάχος;

ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

Μῶρά μοι δοκεῖς φρονεῖν, 570

Εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Ὦ κλεινὰ Σαλαμὶς, σὺ μέν που
Ναίεις ἁλίπλαγκτος, εὐδαίμων,
Πᾶσιν περίφαντος ἀεί·
Ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 575
Ἰδαίᾳ μίμνω λειμωνίᾳ πόᾳ μήλων,
Ἀνήριθμος αἰὲν εὐνώμᾳ
Χρόνῳ τρυχόμενος,
Κακὰν ἐλπίδ' ἔχων
Ἔτι μέ ποτ' ἀνύσειν 580
Τὸν ἀπότροπον ἀΐδηλον Ἅιδαν.

Ἀντιστροφή α'.

Καί μοι δυσθεράπευτος Αἴας
Ξύνεστιν ἐφέδρος, ὤμοι μοι,
Θείᾳ μανίᾳ ξύγαυλος·
Οὐ ἐξεπέμψω πρὶν δή ποτε θουρίῳ 585
Κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
Φίλοις μέγα πένθος εὕρηται.
Τὰ πρὶν δ' ἔργα χεροῖν
Μεγίστας ἀρετᾶς

Ἄφιλα παρ' ἀφίλοις 590
Ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

Στροφή β'.

Ἦ που παλαιᾷ μὲν ἔντροφος ἁμέρᾳ,
Λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα
Φρενομόρως ἀκούσῃ,
Αἴλινον αἴλινον 595
Οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
Ἥσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς
Θρηνήσει, χερόπληκτοι δ'
Ἐν στέρνοισι πεσοῦνται
Δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας. 600

Ἀντιστροφή β'.

Κρείσσων γὰρ Ἅιδᾳ κεύθων ὁ νοσῶν μάταν,
Ὃς ἐκ πατρῴας ἥκων γενεᾶς ἄριστος
Πολυπόνων Ἀχαιῶν,
Οὐκ ἔτι συντρόφοις
Ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. 605
Ὦ τλᾶμον πάτερ, οἵαν σε μένει πυθέσθαι
Παιδὸς δύσφορον ἄταν,
Ἂν οὔπω τις ἔθρεψεν
Διὸν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ.

Ἄπανθ' ὁ μακρὸς καὐαρίθμητος χρόνος 610
Φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
Κοὐκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' ἁλίσκεται
Χὠ δεινὸς ὅρκος καὶ περισκελεῖς φρένες.
Κἀγὼ γὰρ, ὃς τὰ δείν' ἐκαρτέρουν τότε,
Βαφῇ σίδηρος ὡς, ἐθηλύνθην στόμα 615
Πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν

Χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
Ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους
Λειμῶνας, ὡς ἂν λύμαθ' ἁγνίσας ἐμὰ
Μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς· 620
Μολών τε χῶρον ἔνθ' ἂν ἀστιβῆ κίχω
Κρύψω τόδ' ἔγχος τοὐμὸν, ἔχθιστον βελῶν,
Γαίας ὀρύξας ἔνθα μή τις ὄψεται·
Ἀλλ' αὐτὸ νὺξ Ἅιδης τε σωζόντων κάτω.
Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην 625
Παρ' Ἕκτορος δώρημα δυσμενεστάτου,
Οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
Ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
Ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.
Τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς 630
Εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
Ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. Τί μή;
Καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
Τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
Χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει· 635
Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
Τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
Στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
Λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει. 640
Ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
Ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
Ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
Ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
Τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, 645
Ὡς αἰὲν οὐ μενοῦντα. Τοῖς πολλοῖσι γὰρ

Βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
Ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
Ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
Εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ. 650
Ὑμεῖς θ' ἑταῖροι ταὐτὰ τῇδέ μοι τάδε
Τιμᾶτε, Τεύκρῳ τ', ἦν μόλῃ, σημήνατε
Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
Ἐγὼ γὰρ εἶμ' ἐκεῖσ' ὅποι πορευτέον·
Ὑμεῖς δ' ἃ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως 655
Πύθοισθε, κεἰ νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.
Ἰὼ ἰὼ Πὰν Πὰν,
Ὦ Πὰν Πὰν ἁλίπλαγκτε Κυλλανίας χιονοκτύπου
Πετρᾶς ἀπὸ δειράδος φάνηθ', ὦ 660
Θεῶν χοροποιὲ ἄναξ, ὅπως μοι
Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψῃς.
Νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
Ὁ Δάλιος, εὔγνωστος, 665
Ἐμοὶ ξυνείη διὰ παντὸς εὔφρων.

Ἀντιστροφή.

Ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
Ἰὼ ἰώ. Νῦν αὖ,
Νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
Θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας 670
Λαθίπονος πάλιν, θεῶν δ' αὖ
Πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστᾳ.
Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει,

Ὁ δ' ὑψικόμπως καφρόνως ἠμείψατο,
Πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ 725
Κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα
Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον
Δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
Ἡὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, 730
Τότ' ἀντιφωνεῖ δεινὸν ἄῤῥητόν τ' ἔπος·
Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
Ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.
Τοιοῖσδε τοῖς λόγοισιν ἀρτεργῆ θεᾶς
Ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν. 735
Ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν
Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
Τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἕδρας
Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα, 740
Οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ δαΐα Τέκμησσα, δύσμορον γένος,
Ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.
Ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην 745
Κακῶν ἀῤῥύτων, ἐξ ἕδρας ἀνίστατε;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τί φῄς, ἄνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
Μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ. 700

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεὶς
Γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

Ταῦτ' ἐστὶ τἄπη μωρίας πολλῆς πλέα,
Εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ; 705

ΑΓΓΕΛΟΣ.

Τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
Ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἷος Ἀτρειδῶν δίχα,
Ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
Θεὶς εἶπε κἀπέσκηψε παντοίᾳ τέχνῃ 710
Εἶρξαι κατ' ἦμαρ τρὐμφανὲς τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἐᾶν,
Εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ.
Ἑλᾷ γὰρ αὐτὸν τῇδε θἠμέρᾳ μόνῃ
Διὰς Ἀθάνας μῆνις, ὡς ἔφη λέγων. 715
Τὰ γὰρ περισσὰ κἀνόνητα σώματα
Πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
Ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
Βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.
Κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος 720
Ἄνους καλῶς λέγοντος εὑρέθη πατρός.
Ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
Βούλου κρατεῖν μέν, ξὺν θεῷ δ' ἀεὶ κρατεῖν.

Ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο,
Πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ
Κράτος κατακτήσαιτ' · ἐγὼ δὲ καὶ δίχα
Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον
Δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
Ἡὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
Τότ' ἀντιφωνεῖ δεινὸν ἄῤῥητόν τ' ἔπος·
Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
Ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.
Τοιοῖσδε τοῖς λόγοισιν ἀρτεργῆ θεᾶς
Ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν.
Ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν
Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
Τοσαῦθ' ὁ μάντις εἶφ' · ὁ δ' εὐθὺς ἐξ ἕδρας
Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα,
Οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ δαΐα Τέκμησσα, δύσμορον γένος,
Ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.
Ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
Κακῶν ἀτρύτων, ἐξ ἕδρας ἀνίστατε;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τί φῄς, ἄνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι, 750
Θυραῖος εἴπερ ἐστὶν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῄς.

ΑΓΓΕΛΟΣ.

Ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
Σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε; 755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει. 760

ΤΕΚΜΗΣΣΑ.

Οἳ 'γὼ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
Οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
Ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν.
Ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη 765
Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
Οἴμοι, τί δράσω, τέκνον· οὐχ ἱδρυτέον.
Ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
Χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμὴ,
Σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν. 770

Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
Κοὐδεὶς ἐπίσταται με συμμαθεῖν τόπος.
Ἰδοὺ,
Δοῦπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἡμῶν γε ναὸς κοινοπλοῦν ὁμίλιαν. 830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἑσπέρου νεῶν.

ΗΜΙΧΟΡΙΟΝ.

Ἔχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἀλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν 835
Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
Ἁλιαδᾶν ἔχων αὔπνους ἄγρας,
Ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 840
Εἴ ποθι πλαζόμενον λεύσσων
Ἄπυοι ; σχέτλια γὰρ
Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
Οὐρίῳ μὴ πελάσαι δρόμῳ,
Ἀλλ' ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου. 845

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοὴ πάραυλος ἐξέβη νάπους ;

Θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
Ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 550
Εὐρύσακες, (ἴσχε διὰ πολυῤῥάφου στρέφων
Πόρπακος ἑπτάβοιον ἄῤῥηκτον σάκος)
Τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.
Ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555
Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.
Πύκαζε θᾶσσον. (Οὐ πρὸς ἰατροῦ σοφοῦ
Θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.)

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
Οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

Ὦ δέσποτ' Αἴας, τί ποτε δρᾶσείεις φρενί;

ΑΙΑΣ.

Μὴ κρίνε, μὴ 'ξέταζε. Σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
Καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565
Ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι;

ΤΕΚΜΗΣΣΑ.

Εὔφημα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὡς τάχος;

ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

Μῶρά μοι δοκεῖς φρονεῖν,
Εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Ὦ κλεινὰ Σαλαμὶς, σὺ μέν που
Ναίεις ἁλίπλαγκτος, εὐδαίμων,
Πᾶσιν περίφαντος ἀεί·
Ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος
Ἰδαίᾳ μίμνω λειμωνίᾳ πόᾳ μήλων,
Ἀνήριθμος αἰὲν εὐνώμᾳ
Χρόνῳ τρυχόμενος,
Κακὰν ἐλπίδ' ἔχων
Ἔτι μέ ποτ' ἀνύσειν
Τὸν ἀπότροπον αἰδηλον Ἅιδαν.

Ἀντιστροφή α'.

Καί μοι δυσθεράπευτος Αἴας
Ξύνεστιν ἔφεδρος, ὤμοι μοι,
Θείᾳ μανίᾳ ξύναυλος·
Οὐ ἐξεπέμψω πρὶν δή ποτε θουρίῳ
Κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
Φίλοις μέγα πένθος εὕρηται.
Τὰ πρὶν δ' ἔργα χεροῖν
Μεγίστας ἀρετᾶς

Ἄφιλα παρ' ἀφίλοις 590
Ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

Στροφή β'.

Ἦ που παλαιᾷ μὲν ἔντροφος ἁμέρᾳ,
Λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα
Φρενομόρως ἀκούσῃ,
Αἴλινον αἴλινον 595
Οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
Ἥσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς
Θρηνήσει, χερόπληκτοι δ'
Ἐν στέρνοισι πεσοῦνται
Δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας. 600

Ἀντιστροφή β'.

Κρείσσων γὰρ Ἅιδᾳ κεύθων ὁ νοσῶν μάταν,
Ὃς ἐκ πατρῴας ἥκων γενεᾶς ἄριστος
Πολυπόνων Ἀχαιῶν,
Οὐκ ἔτι συντρόφοις
Ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. 605
Ὦ τλᾶμον πάτερ, οἵαν σε μένει πυθέσθαι
Παιδὸς δύσφορον ἄταν,
Ἂν οὔπω τις ἔθρεψεν
Αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ.

Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος 610
Φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
Κοὐκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' ἁλίσκεται
Κἀ δεινὸς ὅρκος καὶ περισκελεῖς φρένες.
Κἀγὼ γὰρ, ὃς τὰ δεῖν' ἐκαρτέρουν τότε,
Βαφῇ σίδηρος ὡς, ἐθηλύνθην στόμα 615
Πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν

Χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
Ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους
Λειμῶνας, ὡς ἂν λύμαθ' ἁγνίσας ἐμὰ
Μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς· 620
Μολών τε χῶρον ἔνθ' ἂν ἀστιβῆ κίχω
Κρύψω τόδ' ἔγχος τοὐμὸν, ἔχθιστον βελῶν,
Γαίας ὀρύξας ἔνθα μή τις ὄψεται·
Ἀλλ' αὐτὸ νὺξ Ἅιδης τε σωζόντων κάτω.
Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην 625
Παρ' Ἕκτορος δώρημα δυσμενεστάτου,
Οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
Ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
Ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.
Τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς 630
Εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
Ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. Τί μή;
Καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
Τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
Χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει· 635
Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
Τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
Στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
Λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει. 640
Ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
Ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
Ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
Ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
Τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, 645
Ὡς αἰὲν οὐ μενοῦντα. Τοῖς πολλοῖσι γὰρ

Βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
Ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
Ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
Εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ. 650
Ὑμεῖς θ' ἑταῖροι ταὐτὰ τῇδέ μοι τάδε
Τιμᾶτε, Τεύκρῳ τ', ἢν μόλῃ, σημήνατε
Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
Ἐγὼ γὰρ εἶμ' ἐκεῖσ' ὅποι πορευτέον·
Ὑμεῖς δ' ἃ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως 655
Πύθοισθε, κεἰ νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.
Ἰὼ ἰὼ Πὰν Πὰν,
Ὦ Πὰν Πὰν ἁλίπλαγκτε Κυλλανίας χιονοκτύπου
Πετρᾶς ἀπὸ δειράδος φάνηθ', ὦ 660
Θεῶν χοροποιὲ ἄναξ, ὅπως μοι
Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψῃς.
Νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
Ὁ Δάλιος, εὔγνωστος, 665
Ἐμοὶ ξυνείη διὰ παντὸς εὔφρων.

Ἀντιστροφή.

Ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
Ἰὼ ἰώ. Νῦν αὖ,
Νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
Θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας 670
Λαθίπονος πάλιν, θεῶν δ' αὖ
Πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστᾳ.
Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει,

Ὁ δ' ὑψικόμπως καφρόνως ἠμείψατο,
Πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ 725
Κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα
Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον
Δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
Ἡὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, 730
Τότ' ἀντιφωνεῖ δεινὸν ἄῤῥητόν τ' ἔπος·
Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
Ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.
Τοιοῖσδε τοῖς λόγοισιν ἀρτεργῆ θεᾶς
Ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν. 735
Ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν
Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
Τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἕδρας
Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα, 740
Οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ δαΐα Τέκμησσα, δύσμορον γένος,
Ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.
Ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην 745
Κακῶν ἀῤῥύτων, ἐξ ἕδρας ἀνίστατε;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τί φῄς, ἄνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
Μη 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχῃ. 700

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεὶς
Γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

Ταῦτ' ἐστὶ τἄπη μωρίας πολλῆς πλέα,
Εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ; 705

ΑΓΓΕΛΟΣ.

Τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
Ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα,
Ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
Θεὶς εἶπε κἀπέσκηψε παντοίᾳ τέχνῃ 710
Εἶρξαι κατ' ἦμαρ τρὺμφανὲς τὸ νῦν τόδε
Αἴανθ', ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἐᾶν,
Εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ.
Ἑλᾷ γὰρ αὐτὸν τῇδε θἠμέρᾳ μόνῃ
Διὰς Ἀθάνας μῆνις, ὡς ἔφη λέγων. 715
Τὰ γὰρ περισσὰ κἀνόνητα σώματα
Πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
Ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
Βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.
Κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος 720
Ἄνους καλῶς λέγοντος εὑρέθη πατρός.
Ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
Βούλου κρατεῖν μέν, ξὺν θεῷ δ' ἀεὶ κρατεῖν.

Ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο,
Πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ
Κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα
Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον
Δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
Ἡὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
Τότ' ἀντιφωνεῖ δεινὸν ἄῤῥητόν τ' ἔπος·
Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
Ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.
Τοιοῖσδε τοῖς λόγοισιν ἀρτεργῆ θεᾶς
Ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν.
Ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν
Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.
Τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἕδρας
Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα,
Οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὦ δαΐα Τέκμησσα, δύσμορον γένος,
Ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.
Ἕυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
Κακῶν ἀτρύτων, ἐξ ἕδρας ἀνίστατε;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τί φῄς, ἄνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι, 750
Θυραῖος εἴπερ ἐστὶν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῄς.

ΑΓΓΕΛΟΣ.

Ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
Σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε; 755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει. 760

ΤΕΚΜΗΣΣΑ.

Οἱ 'γὼ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
Οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
Ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν.
Ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη 765
Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
Οἴμοι, τί δράσω, τέκνον· οὐχ ἱδρυτέον.
Ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
Χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμὴ,
Σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν. 770

Πᾶ γὰρ οὐκ ἔβαν ἐγώ;
Κοὐδεὶς ἐπίσταται με συμμαθεῖν τόπος.
Ἰδοὺ,
Δοῦπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἡμῶν γε ναὸς κοινοπλοῦν ὁμιλίαν. 830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἕσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

Ἔχεις οὖν;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἀλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν 835
Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
Ἁλιαδᾶν ἔχων αὔπνους ἄγρας,
Ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 840
Εἴ ποθι πλαζόμενον λεύσσων
Ἄπυοι; σχέτλια γὰρ
Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
Οὐρίῳ μὴ πελάσαι δρόμῳ,
Ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 845

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοὴ παράυλος ἐξέβη νάπους;

[Καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
Ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ,
Αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
Πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.] 800
Ἴτ', ὦ ταχεῖαι ποινιμαί τ' Ἐρινύες,
Γένεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
Σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
Ἥλιε, πατρῴαν τὴν ἐμὴν ὅταν χθόνα
Ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν, 805
Ἄγγειλον ἄτας τὰς ἐμὰς, μόρον τ' ἐμὸν
Γέροντι πατρὶ τῇ τε δυστηνῷ τροφῷ.
Ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
Ἥσει μέγαν κώκυτον ἐν πάσῃ πόλει.
Ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην· 810
Ἀλλ' ἀρκτέον το πρᾶγμα σὺν τάχει τινί.
Ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολών·
Καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών.
Σὲ δ', ὦ φαεννὴς ἡμέρας τὸ νῦν σέλας,
Καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω, 815
Πανύστατον δὴ κοὔποτ' αὖθις ὕστερον.
Ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον,
Κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
Κρῆναί τε ποταμοί θ' οἵδε, καὶ τὰ Τρωϊκὰ 820
Πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
Τοῦθ' ὑμὶν Αἴας τοὔπος ὕστατον θροεῖ·
Τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

Πόνος πόνῳ πόνον φέρει.
Πᾶ πᾶ 825

Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
Κοὐδεὶς ἐπίσταται με συμμαθεῖν τόπος.
Ἰδοὺ,
Δοῦπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἡμῶν γε ναὸς κοινοπλοῦν ὁμιλίαν. 830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἑσπέρου νεῶν.

ΗΜΙΧΟΡΙΟΝ.

Ἔχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἀλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν 835
Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
Ἁλιαδᾶν ἔχων αὔπνους ἄγρας,
Ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 840
Εἴ ποθι πλαζόμενον λεύσσων
Ἀπύοι ; σχέτλια γὰρ
Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
Οὐρίῳ μὴ πελάσαι δρόμῳ,
Ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 845

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοὴ πάραυλος ἐξέβη νάπους ;

ΤΕΚΜΗΣΣΑ.

Ἰὼ τλήμων.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τὴν δουρίληπτον δύσμορον νύμφην ὁρῶ
Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην. 850

ΤΕΚΜΗΣΣΑ.

Οἴχωκ', ὄλωλα, διαπέπορθημαι, φίλοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς
Κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι ἐμῶν νόστων· 855
Ὤμοι, κατέπεφνες, ἄναξ, *
Τόνδε συνναύταν, ὦ τάλας·
Ὦ ταλαίφρων γύναι.

ΤΕΚΜΗΣΣΑ.

Ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος; 860

ΤΕΚΜΗΣΣΑ.

Αὐτὸς πρὸς αὑτοῦ· δῆλον. Ἐν γάρ οἱ χθονὶ
Πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι ἐμᾶς ἄτας, οἷος ἄρ' αἱμάχθης, ἄφρακτος φίλων·
Ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' ἄϊδρις, κατημέλησα.
Πᾶ πᾶ
Κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας; 865

Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς, 910
Αὐτῷ δὲ τερπνός. Ὧν γὰρ ἠράσθη τυχεῖν
Ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
Πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα;
Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω. 915
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἀλλ' ἐμοὶ
Λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος. 920

ΤΕΥΚΡΟΣ.

Ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
Ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

Ὤμοι βαρείας ἄρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ.

Ὦ τάλας ἐγὼ, τάλας. 925

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

Ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΚΜΗΣΣΑ.

Σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. 890

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ξυναυδῶ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
Χωροῦμεν, οἷοι νῷν ἐφεστᾶσι σκοποί.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι, ἀναλγήτων
Δισσῶν ἐθρόησας ἄναυδον
Ἔργον Ἀτρειδᾶν τῷδ' ἄχει. 895
Ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ.

Τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς 900
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,
Γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ φεῦ,
Ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεῖδαι.

ΤΕΚΜΗΣΣΑ.

Οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς 905
Τοῖς τοῦδ'. Ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
Θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
Οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
Ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.

Ἐμοὶ πικρὸς τέθνηκεν ἡ κείνοις γλυκὺς, 910
Αὐτῷ δὲ τερπνός. Ὧν γὰρ ἠράσθη τυχεῖν
Ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
Πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα ;
Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω. 915
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἀλλ' ἐμοὶ
Λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος. 920

ΤΕΥΚΡΟΣ.

Ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
Ἆρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

Ὤμοι βαρείας ἆρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ.

Ὦ τάλας ἐγὼ, τάλας. 925

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

Ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

Φεῦ τάλας. Τί γὰρ τέκνον
Τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ.

Οὐχ ὅσον τάχος
Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
Σκύμνον λεαίνης δυσμενῶν ἁναρπάσῃ ;
Ἰθ', ἐγκόνει, ξύγκαμνε. Τοῖς θανοῦσί τοι
Φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
Ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὖν μέλει.

ΤΕΥΚΡΟΣ.

Ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
Ἄλγιστον ὧν προσεῖδον ὀφθαλμοῖς ἐγώ,
Ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
Μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,
Ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπῃσθόμην
Μόρον διώκων καξιχνοσκοπούμενος.
Ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
Διῆλθ' Ἀχαιους πάντας ὡς οἴχει θανών.
Ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν
Ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
Οἴμοι.
Ἰθ' ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
Ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
Ὅσας ἀνίας μοι κατασπείρας φθίνεις.
Ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,

Τοῖς σοῖς ἀρηξάντ' ἐν πόνοισι μηδαμοῦ;
Ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,
Δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως
Χωροῦντ' ἄνευ σοῦ. Πῶς γὰρ οὔχ; ὅτῳ πάρα
Μηδ' εὐτυχοῦντι μηδὲν ἡδιον γελᾶν. 955
Οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν,
Τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
Τὸν δειλίᾳ προδόντα καὶ κακανδρίᾳ
Σὲ, φίλτατ' Αἴας, ἢ δόλοισιν, ὡς τὰ σὰ
Κράτη θανόντος καὶ δόμους νέμοιμι σούς. 960
Τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρᾳ βαρὺς,
Ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
Τέλος δ' ἄπωστος γῆς ἀπορριφθήσομαι,
Δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
Τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι 965
Πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
Καὶ ταῦτα πάντα σοῦ θανόντος εὑρόμην.
Οἴμοι, τί δράσω; πῶς σ' ἀπρόσπασω πικροῦ
Τοῦδ' αἰρόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
Φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνῳ 970
Ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθίσειν;
Σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἕκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
Ζωστῆρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων
Ἐκνάπτετ' αἰεὶ, ἕς τ' ἀπέψυξεν βίον· 975
Οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
Πρὸς τοῦδ' ὄλωλε θαναστίμῳ πεσήματι.
Ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος
Κἀκεῖνον Ἅιδης, δημιουργὸς ἄγριος;
Ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ 980

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι, 750
Θυραῖος εἴπερ ἐστὶν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῄς.

ΑΓΓΕΛΟΣ.

Ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
Σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε; 755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει. 760

ΤΕΚΜΗΣΣΑ.

Οἳ 'γὼ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
Οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
Ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν.
Ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη 765
Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
Οἴμοι, τί δράσω, τέκνον· οὐχ ἱδρυτέον.
Ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
Χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμὴ,
Σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν. 770

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖν ἕτοιμος, κοὐ λόγῳ δείξω μόνον.
Τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἕψεται.

(Χοροῦ μετάστασις.)

(Ἐκκύκλημα.)

ΑΙΑΣ.

Ὁ μὲν σφαγεὺς ἕστηκεν ᾗ τομώτατος
Γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολὴ,
Δῶρον μὲν ἀνδρὸς Ἕκτορος ξένων ἐμοὶ 775
Μάλιστα μισηθέντος, ἐχθίστου θ' ὁρᾷν.
Πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι,
Σιδηροβρῶτι θηγάνῃ νεακονής·
Ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,
Εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν. 780
Οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι
Σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
Πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ 785
Πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
Καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
Ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ.
Τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα
Πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι, 790
Ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
Πλευρὰν διαῤῥήξαντα τῷδε φασγάνῳ.
Καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους
Ἀεί θ' ὁρώσας πάντα τἀν βροτοῖς πάθη,
Σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ 795
Πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.

[Καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
Ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ·
Αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
Πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.] 800
Ἴτ', ὦ ταχεῖαι ποινίμαί τ' Ἐρινύες,
Γένεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
Σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
Ἥλιε, πατρῴαν τὴν ἐμὴν ὅταν χθόνα
Ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν, 805
Ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
Γέροντι πατρὶ τῇ τε δυστηνῷ τροφῷ.
Ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
Ἥσει μέγαν κώκυτον ἐν πάσῃ πόλει.
Ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην· 810
Ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
Ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολών·
Καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών.
Σὲ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
Καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω, 815
Πανύστατον δὴ κοὔποτ' αὖθις ὕστερον.
Ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον,
Κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
Κρῆναί τε ποταμοί θ' οἵδε, καὶ τὰ Τρωϊκὰ 820
Πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
Τοῦθ' ὑμὶν Αἴας τοὔπος ὕστατον θροεῖ·
Τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

Πόνος πόνῳ πόνον φέρει.
Πᾶ πᾶ 825

Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
Κουδεὶς ἐπίσταται με συμμαθεῖν τόπος.
Ἰδοὺ,
Δοῦπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἡμῶν γε ναὸς κοινοπλοῦν ὁμιλίαν. 830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἑσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

Ἔχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἀλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν 835
Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
Ἁλιαδᾶν ἔχων αὔπνους ἄγρας,
Ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 840
Εἴ ποθι πλαζόμενον λεύσσων
Ἄπυοι ; σχέτλια γὰρ
Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
Οὐρίῳ μὴ πελάσαι δρόμῳ,
Ἀλλ' ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου. 845

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοὴ πάραυλος ἐξέβη νάπους ;

ΤΕΚΜΗΣΣΑ.

Ἰὼ τλήμων.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τὴν δουρίληπτον δύσμορον νύμφην ὁρῶ
Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην. 850

ΤΕΚΜΗΣΣΑ.

Οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς
Κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι ἐμῶν νόστων· 855
Ὤμοι, κατέπεφνες, ἄναξ, *
Τόνδε συνναύταν, ὦ τάλας·
Ὦ ταλαίφρων γύναι.

ΤΕΚΜΗΣΣΑ.

Ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος; 860

ΤΕΚΜΗΣΣΑ.

Αὐτὸς πρὸς αὑτοῦ· δῆλον. Ἐν γάρ οἱ χθονὶ
Πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι ἐμᾶς ἄτας, οἷος ἄρ' αἱμάχθης, ἄφρακτος φίλων·
Ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' ἄϊδρις, κατημέλησα.
Πᾶ πᾶ
Κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας; 865

ΤΕΚΜΗΣΣΑ.

Οὗτοι θεατός· ἀλλά νιν περιπτυχεῖ
Φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
Οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν
Φυσῶντ' ἄνω πρὸς ῥῖνας, ἔκ τε φοινίας
Πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς. 870
Οἴμοι, τί δράσω; τίς σε βαστάσει φίλων;
Ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι,
Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
Ὦ δύσμορ' Αἴας, οἷος ὢν οἷως ἔχεις,
Ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. 875

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔμελλες, τάλας, ἔμελλες χρόνῳ
Στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
Μοῖραν ἀπειρεσίων πόνων. Τοιά μοι
Πάννυχα καὶ φαέθοντ' ἀνεστέναζες
Ὠμόφρων ἐχθοδόπ' Ἀτρείδαις 880
Οὐλίῳ σὺν πάθει.
Μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
Πημάτων, ἧμος ἀριστόχειρ
– ⏑ ⏑ – ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι. 885

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδέν σ' ἀπιστῶ καὶ δὶς οἰμῶξαι, γύναι,
Τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ.

Σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. 890

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ξυναυδῶ.

ΤΕΚΜΗΣΣΑ.

Οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
Χωροῦμεν, οἷοι νῷν ἐφεστᾶσι σκοποί.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὤμοι, ἀναλγήτων
Διισσῶν ἐθρόησας ἄναυδον
Ἔργον Ἀτρειδᾶν τῷδ' ἄχει. 895
Ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ.

Τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς 900
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,
Γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ φεῦ,
Ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεῖδαι.

ΤΕΚΜΗΣΣΑ.

Οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς 905
Τοῖς τοῦδ'. Ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
Θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
Οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
Ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.

Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς, 910
Αὐτῷ δὲ τερπνός. Ὧν γὰρ ἠράσθη τυχεῖν
Ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
Πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα;
Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω. 915
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἀλλ' ἐμοὶ
Λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος. 920

ΤΕΥΚΡΟΣ.

Ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί,
Ἆρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὄλωλεν ἀνήρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

Ὤμοι βαρείας ἄρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ.

Ὦ τάλας ἐγώ, τάλας. 925

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

Ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

Φεῦ τάλας. Τί γὰρ τέκνον
Τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ.

Οὐχ ὅσον τάχος
Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
Σκύμνον λεαίνης δυσμενῶν ἁναρπάσῃ ;
Ἴθ', ἐγκόνει, ξύγκαμνε. Τοῖς θανοῦσί τοι
Φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
Ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὖν μέλει.

ΤΕΥΚΡΟΣ.

Ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
Ἄλγιστον ὧν προσεῖδον ὀφθαλμοῖς ἐγώ,
Ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
Μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,
Ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπῃσθόμην
Μόρον διώκων κἀξιχνοσκοπούμενος.
Ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
Διῆλθ' Ἀχαιους πάντας ὡς οἴχει θανών.
Ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν
Ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
Οἴμοι.
Ἴθ' ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
Ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
Ὅσας ἀνίας μοι κατασπείρας φθίνεις.
Ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,

Τοῖς σοῖς ἀρηξάντ' ἐν πόνοισι μηδαμοῦ;
Ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,
Δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως
Χωροῦντ' ἄνευ σοῦ. Πῶς γὰρ οὔχ; ὅτῳ πάρα
Μηδ' εὐτυχοῦντι μηδὲν ἡδιον γελᾶν. 955
Οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν,
Τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
Τὸν δειλίᾳ προδόντα καὶ κακανδρίᾳ
Σὲ, φίλτατ' Αἴας, ἢ δολοῖσιν, ὡς τὰ σὰ
Κράτη θανόντος καὶ δόμους νέμοιμι σούς. 960
Τοιαῦτ' ἀνὴρ δυσοργος, ἐν γήρᾳ βαρὺς,
Ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
Τέλος δ' ἄπωστος γῆς ἀπορριφθήσομαι,
Δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
Τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι 965
Πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
Καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
Οἴμοι, τί δράσω; πῶς σ' ἀπρόσπασω πικροῦ
Τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
Φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνῳ 970
Ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθίσειν;
Σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἕκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
Ζώστηρ πρισθεὶς ἱππικῶν ἐξ ἀντύγων
Ἐκκάπτετ' αἰεὶ, ἕς τ' ἀπέψυξεν βίον· 975
Οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
Πρὸς τοῦδ' ὄλωλε θαναύσιμῳ πεσήματι.
Ἆρ' οὐκ Ἐρινὺς τοῦτ', ἐχάλκευσε ξίφος
Κἀκεῖνον Ἅιδης, δημιουργὸς ἄγριος;
Ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ 980

Φάσκοιμ' ἂν ἀνθρώποισι μηχανὰν θεούς·
Ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
Κεἶνός τ' ἐκεῖνα στέργέτω, κἀγὼ τάδε.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ
Φράζου τὸν ἄνδρα, χὤ τι μυθήσει τάχα. 985
Βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
Γελῶν ἃ δὴ κἀκοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥΚΡΟΣ.

Τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥΚΡΟΣ.

Ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὢν οὐ δυσπετής. 990

ΜΕΝΕΛΑΟΣ.

Οὗτος, σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν
Μὴ ξυγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει.

ΤΕΥΚΡΟΣ.

Τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

ΜΕΝΕΛΑΟΣ.

Δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὃς κραίνει στρατοῦ.

ΤΕΥΚΡΟΣ.

Οὔκουν ἂν εἴποις ἥντιν' αἰτίαν προθείς; 995

ΜΕΝΕΛΑΟΣ.

Ὀθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
Ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
Ἐξεύρομεν ζητοῦντες ἐχθίω Φρυγῶν·
Ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον
Νύκτωρ ἐπεστράτευσεν, ὡς ἕλοι δορί· 1000
Κεἰ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν,

Ἡμεῖς μὲν ἂν τήνδ', ἣν ὅδ' εἴληχεν τύχην,
Θανόντες ἂν προυμείμεθ' αἰσχίστῳ μόρῳ,
Οὗτος δ' ἂν ἔζη. Νῦν δ' ἐνηλλάξεν θεὸς
Τὴν τοῦδ' ὕβριν πρὸς μηλὰ καὶ ποίμνας πεσεῖν. 1005
Ὧν οὕνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
Τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
Ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
Ὄρνισι φορβὴ παραλίοις γενήσεται.
Πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος. 1010
Εἰ γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν
Πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
Χερσὶν παρευθύνοντες. Οὐ γὰρ ἔσθ' ὅπου
Λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
Καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην 1015
Μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
Οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
Φέροιντ' ἄν, ἔνθα μὴ καθεστήκῃ δέος,
Οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
Μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων. 1020
Ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
Δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
Δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,
Σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·
Ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ, 1025
Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
Ἀλλ' ἑστάτω μοι καὶ δέος τι καίριον,
Καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδώμεθα
Οὐκ ἀντιτίσειν αὖθις ἂν λυπώμεθα. 1030
Ἕρπει παραλλὰξ ταῦτα. Πρόσθεν οὗτος ἦν

Αἴθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
Μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς 1035
Εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένῃ.

ΤΕΥΚΡΟΣ.

Οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
Ὃς μηδὲν ὢν γοναῖσιν εἶθ' ἁμαρτάνει,
Ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
Τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη. 1040
Ἄγ', εἶπ' ἀπ' ἀρχῆς αὖθις, ἢ σὺ φῂς ἄγειν
Τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
Οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὑτοῦ κρατῶν;
Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
Ἕξεστ' ἀνάσσειν ὧν ὅδ' ἡγεῖτ' οἴκοθεν; 1045
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
Οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον
Ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ.
Ὕπαρχος ἄλλων δεῦρ' ἔπλευσας, οὐχ ὅλων
Στρατηγός, ὥστ' Αἴαντος ἡγεῖσθαί ποτε. 1050
Ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
Κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῂς
Εἴθ' ἕτερος στρατηγός, ἐς ταφὰς ἐγὼ
Θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
Οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο 1055
Γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέῳ,
Ἀλλ' οὕνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,
Σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηδένας.
Πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν

Καὶ τὸν στρατηγὸν ἧκε. Τοῦ δὲ σοῦ ψόφου 1060
Οὐκ ἂν στραφείην, ὡς ἂν ᾖς οἷός περ εἶ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
Τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾖ, δάκνει.

ΜΕΝΕΛΑΟΣ.

Ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥΚΡΟΣ.

Οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην. 1065

ΜΕΝΕΛΑΟΣ.

Μέγ' ἄν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ.

Κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὡπλισμένῳ.

ΜΕΝΕΛΑΟΣ.

Ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

Ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

ΜΕΝΕΛΑΟΣ.

Δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με; 1070

ΤΕΥΚΡΟΣ.

Κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών.

ΜΕΝΕΛΑΟΣ.

Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

ΤΕΥΚΡΟΣ.

Μή νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ.

Ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

ΤΕΥΚΡΟΣ.

Εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών. 1075

ΜΕΝΕΛΑΟΣ.

Τούς γ' αὐτὸς αὑτοῦ πολεμίους. Οὐ γὰρ καλόν.

ΤΕΥΚΡΟΣ.

Ἢ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ.

Μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ.

Κλέπτης γὰρ αὐτοῦ ψηφοποιὸς εὑρέθης.

ΜΕΝΕΛΑΟΣ.

Ἐν τοῖς δικασταῖς, κοὐκ ἐμοὶ, τόδ' ἐσφάλη. 1080

ΤΕΥΚΡΟΣ.

Πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

Τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεται τινί.

ΤΕΥΚΡΟΣ.

Οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

Ἓν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

ΤΕΥΚΡΟΣ.

Σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται. 1085

ΜΕΝΕΛΑΟΣ.

Ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν
Ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
Ὦι φθέγμ' ἂν οὐκ ἂν εὗρες, ἡνικ' ἐν κακῷ
Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς
Πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων. 1090
Οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
Σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
Χειμὼν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΥΚΡΟΣ.

Ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων,
Ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας· 1095
Κἆτ' αὐτὸν εἰσιδών τις ἐμφερὴς ἐμοὶ
Ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
Ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς·
Εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
Τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών. 1100
Ὁρῶ δέ τοί νιν, κἄστιν, ὡς ἐμοὶ δοκεῖ,
Οὐδείς ποτ' ἄλλος ἢ σύ. Μῶν ᾐνιξάμην;

ΜΕΝΕΛΑΟΣ.

Ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις
Λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ.

ΤΕΥΚΡΟΣ.

Ἄφερπέ νυν. Κἀμοὶ γὰρ αἴσχιστον κλύειν 1105
Ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔσται μεγάλης ἔριδός τις ἀγών.
Ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
Σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν
Τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον 1110
Τάφον εὐρώεντα καθέξει.

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἐς αὐτὸν καιρὸν οἵδε πλησίον
Πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνὴ,
Τάφον περιστελοῦντε δυστήνου νεκροῦ.
Ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας 1115
Ἱκέτης ἔφαψαι πατρὸς, ὅς σ' ἐγείνατο.
Θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
Κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,

Ἱκτήριον θησαυρόν. Εἰ δέ τις στρατοῦ
Βίᾳ σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
Κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,
Γένους ἅπαντος ῥίζαν ἐξημημένος,
Αὔτως ὅπωσπερ τόνδ' ἐγὼ τέμνω πλόκον.
Ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
Τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐπ
ἀριθμὸς
Τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοήτων
Μόχθων ἄταν ἐπάγων
Ἀν' ἀερώδεα Τρωΐαν,
Δύστανον ὄνειδος Ἑλλάνων;

Ἀντιστροφή α'.

Ὄφελε πρότερον αἰθέρα δῦναι μέγαν ἢ τὸν πολύκ
Ἅιδαν
Κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων
Ἕλλασι κοινὸν Ἄρην.
Ἰὼ πόνοι πρόγονοι πόνων.
Κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφή β'.

Ἐκεῖνος οὔτε στεφάνων
Οὔτε βαθειᾶν κυλίκων
Νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
Οὔτε γλυκὺν αὐλῶν ὄτοβον

Δύσμορος οὔτ' ἐννυχίαν
Τέρψιν ἰαύειν.
Ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὤμοι. 1145
Κεῖμαι δ' ἀμέριμνος οὕτως,
Ἀεὶ πυκιναῖς δρόσοις
Τεγγόμενος κόμας,
Δυγρᾶς μνήματα Τροίας.

Ἀντιστροφή β'.

Καὶ πρὶν μὲν * ἐννυχίου 1150
Δείματος ἦν μοι προβολὰ
Καὶ βελέων θούριος Αἴας,
Νῦν δ' οὗτος ἀνεῖται στυγερῷ
Δαίμονι. Τίς μοι, τίς ἔτ' οὖν
Τέρψις ἐπέσται; 1155
Γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου
Πρόβλημ' ἁλίκλυστον, ἄκραν
Ὑπὸ πλάκα Σουνίου,
Τὰς ἱερὰς ὅπως
Προσείποιμεν Ἀθάνας. 1160

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὁρμώμενον·
Ἥλος δέ μοὐστὶ σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτεὶ χανεῖν; 1165
Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
Ἢ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο
Ὑψηλ' ἐκόμπεις κἀπ' ἄκρων ὠδοιπόρεις,
Ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντεστης ὕπερ,

Κοὔτε στρατηγοὺς οὔτε ναυάρχους μολεῖν 1170
Ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω·
Ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.
Ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
Ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
Ποῦ βάντος ἢ ποῦ στάντος οὑπερ οὐκ ἐγώ; 1175
Οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
Πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
Ἀγῶνας Ἀργείοισι κηρῦξαι τότε,
Εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοὶ,
Κοὐκ ἀρκέσει ποθ' ὑμὶν οὐδ' ἠσσημένοις 1180
Εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
Ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
Ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
Ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἄν ποτε
Κατάστασις γένοιτ' ἂν οὐδενὸς νόμου, 1185
Εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν
Καὶ τοὺς ὄπισθεν ἐς τὸ πρόσθεν ἄξομεν.
Ἀλλ' εἰρκτέον τάδ' ἐστίν. Οὐ γὰρ οἱ πλατεῖς
Οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
Ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ. 1190
Μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὅμως
Μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
Καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
Ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
Ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς, 1195
Θαρσῶν ὑβρίζεις καξελευθεροστομεῖς.
Οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἶ φύσιν
Ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
Ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

Σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ· 1200
Τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαΐω.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
Τούτου γὰρ οὐδὲν σφῷν ἐχωλῷον φράσαι.

ΤΕΥΚΡΟΣ.

Φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
Χάρις διαρρεῖ καὶ προδοῦσ' ἁλίσκεται, 1205
Εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺ πολλάκις
Τὴν σὴν προτείνων προὔκαμες ψυχὴν δορί·
Ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
Ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη, 1210
Οὐ μνημονεύεις οὐκέτ' οὐδέν, ἡνίκα
Ἔρκεων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
Ἤδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς
Ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν
Ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις 1215
Πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
Πηδῶντος ἄρδην Ἕκτορος τάφρων ὕπερ;
Τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,
Ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
Ἆρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα; 1220
Χὤτ' αὖθις αὐτὸς Ἕκτορ μόνος μόνου,
Ἀλαχόν τε κἀκέλευστος, ἦλθ' ἐναντίος,
Οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεὶς,
Γραῖς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
Κυνῆς ἐμέλλε πρῶτος ἅλμα κουφιεῖν; 1225
Ὅδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρὼν,
Ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.

Δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;
Οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφυ πατὴρ
Ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα; 1230
Ἀτρέᾳ δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
Προθεντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;
Αὐτὸς δὲ μητρὸς ἐξέφυς Κρησσῆς, ἐφ' ᾗ
Λαβὼν ἐπακτὸν ἀνδρ' ὁ φιτύσας πατὴρ
Ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. 1235
Τοιοῦτος ὢν τοιῷδ' ὀνειδίζεις σπορᾷ;
Ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγὼς,
Ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
Ἴσχει ξύνευνον μητέρ', ἣ φύσει μέν ἣν
Βασίλεια, Λαομέδοντος ἐκκριτόν ῥε νιν 1240
Δώρημ' ἐκείνῳ δῶκεν Ἀλκμήνης γόνος.
Ἆρ' ὧδ' ἄριστος ἐξ ἀριστέοιν δυοῖν
Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,
Οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
Ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων; 1245
Εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
Βαλεῖτε χἠμᾶς τρεῖς ὁμοῦ συγκειμένους.
Ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ
Θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
Γυναικὸς, ἢ τοῦ σοῦ ξυναίμονος λέγω. 1250
Πρὸς ταῦθ' ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν.
Ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
Καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς,
Εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει. 1255

ΟΔΥΣΣΕΥΣ.

Τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ᾐσθόμην
Βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
Ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔΥΣΣΕΥΣ.

Ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω 1260
Κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

ΑΓΑΜΕΜΝΩΝ.

Ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

Τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;

ΑΓΑΜΕΜΝΩΝ.

Οὗ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
Ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ. 1265

ΟΔΥΣΣΕΥΣ.

Ἔξεστιν οὖν εἰπόντι τἀληθῆ φίλῳ
Σοὶ μηδὲν ἧσσον ἢ πάρος ξυνηρετεῖν;

ΑΓΑΜΕΜΝΩΝ.

Εἶπ'· ἢ γὰρ εἴην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
Φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

Ἄκουέ νυν. Τὸν ἄνδρα τόνδε πρὸς θεῶν 1270
Μὴ τλῇς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν·
Μηδ' ἡ βία σε μηδαμῶς νικησάτω
Τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.
Κἀμοὶ γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,
Ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὅπλων· 1275
Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

Οὐκ ἂν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν
Ἕν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
Ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι. 1280
Οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
Φθείροις ἄν. Ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
Βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῇς.

ΑΓΑΜΕΜΝΩΝ.

Σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

Ἔγωγ'· ἐμίσουν δ', ἡνίκ' ἦν μισεῖν καλόν. 1285

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ.

Μὴ χαῖρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

Τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον.

ΟΔΥΣΣΕΥΣ.

Ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμᾶς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

Κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει. 1290

ΟΔΥΣΣΕΥΣ.

Παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ.

Μέμνησ' ὁποίῳ φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.

Ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

ΑΓΑΜΕΜΝΩΝ.

Τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ.

Νικᾷ γὰρ ἡ 'ρετή με τῆς ἔχθρας πολύ. 1295

ΑΓΑΜΕΜΝΩΝ.

Τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

ΟΔΥΣΣΕΥΣ.

Ἦ κάρτα πολλοὶ νῦν φίλοι καὖθις πικροί.

ΑΓΑΜΕΜΝΩΝ.

Τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους;

ΟΔΥΣΣΕΥΣ.

Σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

Ἡμᾶς σὺ δειλοὺς τῇδε θἠμέρᾳ φανεῖς. 1300

ΟΔΥΣΣΕΥΣ.

Ἄνδρας μὲν οὖν Ἕλλησι πᾶσιν ἐνδίκους.

ΑΓΑΜΕΜΝΩΝ.

Ἀνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν;

ΟΔΥΣΣΕΥΣ.

Ἔγωγε. Καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι.

ΑΓΑΜΕΜΝΩΝ.

Ἦ πάνθ' ὅμοια πᾶς ἀνὴρ αὑτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ.

Τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν; 1305

ΑΓΑΜΕΜΝΩΝ.

Σὸν ἄρα τοὔργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΥΣΣΕΥΣ.

Ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ.

Ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ
Σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριν·

Οὗτος δὲ κἀκεῖ κἀνθάδ' ὢν ἔμοιγ' ὁμῶς 1310
Ἔχθιστος ἔσται. Σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμῃ σοφὸν
Φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ.

ΟΔΥΣΣΕΥΣ.

Καὶ νῦν γε Τεύκρῳ τἀπὸ τοῦδ' ἀγγέλλομαι
Ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος. 1315
Καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
Καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον
Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥΚΡΟΣ.

Ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
Λόγοισι· καί μ' ἔψευσας ἐλπίδος πολύ. 1320
Τούτῳ γὰρ ὢν ἔχθιστος Ἀργείων ἀνὴρ
Μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν
Θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
Ὡς ὁ στρατηγὸς οὐπιβρόντητος μολὼν,
Αὐτός τε χὠ ξύναιμος ἠθελησάτην 1325
Λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
Τοιγὰρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
Μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
Κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
Τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως. 1330
Σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,
Τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἐὰν,
Μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
Τὰ δ' ἄλλα καὶ ξύμπρασσε, κεἴ τινα στρατοῦ
Θέλεις κομίζειν, οὐδὲν ἄλγος ἕξομεν. 1335

Ἐγὼ δὲ τἄλλα πάντα πορσυνῶ· σὺ δὲ
Ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ.

Ἀλλ' ἤθελον μέν· εἰ δὲ μή 'στί σοι φίλον
Πρᾶσσειν τάδ' ἡμᾶς, εἶμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ.

Ἅλις· ἤδη γὰρ πολὺς ἐκτέταται 1340
Χρόνος. Ἀλλ' οἱ μὲν κοίλην κάπετον
Χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
Τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
Θέσθ' ἐπίκαιρον·
Μία δ' ἐκ κλισίας ἀνδρῶν ἴλη 1345
Τὸν ὑπασπίδιον κόσμον φερέτω.
Παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
Φιλότητι θιγὼν πλευρὰς σὺν ἐμοὶ
Τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
Σύριγγες ἄνω φυσῶσι μέλαν 1350
Μένος. Ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
Φησὶ παρεῖναι, σούσθω, βάτω,
Τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ
Κοὐδενί πω λῴονι θνητῶν,
Αἴαντος, ὅτ' ἦν, τότε φωνῶ. 1355

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἡ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
Γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
Τῶν μελλόντων ὅ τι πράξει.

ΤΕΛΟΣ ΑΙΑΝΤΟΣ ΜΑΣΤΙΓΟΦΟΡΟΥ.

NOTES.

NOTES.

1. The scene of this play is laid in the midst of the tents occupied by the Salaminians in the Grecian camp before Troy, and more particularly in that of Aias, which we may suppose to have been situated somewhat in the background, and within sight of the sea. (Cf. Hom. *Π.* 8. 226.) Odysseus is beheld in the act of tracing some freshly-graven footmarks upon the beach, when he is suddenly arrested by the voice of Athene, to whose counsels and aid other poets besides Sophokles have described him as largely indebted. (Cf. Hom. *Π.* 10. 503 seq.) The various characters introduced into our drama were represented by three actors, (see Schöll's "Sophokles Leben und Wirken," § 58 ff.,) the first of whom personated Aias and Teukros, the second Athene, Tekmessa, and Agamemnon, the third Odysseus, the Messenger, and Menelaos. The corpse of Aias — around which Teukros, Tekmessa, and Eurysakes (*κῶφον πρόσωπον*) bearing in his hands the *ἱκτήριον θησαυρόν* (v. 1119), consisting of his own, his mother's, and Teukros's hair, are grouped — was represented by a *κῶφον εἴδωλον*, so made and draped as to exhibit a resemblance to the body of the deceased hero.

2. *δίδορκά σε . . . . . θηρώμενον.* The Scholiasts differ greatly in opinion as to the correct mode of interpreting this verse; — the point in dispute being, whether the poet means us to understand, *πεῖρα κατ' ἐχθρῶν*, in an active, as *ἐπίθεσις τῶν πολεμίων*, Diod. XIV. c. 80, or *πεῖρα παρ' ἐχθρῶν*, in a passive signification; that is, whether Odysseus is represented as eagerly employed in preparing snares for the purpose of attacking his enemies, or in discomfiting some project which they have devised against himself. Both expressions may be applied with great propriety to a skilful general: *τὸ ἐξυλαβῆσαι τὴν πρᾶξιν καὶ τὸ τῶν ἐναντίων τὴν γνώμην προαισθάνεσθαι*, Galen de Parv. Pil. Exercc. III. 905. T. V. Lobeck pronounces in favor

of the latter, considering this view to be more in harmony with the character of Odysseus, and the enterprise in which he is engaged; first, because he is celebrated as τῶν ἀδήλων θηρατής, Philostr. *Imagg.* 1. 862, more distinguished for his astuteness in escaping than his skill in devising snares, as is testified by Homer in *Odyss.* 4. 422, and by the entire Doloneia; and, secondly, because he is described in our passage as playing the part of a spy rather than that of an "insidiator." That this explanation is not in itself improbable may be learnt from Xen. *Mem.* 4. 2. 15, ἐὰν δὲ κλίπτῃ τι καὶ ἁρπάζῃ τὰ τούτων (τῶν πολεμίων), οὐ δίκαια ποιήσει. Cf. Cic. *de Off.* 1. 30. 108, and Davis's note to *Id. de Fin.* III. 2. There is, however, great weight in the objection of Hermann, that to such an interpretation the insertion of the pronoun τινά is in direct opposition. Nor has Lobeck been able to explain away this difficulty, but acknowledges that the addition of the pronoun would be far more intelligible, if by the noun πεῖρα we understand some hostile attempt on the part of Odysseus. The connection of the verses and the sense of the whole passage present, moreover, additional obstacles to the reception of this exposition. For the poet proceeds, καὶ νῦν ἐπὶ σκηναῖς . . . . ὥς τις εὔρινος βάσις, the particle ἀεὶ μέν in the first verse being opposed to καὶ νῦν in this sense: *ut semper . . . . ita nunc quoque*, in order to connect closely the proceeding of Odysseus, described in the first two verses, with the subsequent details. Odysseus has followed the footsteps of Aias from the very spot where he was first observed by a scout with dripping sword, and has now arrived before his tent. As a well-trained hound pursues the track of some wild animal and ascertains its locality, in order that it may fall into the hands of the hunter, so has Odysseus followed the footprints of Aias in order to learn his whereabouts, to convict him as the perpetrator of the slaughter committed amongst the cattle of the Greeks, during the night which followed the adjudication of the arms of Achilles, and to take whatever preliminary steps may be necessary to secure his punishment. It cannot, therefore, be supposed that Odysseus was interested to inquire if Aias still contemplated any traitorous or hostile design, which must nevertheless be assumed if we decide in favor of the explanation above mentioned. Hermann asserts that the accus. πεῖραν does not depend upon ἁρπάσαι, but upon θηρώμενον, and that ἁρπάσαι is inserted here as an *infinitivus explicativus*, to which αὐτήν, i. e. πεῖραν, must be supplied. Such a construction is undoubtedly very harsh, whilst a satisfactory answer is given to the objection against the construction of the infinitive with θηρᾶν and θηρᾶσθαι by Eur. *Hel.* 63, θηρᾷ γαμεῖν με, and 553, ὅς με θηρᾶται λαβεῖν; Theophyl. *Hist.* IV. 16. 115. B, συμ-

μάχους ἱλίσθαι θηρώμενος. Even admitting that the mode in which he connects these words is admissible, the Greek words here used can hardly be supposed to convey the meaning expressed in his translation: *semper te video opportunitatem, qua tentare hostem possis, captare.* Reisig, in *Comm. Crit. ad Œd. Kol.* 1746, observes that ἁρπάσαι may depend upon πεῖραν, and this view finds an apologist in Apitz, who seeks unsuccessfully to defend it by citing such passages as Hom. *Il.* 7. 409, Eur. *Androm.* 94. The true explanation appears to be that given by Wunder, who commences his observations by reminding us that the Greeks frequently employed the formula πεῖρά τινος λαμβάνειν (cf. Xen. *An.* 5. 8. 15; *Kyr.* 3. 3. 38) in the same sense as πειρᾶν τινος. (So θίαν λαμβάνειν, *Philokt.* 536, 656, μεταμίλιαν λαμβάνειν, Eur. *Fr.*, for θιᾶσθαι, μεταμίλισθαι.) But πειρᾶν τινος often signifies *capere aliquem conari, to make an attempt against any person* or *thing, to seek to seize* or *obtain its possession.* Her. VI. 82, πρὸς ὧν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλιος, πρίν γε δὴ ἱροῖσι χρήσηνται καὶ μάθῃ, εἴτε οἱ ὁ θεὸς παραδιδοῖ, εἴτε οἱ ἐμποδὼν ἵστηκε. Thuk. 1. 61, καὶ ἀφικόμενοι ἐς Βέροιαν κἀκεῖθεν ἐπιστρέψαντες καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐκ ἐλόντες ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν. Why Sophokles should have substituted ἁρπάζειν for the more usual λαμβάνειν will be evident to any one who reflects that the whole phraseology of these introductory verses is borrowed from the hunting-field (comp. Pollux 5. 60, οἱ κύνες ἁρπάζουσι τὰ πνεύματα; Plutarch. *Quæst. Nat.* 23. 20, ἐπιλαμβάνονται τῆς τῶν θηρίων ὀσμῆς; Senec. *Hippol.* 39, *nare sagaci captant auras*, or *apprensant;* Grat. *Cyn.* 239), and that Odysseus is compared not so much with a hunter as with a hound. See v. 5 below, and especially v. 7, seq. It is, then, by way of fuller and more emphatic illustration of his metaphor that the poet has preferred to place a verb which is peculiarly applicable to a hound, instead of λαμβάνειν, which is more especially appropriate to men.

3. Καὶ νῦν. These particles, as we have already said, answer to ἀεὶ μέν in this sense: *as ever . . . . so now also.* Zeune to Vig. p. 537 has cited similar collocations. WUNDER. Cf. Plat. *Protag.* 335. E; *Rep.* II. 367. E. —— ἐπί, *by, near.* Scholiast: παρὰ ταῖς σκηναῖς. The preposition ἐπί has this sense frequently with the dative. Hdt. 3. 16, ἀποθανόντα ἴδαψιν ἐπὶ τῇσι θύρῃσι. Id. 7. 175, οἰκέοντες ἐπὶ Στρυμόνι. Id. 7. 89, οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἴκεον . . . . ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ.

4. τάξιν ἐσχάτην. Hom. *Il.* 11. 7, ἠμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο ἠδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας ἐΐσας εἴρυσαν. See also

Eur. *Iph. A.* 292; Quint. Cal. 5. 215, quoted by Musgrave; Eustathius ad Il. κ. p. 792. 47, Αἱ νῆες τοῦ μεγάλου Αἴαντος καὶ τοῦ Ἰδομενέως ἐν ἄκρῳ ἦσαν· καὶ ὡς ὁ ποιητὴς λέγει, ἐκαστάτω τοῦ μέσου.

5. μετρούμενον. "SCHOL.: στοχαζόμενον, *contemplantem et tanquam oculis metientem.* Eur. *Phœn.* 189, ἄνω τε καὶ κάτω τείχη μετρῶν." MUSGR. In a similar metaphorical use, Hom. *Od.* 3. 179, πέλαγος μετρήσαι, *mare cursu emetiri*, and Mosch. 2. 153, ἅλα μετρήσασθαι. The employment of both participles in this verse is drawn from the language of the hunting-field. κυνηγετεῖν ἴχνη, of which phrase a full explanation occurs below, v. 19, is *to pursue the foot-tracks of prey*, κυνηγέτου τέχνῃ, whilst μετρεῖσθαι may be rendered *to trace out*, or *explore*.

7. οὐκ ἔνδον, sc. ἐστίν, *num in tentorio sit, nec ne?* —— Εὖ δέ σ' ἐκφέρει. Hermann has accurately explained the force of ἐκφέρειν: *ex loco clauso et finibus quibusdam circumscripto in apertum ac propatulum proferre.* Hence, then, ἐκφέρειν τινά may in a more general sense denote *aliquem eo usque perducere, quo tendit*, according to the well-known idea of *completion*, which is imparted by the preposition ἐκ in composition. Cf. *Œd. Kol.* 98, ἐξήγαγ' εἰς τόδ' ἄλσος, with v. 1424 of the same play, ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει | Μαντεύμαθ'. Plat. *Phæd.* p. 66. B, ὅτι κινδυνεύει τις ὥσπερ ἀτραπὸς ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει. In our passage, then, εὖ δέ σ' ἐκφέρει = εὖ δέ σε φέρει πρὸς Αἴαντα, and the meaning of Athene, stated generally, is this: εὖ δὲ ἐξιχνεύεις, sc. εὖ δὲ Αἴαντα ἰχνεύεις ὥσπερ κύων Λάκαινα, with which we may aptly compare Plat. *Parmen.* 128. C, καίτοι ὥσπερ γε αἱ Λάκαιναι σκύλακες εὖ μεταθεῖς τε καὶ ἰχνεύεις τὰ λεχθέντα. Upon βάσις, placed once only in the sentence, whilst the sense requires its repetition, see *Philokt.* 520, with Wunder's note, and compare *Trach.* 767, προσπτύσσεται πλευραῖσιν ἀρτίκολλος ὥστε τέκτονος χιτὼν ἅπαν κατ' ἄρθρον.

8. Κυνὸς Λακαίνης ὥς τις εὔρινος βάσις. Upon the phraseology of this verse see Lobeck's note, and the observations of Wunder to *Philokt.* 1101. It has been quoted by several writers, the Schol. to Apoll. II. 125, the Etym. M., s. Τρίβακος, and Suidas in three places, s. Εάσις, Εὔρινος, and Λάκαινα; and is imitated by Libanius, *Ecphr.* T. IV. p. 1065, εὐρίνῳ βάσει τὸ λανθάνον ἀνιχνεύοντες; more undisguisedly by Manuel Palæologus, *Or.* VI. 331, μὴ πολυπραγμονῶμεν .... ὥσπερ οἱ τὰ θηρία ῥινηλατοῦσαι λάκαιναι κύνες· εὔρινας ταύτας εἶπε Σοφοκλῆς; less openly by Ælian, *Hist. Ann.* II. c. 15, δίκην εὐρίνου κυνός. The last two authors evidently believed εὔρινος to be the genitive of an adjective εὐρίν (cf. κύνας εὔρινας, Xen. *de Venat.* 4. 6, Pollux 2. 80, and Æsch. *Agam.* 1093), whilst Libanius and the Etym.

M, εὔρινος βάσις ἢ εὐσφρηνος πορεία, regarded it as a nominative, and correctly indeed, both on account of the addition of the pronoun τις, which is more aptly joined with εὔρινος than with βάσις, and because it is the constant practice of the Greek poets thus to traverse epithets. See Abresch. *Dilucc. Thukyd.* p. 244; Valckn. *ad Lennep. Etym.* II. p. 700; Matthiæ's *Gr. Gr.* p. 799; Bernhardy's *Synt.* p. 53. Upon the peculiar force of τις when joined with adjectives, see Liddell and Scott's *Gr. Lex.* s. τις, IV.; Kühner's *Gr. Gr.* 659. 4, ed. Jelf; and upon the great celebrity which the dogs of Laconia possessed among the hunters of antiquity, Aristot. *Hist. Animal.* 8. 28 (where they are described as a cross between a fox and a dog), Id. *de Generatione Animal.* 5. 2; the learned notes of Musgrave and Erfurdt to our own line, Voss to Virg. *Georg.* III. 405, and Rittershus. to Oppian. *Cyneg.* 1. 371. Compare, too, Shakspeare's Midsummer Night's Dream, Act IV. Sc. 1, and Othello, Act V. Sc. 5. The word κύων is here used in the feminine gender, in accordance with the customary preference shown by Greek writers, when not compelled to define accurately the precise gender of animals, for the employment of the feminine. Lastly, that the comparison which is here instituted between a hero, like Odysseus, and a hound, is in no respect derogatory to the dignity of the former, or inconsistent either with the practice of the Tragedians, or with Greek notions of good taste, has been pointed out by Wunder, who compares Æsch. *Agam.* 1093, where we find it said of Kassandra, ἴσκει εὔρις ἡ ξένη κυνὸς δίκην | Εἶναι, ματεύει δ' ὧν ἀνευρήσει φόνον. See also vv. 1184 seq. of that play; Plat. *de Legg.* p. 654. D, ταῦτ' ἄρα μετὰ τοῦθ' ἡμῖν αὖ καθάπερ κυσὶν ἰχνευούσαις διερευνητέον.

9. τυγχάνει. Supply ὤν. "The use of τυγχάνει for τυγχάνει ὤν is defended by Erfurdt against Fischer (*ad Well. Gr. Gr.* IV. p. 8) and Porson (*ad Eur. Hec.* 712), who join τυγχάνει with στάζων. See a note on this subject in *Mus. Crit.* p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the Electra (vv. 46, 315) seem to us to be quite decisive. The following consideration has some weight with us. As τυγχάνω and κυρῶ appear to be exactly synonymous in all their various significations, we are very unwilling to admit that a construction, which is lawful when the poet employs κυρῶ, is unlawful when he employs τυγχάνω. We find κυρῶ without a participle twice in the present tragedy: v. 301, Κἀνήρετ' ἐν τῷ πράγματος κυρεῖ ποτέ, and v. 928, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος. Several other examples are collected by Erfurdt in his note on *Antig.* 487." ELMSLEY. See also Erfurdt's *Epist. ad Schäf.* p. 570; Schäf. *ad Bos. Ellips.*

p. 785; Blomfield to Matth. *Gr. Gr.* p. liii.; and compare *Elektr.* 46, Eur. *Androm.* 1116, *Iph. Aul.* 730. In the common copies ἀνήρ is written in opposition to both sense and metre, for which Brunck substituted ὠ 'νήρ. The writing ἀνήρ is, however, strongly recommended by the authority of Apollonius, in Bekk. *Gr. Anecd.* 2. p. 495. 24, ὡς ὁ ἀνὴρ, ἀνὴρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἴστερον θάτερόν ἐστι. See Porson to Eur. *Orest.* 851; Dawes's *Misc. Crit.* pp. 123, 238, 263; Monk to Eur. *Hippol.* 1005; Kühner's *Gr. Gr.* 13, *Obs.* 5, ed. Jelf. The first syllable is rendered long by crasis with the article.

9, 10. κάρα στάζων ἱδρῶτι. Billerbeck explains these words, σταζόμενος ὑπὸ τοῦ ἱδρῶτος. Lobeck identifies them more accurately with the expressions ἱδρῶτι ῥεόμενος, Philostr. *V. Soph.* I. 25. 541, and ἱδρῶτι ῥαινόμενος, Synes. *Dion.* p. 53. The construction is the same with Æsch. *Eum.* 42, αἵματι στάζοντα χεῖρας; Eur. *Andr.* 523, δακρύοισιν κόρας στάζω; *Iph. T.* 108, στάζων ἀφρῷ γένειον. It is scarcely necessary to observe, that the participle only must be referred to the following words χέρας ξιφοκτόνους, which adjective must, according to its accentuation, be taken in an active signification, as = ξίφει κτεινούσας. Dindorf, in opposition to Hermann, directs us to supply αἵματι. Upon the dative ἱδρῶτι, see Kühner's *Gr. Gr.* 548, *Obs.* 6, and 610, ed. Jelf.

11. οὐδὲν ἔργον, i. e. οὐκ ἔτ' ἀναγκαῖον ἐστί. SCHOL.: οὐκ ἀναγκαῖον τὸ πολυπραγμονεῖν ἔτι, εἰ ἔνδον ἐστὶν Αἴας. Ἔνδον γάρ· ἀλλὰ λέγειν διὰ τί τὴν σπουδὴν ταύτην ἔθου, ἵνα παρ' ἐμοῦ μάθῃς τὰ ἀγνοούμενά σοι. See below, v. 810, and, as additional illustrations of this Attic phrase, *Elektr.* 1373, οὐ μακρῶν λόγων ἡμῖν τόδε τοὔργον, *there is no necessity* for them here; Aristoph. *Lys.* 424, ἀλλ' οὐδὲν ἔργον ἱστάναι; *Av.* 1308, with Felton's note; *Lys.* 615; *Plut.* 1155. Cf. Valckn. to Eur. *Hipp.* 911.

13. Σπουδὴν ἔθου τήνδε. Periphrastic for ἐσπούδαζες ὧδε or ἐπὶ τίνι ἐσπούδαζες περί τούτου. See Wunder to *Œd. Kol.* 462. In the same way we find σπουδὴν τιθέναι for σπουδάζειν in Pind. *Pyth.* IV. 492; αἶνον τιθ. for αἰνεῖν, Id. *Nem.* 1. 5; πόνον τιθ. for πονεῖν, Æsch. *Eum.* 276. The sense of the whole passage is as follows: There is no longer any necessity that you should peer through or within this door (since Aias whom you seek is within), but that you should state openly for what object you have taken upon yourself this eager chase, in order that you may learn from one who knows (all things you wish to ascertain).

14. Ὦ φθίγμ' Ἀθάνας. SCHOL.: καὶ τοῦτο ἄριστα πεποίηται· φθίγμα γὰρ εἶπεν, ὡς μὴ θεασάμενος αὐτὴν· δῆλον γάρ, ὡς οὐκ εἶδεν αὐτὴν, ἐκ τοῦ κἂν ἄπορος ᾖς ὁμῶς, τουτέστιν ἀόρατος. Τῆς δὲ φωνῆς μόνης αἰσθάνε-

ται, ὡς ἰδάδος αὐτῷ οὔσης· ἔστι μέντοι ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· διὶ γὰρ τοῦτο χαρίζεσθαι τῷ θιατῇ· προθιραπεύει δὲ τὸν θεὸν ὁ Ὀδυσεὺς καὶ οὕτω λέγει τὰ Αἴαντος. Brunck assents, observing, "*Minervæ e machinæ loquentis et spectatoribus conspicuæ vocem audiebat Ulysses, at ipse eam censebatur non videre, juxta veterum opinionem, deos quidem sæpe cum hominibus colloqui sed raro se iis in conspectum dare.*" The same view is supported by Wunder in a long note to this line in his *Cens.* p. 7, where he justifies the meaning which the Scholiast assigns to *ἄποπτος*, in opposition to the explanation of Suidas, *πόῤῥωθεν ὁρωμένη*, defended by Lobeck. The eminent scholar last named inquires:—"Upon what principle and in conformity with what examples are we to receive the explanation of Brunck? Are we to believe that Philoktetes, Thoas, Theoklymenos, Ion, Peleus, Hippolytos, and Orestes did not behold upon the stage the divinities with whom they are represented to have conversed? Assuming, however, that this could be proved, how could the spectators in our own play have been persuaded to believe that the goddess, whom they distinctly perceived, and whom Aias recognized at the first glance, really avoided the gaze of Odysseus alone? The interpreters have been led into this mistake by considering *ἄποπτον* as equivalent in meaning to *ἀθέατον*, as stated by Suidas and the Grammarian associated with Ammonius, p. xlvi. But to express this sense the more ancient writers were accustomed to employ the words *ἄοπτον* or *ἄνοπτον*, whilst to *ἄποπτον* they gave this signification: *quod e longinquo conspicitur vel clare, si in excelso est, vel obscure si longo intervallo distat.*" An immense number of passages are then cited in order to justify this rendering, from which we select but two: Aristot. *Rep.* II. 12. 253. D, *ὅπως ἄποπτος ἔσται ἡ Κορινθία ἐκ τοῦ χώματος, ut prospici possit.* Plutarch. *V. Lucull.* 9, *καταφανὴς καὶ ἄποπτος.* Add Galen. vol. 3. p. 222, *καί τις ἐξ ἀπόπτου θεασάμενος ταῦρον εὐθὺς γνωρίζει τὸ ἄῤῥεν ἄνευ τοῦ κατασκέψασθαι τὰ γεννητικὰ μόρια.* The same explanation is also given by Hermann, and is supported by the passages from the *Elektra* (v. 1489) and *Œdipus Rex* (v. 762) to which Wunder refers in opposition, where there is no objection to our taking *ἄποπτον* in the sense of *remotum.* In the common copies the comma precedes *ὅμως*, instead of following it. Elmsley first corrected this error, comparing such passages as Eur. *Alk.* 938, *φίλοι, γυναικὸς δαίμον' εὐτυχέστερον* | *Τοὐμοῦ νομίζω, καίπερ οὐ δοκοῦντ' ὅμως*, Æsch. *Choeph.* 113, *μέμνησ' Ὀρέστου, κεἰ θυραῖος ἐσθ' ὅμως*, and is followed by Hermann and all the more recent editors. See his note to Eur. *Bacch.* 787. Blomfield therefore is in error when he directs us (*ad Æsch. Pers.* 300) to restore

the comma after ἧς. Did no other authority than *Œd. Kol.* 957, ἐρημία με, καὶ δίκαι' ὄμως λίγω, σμικρὸν τίθησι, exist, it would be amply sufficient to justify the punctuation of Elmsley. Cf. Reisig, *Enarr. ad Œd. Kol.* 659.

17. κώδωνος ὡς Τυρσηνικῆς. "This verse is quoted by Suidas, s. κώδων, the Scholiast to Soph. *Œd. Kol.* 124, and to Thuk. IV. 134, the last affirming that Thukydides said ὁ κώδων. Nor is the remark of our own Scholiast, ἡ κώδων θηλυκῶς ἀττικῶς, at variance with his statement. For Thukydides speaks of the κώδων used by sentinels and patrol (ὁ κώδων ὁ φυλακτήριος, Synes. *Catast.* p. 303. D, whence the appellation ὁ φύλαξ τοῦ κώδωνος, Parthen. c. VII.; similarly, ὁ κώδων ὁ κατὰ τὴν ὀψοσωλίαν, Strabo XIV. 626; ὁ ἐν τῷ ἰχθυοσωλίῳ, Plutarch. *Symp.* IV.; Id. *Quæst.* IV. 2. p. 183), and that accustomed to be hung upon the beasts of burden (Diod. XVIII. 2), or attached to nets (Plutarch. *V. Brut.* XXX.), and that by which the arrival of various matutinal duties was announced (Lucian. *Merc. cond.* s. 31. p. 254, T. III. Bip.). But τῆς κώδωνος is found in Aristot. *de Sens.* c. VI. 446. 22, ed. Bekk., interpreted by *tintinnabulum.* The Scholiast to our verse asserts that the κώδων was τὸ πλατὺ τῆς σάλπιγγος, whilst Josephus, *Antt.* III. 12, 18, σύριγξ παρέχουσα εὖρος ἀρκοῦν ἐπὶ τῷ στόματι πρὸς ὑποδοχὴν πνεύματος εἰς κώδωνα ταῖς σάλπιγξι παραπλησίως τιλοῦν, appears to denote by this word the upper orifice of the trumpet which the player applies to his mouth; unless we suppose, with Sambucus, that he wrote τιλοῦσα, i. e. τιλευτῶσα, meaning the lower or τὸ πλατὺ τῆς σάλπιγγος, concerning which Athenæus speaks (IV. 185. A), affirming that in the *tibia Phrygia* the *cornu* corresponds with that part of the *tuba* which is called κώδων. See also Eustathius, p. 1139. 60, who, according to the Schol. Ven. Z. 219, enumerates the various kinds of trumpets with greater accuracy than the Greek interpreters of Sophokles, and makes mention in the sixth place of the Tyrrhenian trumpet, ὁμοίαν Φρυγίῳ αὐλῷ τὸν κώδωνα πεπλατυσμένον ἔχουσαν. Hence, on account of its deeper tone, the Tyrrhenian trumpet is frequently referred to by the Tragedians, — see Æsch. *Eum.* 556 (where it is spoken of as deep-toned, piercing, διάτορος Τυρσηνικὴ σάλπιγξ), Eur. *Phœn.* 1393, *Heraclid.* 830, — whose example is followed by later writers. Cf. Anth. Pal. c. VI. n. 151 and n. 350; Nonnus, XVII. 92; Gregor. Naz. *Ep. ad Card.* CXCIV.; and Eumath. *de Ism.* IV. p. 178." Lobeck. Consult in further illustration of this subject the admirable notes of Musgrave, Wesseling, and Billerbeck. The anachronism here committed by our poet in representing Odysseus as declaring that the accents of his beloved goddess fell upon his ears like the tones of

the brazen-mouthed Tyrrhenian bell or trumpet, has not escaped the observation of the old interpreters. Cf. the Schol. to Eur. *Phœn.* 1392 with Porson's note. From Homer's never making mention of the σάλπιγξ in his poems, except only in comparisons (*Il.* 18. 219, 21. 388), it has been inferred, with great probability, that, although in existence in his time, it was not extensively known in Greece, and it is certain that it was not used until a late period in the armies of the leading states. Apitz has shown that Sophokles in our passage, and the author of *Rhesus*, v. 808, δίστοιν' Ἀθάνα, φθίγματος γὰρ ἡσθόμην τοῦ σοῦ συνήθη γῆρυν, have imitated the language of Homer (*Il.* 2. 182), ὅς φάθ' · ὁ δὲ ξυνίηκε θεᾶς ὄπα φωνησάσης. In the same way the subsequent words ἐν πόνοισι γὰρ παροῦσ' ἀμύνεις τοῖς ἐμοῖς ἀεί ποτε, together with v. 35 of our own play, πάντα γὰρ τά τ' οὖν πάρος τά τ' εἰσίστικα σῇ κυβερνῶμαι χερί, are borrowed from *Il.* 10. 278, ἥτε μοι αἰεὶ ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω κινύμενος.

18. ἐπίγνως, *thou hast found out, detected.* Cf. Æsch. *Agam.* 1598, κἄστιν' ἐπιγνοὺς ἔργον οὐ καταίσιον, ὤμωξεν. *Thuk.* 1. 132, καὶ παραπεμψάμενος σφραγῖδα, ἵνα . . . . μὴ ἐπιγνῷ, sc. αὐτήν.

19. Βάσιν κυκλοῦντα. SCHOL. PAL.: περιερχόμενον, *gressus circumagentem.* Eur. *Orest.* 631, Μενίλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, δισσῆς μερίμνης διστύχους ἰὼν ὁδούς; Hermann thinks that Musgrave refines too much in deriving this expression from the peculiar mode of hunting prevalent among the ancients, in which the dogs were not set on until the lurking-place of the wild animal had been partially surrounded with nets, and that our phrase may with stricter accuracy be compared with such passages as Eur. *Elektr.* 561, τί δὲ κυκλεῖ πέριξ πόδα; Soph. *Antig.* 225, ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν. Wunder, on the other hand, regards βάσιν κυκλοῦντα as a mere epexegesis of κυνηγετοῦντα in v. 5, and refers us in illustration of the significance of both expressions to Plat. *Rep.* p. 432 seq.: οὐκοῦν νῦν δὴ ἡμᾶς δεῖ ὥσπερ κυνηγέτας τινὰς θάμνον κύκλῳ περιέστασθαι προσέχοντας τὸν νοῦν μή πῃ διαφύγῃ ἡ δικαιοσύνη καὶ ἀφανισθεῖσα ἄδηλος γένηται. —— σακεσφόρῳ. SCHOL.: οὐχ ἁπλῶς ὁπλοφόρῳ, ἀλλὰ κατ' ἐξοχήν. Ὅμηρος · Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἠΰτε πύργον. (*Il.* 7. 219.) Add *Il.* 11. 485, 17. 128. Ovid. *Met.* 13. 2, surgit ad hos *clipei dominus septemplicis* Aiax, after Homer, who, in the next verse to that cited by the Scholiast, applies the epithet ἑπταβόειον to the shield of Aias, whereas other shields, such as those of Teukros (*Il.* 15. 479) and of Achilles (18. 481), are described as having a less number of folds or thicknesses. In *Il.* 5. 126, Tydeus is called σακέσπαλος.

21. Νυκτὸς τῆσδε. See Matth. *Gr. Gr.* § 377. 2. —— ἄσκοπον. Hesy-

chius renders by ἀδίαστον, and in this sense it is certainly used at *Œd. Kol.* 1682, πλάκες ἄστοπτοι, *the unseen plains*, viz. the nether world. Yet in our own verse the interpretation of Suidas, ἀπροσδόκητον, *inconceivable, incredible*, is more appropriate. See the Scholiast to v. 40 and cf. *Philokt.* 1111, *Elektr.* 864, 1315, *Æsch. Choeph.* 816. "Dicitur ἄστοπος et *locus qui non conspicitur*, et *tempus quod infinitum est* (*Trach.* 246) et *res quæ improvisa, incredibilis est.*" WUNDER. On the double accusative, see Kühn. *Gr. Gr.* 545 and 583, ed. Jelf.

22. Ἔχει πειράνας. On this apparent periphrase for the simple verb, see Valckn. to Eur. *Phœn.* 712; Matth. *Gr. Gr.* 559. b; and compare *Antig.* 22, 32, 77, *Elektr.* 590, *Philokt.* 600, *Œd. Tyr.* 699. The Tragedians frequently employ πειραίνειν as a mere equivalent for ποιεῖν, πράττειν, in the sense of *facere, efficere, exsequi*. Cf. Æsch. *Choeph.* 830; *Prom.* 57; Eur. *Ion.* 1567. —— εἴπερ εἰργάσται τάδε. Musgrave directs us to read εἰργασταί γ' ὅδε, on account of the ambiguity of the common reading. It seems to have escaped him that Sophokles invariably uses this verb in an active signification. See *Antig.* 267, 326; *Philokt.* 780, 928, 1172; *Œd. Tyr.* 279, 347. That it is employed, however, not only by Ionian and Attic prose-writers, but also by the other Tragedians, as a true passive, may be learnt from the examples quoted by Liddell and Scott, *Lex. Gr.*, s. v. III.

23. Ἴσμεν γὰρ οὐδὲν τρανές. SUIDAS: Τρανές· σαφές. ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα. καὶ αὖθις. ἐς τὸ τρανὲς τὴν ἔρευναν ἐποιήσαντο. The Etym. M. p. 466. 12 reads ἴδμεν, of which no traces are found in the writings of the Tragedians. Hesychius with the Scholiast interprets τρανές as an adjective. PHOTIUS: τρανὲς τὸ σαφὲς οἱ τραγικοὶ λέγουσιν, but it is not to be met with in any other passage of the tragic poets. The Schol. Ienens. defines it as a defective noun (adjective): τάξιν μὲν ἔοικεν ἔχειν τριγενοῦς, οὐκ ἔχει δὲ τὰ λοιπὰ δυὸ γένη. —— ἀλώμεθα· SCHOL.: τῷ νῷ πλανώμεθα.

24. Κἀγὼ 'θελοντής. "Read θελοντής without the mark of elision. Aldus reads 'κεῖνος with the mark of elision at the beginning of a verse, v. 272. Although in the present instance θελοντής is preceded by a vowel, the analogy of the parent word θέλω shows that circumstance is not material. We believe that neither θελοντής nor ἐθελοντής is found in any other passage of the Tragedians." ELMSLEY. See Lobeck, and Ellendt's *Lex. Soph.*, s. vv. θέλω and ἐθέλω. The form θέλω, of which ἐθέλω is only a strengthened form, is not found in Homer, but there is great diversity in the writing of the later epic poets (cf. Apollon. Rh. 3. 960) and writers

of bucolic poetry (Theocr. 8. 7). The Attic dramatists, on the contrary, use only θέλω in *senarii*, whilst in the lyrical passages, as in the lyric poets generally with the exception of Pindar, who follows the Homeric usage (see Böckh. v. l. *Pyth.* I. 62. 10, 5), both forms are used interchangeably. Although the present forms of ἐθέλειν are excluded from tragic iambic trimeters on account of the anapæst, the imperfect ἤθελον is found in dialogue. See below, vv. 88, 1391; *Philokt.* 1278 and elsewhere. In Attic prose, ἐθέλω is the prevailing form, except in the phrases pointed out by Lobeck. In anapæstic verse both forms are used, although it is often difficult to determine which is to be preferred, on account of the great variations in the writing of the MSS. Lobeck has instanced Æsch. *Prom.* 184, ἃς ἐθελήσῃ; 1067, πάσχειν ἐθέλω; *Philokt.* 145, ἴδοιν ἐθέλοις. Add *Œd. Tyr.* 1314, σ' ἐθέλων πόλλ' ἀνίρεισθαι. So Brunck from MS. B. and Hermann, the latter affirming with Lobeck that ἐθέλειν is more used in anapæstic numbers than the shorter form. All the remaining MSS. and old Edd. give θέλων. There are two instances in which it occurs in lyrical songs in the plays of Sophokles: *Elektr.* 132, οὐδ' ἐθέλω προλιπεῖν τόδε, where the MSS. Aug. a. b. Ien. Flor. Γ. and Laur. a. exhibit οὐδ' αὖ θέλω, to the destruction of the metre: οὐδὲ θέλω being suprascriptum in the latter manuscript. On the metre of the verse from Fragm. 596. Dind. ἐσθίειν ἐθέλων (or ἐθέλω, for in Athen. p. 657. A. the MSS. differ) τὸν δέλφακα, it is impossible to pronounce authoritatively. Hermann's emendation to *Œd. Tyr.* l. c. is not approved by Ellendt. For θέλειν is found both in choral songs and in songs ἀπὸ σκηνῆς. See *Œd. Tyr.* 205, 649, 651, 1356; *Œd. Kol.* 1222; *Elektr.* 1072; *Trach.* 1011. It is moreover found in anapæstic verse, τύμβον θέλομεν προσιδεῖν . . . . . πατρὸς ἡμετέρου, *Œd. Kol.* 1753. In all these instances the metre is satisfactorily preserved with the shorter form; but where both forms are equally applicable, deference must be shown to the authority of the books. In our own verse Dindorf writes with Elmsley, and θελοντής is found in the MSS. La. Lb. R.

26. κατηναρισμένας, *slain.* Cf. Æsch. *Choeph.* 347, εἰ γὰρ ὑπ' Ἰλίῳ πρός τινος Λυκίων, πάτερ, δορίτμητος κατηναρίσθης. The simple verb is found also in the same signification, *Agam.* 1644, τί δὴ τὸν ἄνδρα τόνδ' . . . . . οὐκ αὐτὸς ἠνάριζες; Pind. *Nem.* 6. 54, φαινῶς υἱὸν εὖτ' ἐνάριξεν (sc. Ἀχιλεὺς) Ἀλόος ἀκμᾷ ἔγχεος ζακότοιο.

27. Ἐκ χειρός. Hermann, objecting to Musgrave's statement that the preposition and genitive are here put for the simple dative of means or instrument, renders *cominus.* And in this sense we find them used in Xen. *An.* 3. 3. 15. Neue more accurately considers them to mean, *non*

casu aliquo prostratæ, i. e. *violenter*, and hence we understand why they occupy so emphatic a position in the verse. See also *infra*, vv. 115, 130, 386, 1013, where χείρ is found in precisely the same sense. Kühn. *Gr. Gr.* 621. 3. f, ed. Jelf. —— αὐτοῖς ποιμνίων ἐπιστάταις. SUIDAS: ἐπιστάτις. Σοφοκλῆς, ποιμνίων ἐπιστάταις. τουτέστι τοῖς κυσί. This interpretation was probably given in order to prevent Aias from the imputation of a wanton and unnecessary murder, and seems to have obtained the approval of the author of the following scholion to v. 225: οὗτοι γὰρ ἐνόμιζον καὶ ποιμένας αὐτὸν ἀνηρηκέναι. More correctly the Schol. Rom.: ἐπιστάταις· τοῖς ποιμέσι· καλῶς δὲ τοῦτο, ἵνα μὴ παραγένοιτό τις ἀπαγγέλλων τὸ σαφές. πόθεν οὖν αὕτη ἡ ὑπόνοια; ὅτι εἶδέν τις αὐτὸν ἐν τῷ πεδίῳ πηδῶντα μετὰ τοῦ ξίφους πεφονευμένου ἀπὸ τοῦ αἵματος. The poet evinces great judgment in speaking of the slaughter of the herdsmen; for if this had not happened, they would at once have given such information as would have convicted Aias of the outrage, and rendered all search after the author of the butchery quite unnecessary. In defence of the application of the word ἐπιστάτης to the shepherds of the Grecian flocks, Lobeck aptly cites Plat. *Legg.* X. 906. A, ποιμνίων ἐπιστάταις. So, too, the shepherd in the *Œdipus Tyrannus*, v. 1028, ἐνταῦθ' ἐρείοις ποιμνίοις ἐπιστάτουν, and frequently in Plato, where we also read, *Apol.* 20. B, μόσχων ἢ πώλων ἐπιστάτην λαβεῖν καὶ μισθώσασθαι. On the dative, see Matth. 405. *Obs.* 3.

28. αἰτίαν νέμει. So Aldus with the MSS. generally. The MSS. La. Lb. Aug. C. exhibit τείνει, the latter, however, with νέμει suprascriptum. Valcknaer to Eur. *Hippol.* p. 306 believes this variation to be due to the introduction into the text of the gloss εἰς αὐτὸν τείνει, which appears upon the margin of several other ancient copies. Cf. *infra*, v. 488, κακὸν κείνῳ τι κἀμοὶ τοῦτ', ὅταν θάνῃς, νεμεῖς. Galen *de Plenit.* c. XI. 346. T. VII. οὐκ ἴσην ἅπασι νέμει τὴν αἰτίαν. On οὖν used as a conjunction in the sense of *then*, *thus then*, see Kühn. 737. 3, ed. Jelf.; Ellendt's *Lex. Soph.* s. v. III.

30. Πηδῶντα πεδίᾳ, *bounding over the plains.* On the accusative, consult the learned note of Lobeck, Elmsley to Eur *Bacch.* 307, and compare *infra*, vv. 274, 803. Eur. *Bacch.* l. c. πηδῶντα .... πλάκα. Some of the more recent MSS. have πεδίῳ, which is evidently derived from the interpretation of the Scholiast.

31. Φράζει τι κἀδήλωσιν. On the intermingling of the present and aorist, Porson to Eur. *Hek.* 21 observes, that the Greek Tragedians so frequently employ different tenses in the same sentence as to warrant the

belief that such variations are the result of design. Cf. Eur. *Hek.* 266, *κείνη γὰρ ὤλεσέν νιν, εἰς Τροίαν τ' ἄγει.* The same observation applies also to the Latin poets. Thus Virg. *Æn.* II. 12, Quanquam animus meminisse *horret* luctuque *refūgit.*

32. *καὶ τὰ μὲν σημαίνομαι.* SCHOL.: *οἷον σημεῖα ἐμαυτῷ τινα συντίθημι ἀπὸ τοῦ ἴχνους, τὰ δὲ ἀπορῶ.* Hence Ellendt observes, with regard to the first of the two explanations given by Suidas, *σηματίζομαι, διὰ σημείων γιγνώσκω,* that the employment of the middle verb gives rather this turn to the meaning, *in meos usus signa colligo,* i. e. in order to draw my own inferences, or to further my own plans. Comp. Oppian. *Kyn.* 1. 453, *μυξωτῆρσι κύνες πανίχνια σημήναντο.* Lobeck observes that the Attic orators employed *τεκμαίρομαι,* and later authors *σηματίζομαι* in precisely the same signification.

33. *Τὰ δ' ἐκπέπληγμαι.* See Kühn. 550, ed. Jelf. More usually the preposition *διὰ* is placed before the accus., as at Thuk. 7. 21. The footmarks which occasioned this embarrassment were those of the cattle Aias had driven to his tent. —— *κοὐκ ἔχω μαθεῖν ὅτου.* Mr. Porson mentions (*Advers.* p. 101) that a MS. of Suidas reads *κοὐκ ἔχω μαθεῖν ὅπου.* If this is the true reading, the sense is, *I am not able to learn where he is.* Comp. vv. 6, 7. This tragedy contains two other examples of the same expression: v. 103, *ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου;* v. 845, *ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.* So also *Œd. Tyr.* 926, *Μάλιστα δ' αὐτὸν εἴπατ' εἰ κάτισθ' ὅπου.* *Antig.* 318, *Τί δέ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;* Read also *Œd. Kol.* 1217, *Λυπᾶς ἐγγυτέρω· τὰ τέρ | ποντα δ' οὐκ ἂν ἴδοις ὅπου, | ὅταν τις, cett.* ELMSLEY. *Ὅπου* is also read in the MS. Laur. B. m. pr., and is supported by the interpretation of the Scholiast, *οὐκ ἔχω ὅπως μάθω ποῦ ἐστιν,* as also by its adaptation to the verses immediately preceding. Hermann, however, denies this, observing, "non enim ubi Aias sit quaerit (Ulysses), sed cujus hominis esse *facinus illud* dicat. Id patet ex iis, quæ sequuntur." Whence the words "illud facinus" are derived it is useless to inquire, since they are not to be found in the language of the poet; but, admitting for the moment that this is his meaning, it is hard to say why such an explanation should be esteemed preferable to the sense given by the other. Nevertheless *ὅτου,* the reading of the MSS. generally, and also of most Edd. of Suidas, must be retained. On the ellipse of *εἶσι,* see *infra,* vv. 103, 118; Kühn. 376, ed. Jelf; on the genitive, *Ibid.* 483, unless we should rather explain *κοὐκ ἔχω ὅτου* (or *παρ' ὅτου*) *μαθεῖν, nec habeo a quo discam,* by a construction similar to that found at *Œd. Kol.* 571, *ὅταν μάθῃς μου.*

34. Καιρόν, *opportune.* See below, v. 1254; Eur. *Hel.* 487; Kühn. 579, 580. 2. The prose-writers almost invariably, and the poets very frequently, add a preposition, generally εἰς. Cf. Arist. *Aves.* 1672; Eur. *Phœn.* 105; *Hipp.* 899; *infra*, 1111. —— σῇ κυβιερνῶμαι χειρί. This word is here used tropically, which is not so rare as some suppose. Cf. Xen. *Kyr.* 1. 15, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβιερνᾶσθαι. *Ib.* 8. 8. 1, τοσαύτῃ δὲ γιγνομένῃ μιᾷ γνώμῃ τῇ Κύρου ἐκυβιερνᾶτο. Pind. *Pyth.* 5. 122, Διός τοι νόος μέγας κυβιερνᾷ δαίμων ἀνδρῶν φίλων. Id. *Fragm.* 130, γλυκεῖα ..... ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβιερνᾷ. Antiph. ap. Athen. 10. p. 444. C, διὰ φλιβῶν πᾶς κυβιερνᾶται βίος. Wunder observes that the phrase κυβιερνᾶν τινα πάντα, or κυβιερνᾶσθαι ὑπό τινος πάντα, closely resembles the expression ὑπηρετεῖν τινι πάντα, equivalent to πᾶν ὑπηρέτημα ὑπηρετεῖν τινι.

37. Τῇ σῇ ..... κυνηγίᾳ. SCHOL.: ἀντὶ τοῦ τῆς σῆς κυνηγίας, which reading is exhibited by the Cod. Pal., is adscriptum in Codd. Δ. and Par., and is preferred by H. Stephanus and Wesseling. A *genitivus objectivus* is found with πρόθυμος in *Elektr.* 3, ὧν πρόθυμος ἦσθ' ἀεί. The form κυνηγιά is found in Aristot. *Rhet.* 1. 14, and often in the later prose-writers, as also in Eur. *Bacch.* 339, where, however, Elmsley and Matthiä write κυναγίαις, because the Tragedians, even in *senarii*, invariably employ the Doric form κυναγός. Cf. Æsch. *Agam.* 694, Eur. *Hipp.* 1397, *Suppl.* 888, *Phœn.* 1177, *Iph. T.* 284, Soph. *Elekt.* 553. Add Phrynicus, p. 428: Κυνηγός· οἱ μὲν τραγικοὶ ποιηταὶ ..... δωρίζουσι, τὸ ᾗ εἰς ᾱ μετατιθέντες κυναγός, where see Lobeck. The *ordo verborum* is: καὶ πάλαι εἰς ὁδὸν ἔβην, φύλαξ πρόθυμος τῇ σῇ κυνηγίᾳ. With the sentiment compare Hom. *Od.* v. 47: διαμπερὲς ἥ σε φυλάσσω ἐν πάντεσσι πόνοις.

38. Ἦ καί. Cf. *infra*, 44, 48, 97. The first of these particles can only be rendered by the question. See Ellendt's *Lex. Soph.* I. 749; Hartung's *Griech. Partik.* I. 133.

39. Supply from the preceding verse: πρὸς καιρὸν ποιεῖς· ὡς κ. τ. λ. Cf. Matth. *Gr. Gr.* 628. 5; Elmsl. to Eur. *Med.* 596. The omission of such a clause is frequent in Tragic dialogue. Hermann has received the writing of two MSS.: ἔργα τοῦδε in place of τοῦδε πάρεγα.

40. Καὶ πρὸς τί δυσλόγιστον. SCHOL.: ἐπύθετο πρῶτον, εἰ αὐτός ἐστιν ὁ δράσας, εἶτα καὶ τὴν αἰτίαν πυνθάνεται· τὸ δὲ δυσλόγιστον ὅμοιον τῷ Πρᾶγος ἄσκεπτον· ἀγνοεῖ γὰρ ἔτι τὴν μανίαν. Lobeck, referring δυσλόγιστον to the interrogative pronoun, explains, τί δ' ἐστὶ τὸ δυσλόγιστον, περὶ ὅ ..... Wunder connects it with the verb ῥῆξαι, and has followed Ruhnken, *Ep. Crit.* I. 33, in writing χειρί. That the accus. χίρα may stand

has been shown by Lobeck, who, in his learned observations on this verse has demonstrated from a cloud of examples that this usage is borne out by a similar construction with the verbs πάλλειν, δινεῖν, θοάζειν, etc., and by Porson to Eur. *Or.* 1427, αὔραν αἴσσων, whose note I cite in full. "Some very learned men, Wesseling, Ruhnken, Pierson, are so offended with the employment of this word αἴσσειν in an active signification, that both in our own passage, and in Eur. *Bacch.* 147 and elsewhere, they change it into αἰθύσσειν, while in Soph. *Ai.* 40, Ruhnken substitutes ᾖξεν χερί for χέρα. But verbs which denote motion take legitimately an accus. of the instrument or member, which is chiefly used. So πᾶ πόδ' ἐπᾷξας, Eur. *Hek.* 1054, where πόδα is much more conveniently understood than ποδί. *Ibid.* 53, περᾷ πόδω. Among the Attics βαίνω is a neuter verb; nevertheless Euripides in *Elektr.* 94, 1182, has said βαίνειν πόδα. Moreover Aristophanes, *Eccles.* 161, οὐκ ἂν προβαίην τὸν πόδα τὸν ἕτερον. *Ibid.* 1475, Μυκηνίδ' ἀρβύλαν κροβάς. Eur. *Phœn.* 1427, Προβὰς δὲ κῶλον δεξιόν. *Heracl.* 802, ἐκβὰς πόδα. Sophokles in a MS. Photius in a note on Hesych. under Ὄχος Ἀκεσταῖος. Suid. under Ὄχανον. Ὄχοις Ἀκεσταίοισιν ἐμβεβὼς πόδα. But it may be urged, although αἴσσειν χέρα may probably be right, does it follow that αἴσσειν αὔραν, φλόγα is so? I reply, that the verb αἴσσειν is certainly active; since, not to mention Homer, Sophokles in *Œd. Kol.* 1621 employs its passive αἴσσομαι." Consult also Herm. to Vig. p. 896; Kühn. *Gr. Gr.* 558. 2, ed Jelf. The declaration of Wunder in his *Recens. des Ai. von Lobeck*, p. 12 ff., that the accus. is not Greek, has been ably refuted by Hermann in *Zimmerm. Zeitschr. f. Alterth.* 1838, p. 362 ff.

41. τῶν Ἀχιλλείων ὅπλων, *on account of the arms of Achilles*, i. e. their being denied to him. The genitive has been explained by a supposed ellipse of ἕνεκα or χάριν, but see Herm. *ad Vig.* p. 878, Kühn. *Gr. Gr.* 488, ed. Jelf, and compare Pind. *Nem.* 7, 36: οὔ κεν ὅπλων χολωθεὶς ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν λευρὸν ξίφος; Soph. *Trach.* 269, ὧν ἔχων χόλον; *Philokt.* 328, τίνος γὰρ ὧδε τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας; Eur. *Alkest.* 5, οὗ δὴ χολωθείς; The passages cited by Wunder from Cicero and Florus in illustration of the employment of the genitive are entirely inappropriate.

42. τήνδ' ἐπεμπίπτει βάσιν; *does he make this hasty inroad* (or *attack*) *upon the cattle?* Erfurdt and Hermann (*ad Vig.* p. 739, 195) incorrectly explain the construction ἐπεμπίπτειν βάσιν as identical with that of the expression ἔρχεσθαι ὁδόν, whilst Matthiä (*Gr. Gr.* 408) and Rost (*Gr.* 104, 3. not. 4, 2), with equal inaccuracy, direct us to supply the prepo-

sition κατά. The use of the accusative is, however, to be referred to such constructions as are explained in Kühn. 556. b, ed. Jelf. The expression, which is eminently Sophoklean, is for βαίνειν (or ἐπιβαίνειν) βάσιν, and may be compared with the formulæ, πήδημα πηδᾶν, πεσὼν πήδημα = πέσημα, Eur. *Troad.* 750; πέπτωκε πτώματα, Soph. *Antig.* 1045; ἀνάστασιν στῆναι, *Philokt.* 275. In place of βάσιν, the introduction of some substantive signifying *an attack* or *hostile inroad* might have been expected, but the poet sufficiently conveys this notion by the use of the verb ἐπιμαίνειν. Lobeck aptly quotes *Trach.* 339, τοῦ με τήνδ' ἐφίστασαι βάσιν; Eur. *Phœn.* 300, γονυπετεῖς ἕδρας σε προσπίπτω.

43. χεῖρα χραίνεσθαι φόνῳ. That χραίνεσθαι is here used of mere physical defilement is evident from v. 428, below: ἄστ' ἐν τοιαῖσδε χεῖρας αἱμάξαι βοτοῖς; Æsch. *Theb.* 324, κασνῷ χραίνεται πόλισμα; Eur. *I. A.* 971, σίδηρον χραίνεσθαι αἵματι. Cf. Pors. *ad Eur. Orest.* 909. Elsewhere this verb denotes moral pollution, as at *Œd. Tyr.* 822, Eur. *Hippol.* 1266, *Hek.* 666, on which signification, see Ruhnken *ad Tim.* p. 276.

44. βούλευμ', *consilium.* The two Laurentian manuscripts read βούλημ', which is approved by Musgrave, and supported by the testimony of the Scholiast to Aristoph. *Plut.* v. 490. Wesseling believes that βούλευμα denotes *a public decree*; βούλημα, on the other hand, *a private purpose* or *design*; but this opinion is in opposition to the explicit statement of the Scholiast just mentioned: βούλευμα μὲν τὸ ἴδιον, βούλημα δὲ τοῦ δημοσίου ἡ γνώμη. On the frequent interchange of these words in the manuscripts, see Lobeck to this verse; Intpp. to Ar. *Plut.* l. c.; Stallbaum to Plat. *Phileb.* p. 103; and on the formula ὡς ἐπί, Kühn. *Gr. Gr.* 626, *Obs.* 1, ed. Jelf; Zeun. *ad Vig.* p. 567.

45. Κἂν ἐξέπραξεν. The MS. Laur. a. ἐξαπρόξαν', but with the correction γρ. ἐξέπραξεν. Cf. *Œd. Kol.* 945, τοὔργον τόδ' ἐξέπραξα; *Antig.* 303, ἐξέπραξαν ὡς δοῦναι δίκην; Æsch. *Pers.* 720, καὶ τόδ' ἐξέπραξε. On the force of καί in answers, see Kühn. *Gr. Gr.* 880. i, ed. Jelf; and on the conditional construction of the whole sentence, *Ibid.* 856. The verb καταμελεῖν, used in the same absolute sense, *to be heedless* or *neglectful*, occurs below, v. 863; Xen. *Anab.* 5. 8. 1; Plat. *Tim.* p. 41, D.; Id. *Hipp. M.* p. 238. A, ἄρχων αἰρεθεὶς κατημέλει.

46. Ποίαισι τόλμαις ταῖσδε .... On the coalition of the relative sentence with the interrogation, for ποῖαι ἦσαν αἷδε τόλμαι, αἷς ἐξέπραξεν ἄν, see Kühn. 881, ed. Jelf.; *Œd. Kol.* 388; and compare the Homeric formula ποῖον τὸν μῦθον ἔειπες; Brunck renders *qua audacia*; whilst Wunder, asserting

that the words immediately following, καὶ φρενῶν θράσει, and the use of the noun in the plural number, are entirely opposed to this interpretation, explains τόλμαι by *machinationes*, comparing *Trach.* 582 ; Eur. *Hippol.* 414 ; *Ion.* 1416. Billerbeck supposes that the datives depend upon πεποιθώς omitted, and quotes Ar. *Plut.* 449, ποίοισιν ὅπλοις ἢ δυνάμει πεποιθότες ;

48. παρέστη. SCHOL. : ἐπλησίασεν ὑμῖν. Rightly, for παρέστη must be referred to the words of Athene in the preceding verse, νύκτωρ ἐφ' ὑμᾶς ὁρμᾶται.

49. Καὶ δή. This combination = *jamjam*, *commodum*, is often used in replies to express strongly the reality or certainty of any thing. Cf. *Elektr.* 310 ; *Œd. Kol.* 173 ; *Antig.* 245. —— στρατηγίσιν πύλαις. SCHOL. : ταῖς τῶν σκηνῶν πύλαις, i. e. *at the doors* (or *tents*) *of the two commanders*, Agamemnon and Menelaos. Compound adjectives are frequently employed by lyric and dramatic poets instead of the genitive of the substantive implied or contained in the compound, or instead of a substantive and attributive genitive, of which two notions the compound adjective is made up. See, below, vv. 55, 71, 284 ; *Antig.* 793, νεῖκος ἀνδρῶν ξύναιμον ; Eur. *Herc. F.* 395, καρπὸν μηλοφόρον, for καρπὸν μήλων ; Æsch. *Agam.* 272, εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς, for ἐλπίσιν ἀγαθῆς ἀγγελίας ; Eur. *Elektr.* 126, ἄναγε πολύδακρυν ἡδονάν, for πολλῶν δακρύων ; Pind. *Ol.* III. 3, Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς. Matthiä, *Gr. Gr.* 446, *Obs.* 3. c, has collected very many additional examples.

50. πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ; The Scholiast remarks : γράφεται καὶ διψῶσαν, and this reading is found in the Cod. Flor. Γ. So, too, in a verse of an unknown tragic poet quoted by Athenæus, X. 433. F, p. 961, ed. Dindf. : ἴσχειν κελεύω χεῖρα διψῶσαν φόνου, in all probability imitated by Lycophron, v. 1171, μαιμῶν κορέσσαι χεῖρα διψῶσαν φόνου. The verb μαιμᾷν, which is a reduplicated form of the root, MA-, found in μάω (compare παιφάσσω from φάω, and λιλαίομαι from λάω), is seldom met with in the Tragedians, and perhaps, in addition to the present passage, only in Æsch. *Suppl.* 872, μαιμᾷ ὄφις. In support of its construction with the genitive, Lobeck cites Apollon. *Arg.* 269, μαιμᾷν ἐδητύος. The intensive μαιμάσσω, first met with in an epigram of Bianor, *Anth. Pal.* 9. 272, is nevertheless to be recognized in the verbal adjective μαιμακτός (which in composition with α intensive occurs in Hes. *Theog.* 319, and Soph. *Œd. Tyr.* 171) and the appellative Μαιμακτής.

51. Ἐγώ σφ' ἀπείργω. Cod. Flor. Γ. ἀπεῖρξα. SCHOL. : τὸ ἑξῆς · ἐγώ σφ' ἀπείργω τῆς ἀνηκέστου χαρᾶς. On the words δυσφόρους . . . . βαλοῦσα

the Scholiast observes: καλῶς εἶπε γνώμας· οὐ γὰρ κλίψαι φησὶ τὴν ὄψιν ἔστι μὴ ὁρᾶν, ἀλλ' ἐπ' αὐτῇ γνώμην δύσφορον ἐπιβαλεῖν, ὡς οἴεσθαι ἰδεῖν τὰ μὴ ὄντα· τοῦτο δὲ οὐ τῶν ὀφθαλμῶν ἀμάρτημα, ἀλλὰ πολὺ πρότερον τῆς διανοίας. Lobeck remarks that by γνώμας we are here to understand those *ludibria oculorum*, by which the goddess turned Aias aside from the consummation of his plan to murder the Atridæ, quoting Celsus, IV. 8, "Quidam *imaginibus* falluntur, qualem insanientem Ajacem vel Orestem poetarum fabulæ ferunt." In Æsch. *Choeph.* 1044, the word δίξαι is applied to such illusory appearances; and that these are to be distinguished from mental alienation is evident from Eur. *Hel.* 583, ἢ γὰρ φρονῶ μὲν εὖ, τὸ δ' ἄμμα μου νοεῖ. Compare *infra*, v. 422, καὶ μὴ τόδ' ἄμμα καὶ φρένες διάστροφοι Γνώμης ἀπῆξαν τῆς ἐμῆς . . . . ; 667, ἴλυσιν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. Hence there is no necessity for adopting Musgrave's proposal to substitute γλήμας, which is another form for λήμας, and denotes viscid secretions, that, gathering in the corner of the eye, derange vision. The adjective δυσφόρους is here = παραφόρους, as the Scholiast correctly teaches. Cf. Luc. *Fugit.* 9, παράφορον βλίψιν. In v. 606, below, the Chorus calls the calamity which had befallen Aias δύσφορον ἄσαν.

53 *sqq.* Καὶ πρός τι ποίμνας. On the position of the particle τι see Wunder to *Œd. Kol.* 33; Matthiä to Eur. *Hek.* 459; and cf. *Œd. Tyr.* 541; *Philokt.* 1294. —— σύμμικτά τι . . . . φρουρήματα. In the common copies we find a comma after λείας, which Schäfer, with the approbation of Hermann, first erased, in order that the two genitives might be brought, although in different relations, under the government of φρουρήματα. Most grammarians explain this construction by stating that the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends (see Matth. *Gr. Gr.* 380, *Obs.* 1, and to Eur. *Ion.* 12; Bernhardy, *Gr. Synt.* p. 162); i. e. that σύμμικτα λείας is for σύμμικτον-λείαν, and σύμμ. φρουρήματα βουκόλων for ἀγέλαι, ἃς φρουροῦσιν οἱ βουκόλοι. According to this explanation, λείας φρουρήματα signifies not merely *the watching of the booty*, i. e. the care taken of the captured cattle, but also *the booty guarded* (*pecudes ex præda, curæ pastorum, traditæ*); whilst the second genitive, βουκόλων, is associated with the verbal substantive, φρουρήματα, in the same way as a genitive is often placed with passive participles, as, for example, at v. 765, below, φωτὸς ἠπατημένη. Hence Wunder renders, *prædam a bubulcis custoditam*, or *armenta a pastoribus custodita*, but without citing a single analogous instance in support of his interpretation from any Greek writer. In prose, the words

βουκόλων φρουρήματα could certainly have no other sense than *the watching of herdsmen*, i. e. the care of shepherds in the custody of something. In this signification, the name of the object or objects guarded by them could be adjoined in the genitive, in the same way as τὴν τοῦ Λάχητος τῶν νεῶν ἀρχήν, Thuk. 3. 115, where the one genitive expresses an active, and the other a passive, relation. If, then, the expression λείας φρ. βουκόλων had been employed by a prose-writer, it would have been understood only of *the herdsmen's care of the booty*, or, in other words, the care of the shepherds in guarding the captured herds. But when it is remembered, that, in our passage, the flocks themselves are meant, it seems incredible that any license allowed to the tragic poets could have justified Sophokles in describing these cattle, in one and the same sentence, as φρουρήματα ποιμένων and φρουρ. λείας or ποιμνῶν. The force of this objection will be more distinctly apprehended if attention is paid to the following observations of Lobeck. "Pylades is called παίδευμα Πιτθέως, Eur. *Elektr.* 886; flocks, ποιμένων βοσκήματα, *Kykl.* 189, or φυλλάδος Παρνησίας παιδεύματα, *Androm.* 1100: and also, periphrastically, βοσκήματα μόσχων, *Bacch.* 677, just as boys are denominated νεογενῆ παίδων θρέμματα, Plat. *Legg.* VII. 789, B. In the same way Thetis is styled Νηρέως γένεθλον, *Andr.* 1273, and her sisters Νηρηίδων γένεθλα, Nonn. XLIII. 258. But what Greek writer, conjoining both genitives, the subjective and the periphrastic, has called Pylades, from his having been brought up by Pittheus, Πυλάδου παίδευμα Πιτθέως, or flocks μόσχων βοσκήματα ποιμένων? Who has styled the mother of Achilles Νερέως γένεθλον Νηρηίδος, or men created by God, Θεοῦ γεννήματα ἀνθρώπων, or the boar captured by Meleagros Μελεάγρου ἄγραν κάπρου? Nor are such expressions as Κάστορος ἄγαλμα πατρίδος, Eur. *Hel.* 209, and others of the same kind, which will be discussed in a more convenient place, at all pertinent to the verse under consideration. This, then, has been my reason for not altering the customary punctuation." Render, therefore, *and I turn him from his intended goal upon the flocks, and the still mingled prey, the herdsmen's charge, not yet distributed.* The captured herds are called σύμμικτα, because the sheep and oxen, of which they consisted, had not yet been separated from each other. Ellendt, *Lex. Soph.* T. 1, p. 16, pronounces λείας a partitive genitive, = ἀπὸ λείας ἄδαστα, *ex universa præda nondum electa et partita.*

55. ἔκειρε. SCHOL.: ἀντὶ τοῦ κείρων ἐποίει. See Seidler to Eur. *Iph. Taur.* 214; Kühn. *Gr. Gr.* 583, 91, ed. Jelf; and compare v. 357, below, αἷμ' ἔδευσα, i. e. αἷμα δεῦον ἔχεα; Eur. *Suppl.* 1211, τιτρώσκειν φόνον, for φόνον ποιεῖν τῷ τιτρώσκειν; *Herakl.* 1183, ἔκτανε φοίνον αἷμα, for κτείνων

ἰστίησι. The Scholiast also explains φόνος πολύκερως as = πολλῶν κερασφόρων ζώων φόνος, a signification which this adjective will scarcely be admitted to possess. The expression, *many-horned slaughter*, thus applied to the numerous cattle slain by Aias, however distasteful to modern ears, is assuredly not more extravagant than such phrases as τετρασκελὴς κινταυροσπληθὴς πόλεμος, Eur. *Herc. F.* 1272, or γηγενὴς μάχη, *Ion.* 987. On the accentuation of the adjective πολύκερως, see Kühn. 46. 2, ed. Jelf, and compare φιλόγελως, ἄκερως, ὑπέρπλεως.

56. ἔοθ' ὅτε, *est quando, interdum.* The correlative is ὅτ' ἄλλοτε in v. 58, below. See Herm. *ad Vig.* 790; Böckh. *not. crit. ad Pind.* p. 406; and compare ὅτε μὲν . . . ., ὅτε δ' αὖτε, Ap. Rh. 1. 1270; ὅτε μὲν . . . ., ὅτ' αὖ . . . ., Id. 3. 1300. So τοτὲ μὲν . . . ., ἄλλοτε or ἄλλοτε δέ, Soph. *Elektr.* 739, τότ' ἄλλος, ἄλλοθ' ἕτερος; Xen. *Mem.* 1. 2. 20, αὐτὰρ ἀνὴρ ἀγαθὸς τότε μὲν κακός, ἄλλοτε δ' ἐσθλός. The tyro should observe that wherever the forms τότε, ὅτε, are used twice for τοτέ . . . . τοτέ, *sometimes . . . . sometimes*, they are accented τοτέ . . . ., ὁτέ . . . . On the use of ἔστι with a relative adverb, the demonst. being omitted, see Kühn. *Gr. Gr.* 817, *Obs.* 4. Wunder writes ἄλλοτε in place of ἄλλοτε, from his own conjecture.

58. ἱμαίτων. See Elmsley to Eur. *Herakl.* 77, and to *Med.* 53, p. 86. The manuscripts generally exhibit ἱματίων: the MSS. Flor. Γ. and Laur. a. ἱμαίτων, the latter with the gloss γρ. ἱματίων. The true accentuation is frequently preserved in the ancient copies. In the preceding verse, Wunder thinks that the participle ἔχων, on which the Scholiast observes γρ. κατέχειν παρών, might have been omitted without injury to the sense; and Lobeck has remarked that the participles ἔχων, παρών, λαβών, μολών, ἰών are frequently added φράσεως ἕνεκα, in such a way as to allow the freest interchange, and even entire omission. A more accurate decision, perhaps, would be to regard them as employed in the same way as the Tragedians are accustomed to use the infinitive at the end of a verse, for the purpose of giving distinctness to the representation, or dramatic force and vigor to the language.

60. Ὤτρυνον, εἰσίβαλλον εἰς ἔριδα κακά. The MS. Laur. a., together with the Scholiast, append the gloss γρ. εἰς ἐρινῦν κακήν, and from this Hermann formerly supposed εἰς ἔριν κακήν, *in certamen turpissimum*, Wunder εἰς ἄρειν κακήν, to be the genuine reading. Upon these *tentamina* at emendation no remark can be necessary, as they are now abandoned even by their authors. In objection to the reading of the Scholiast, Lobeck excellently observes: "If Aias or any of his ancestors had been guilty of sacrilegious or unhallowed murder, then, indeed, the θεοβλάβεια attendant

upon such a deed could properly and truly be referred to the dark impulse of the Furies, just as that mental blindness which followed the parricidal guilt of Œdipus, and involved his family in the most miserable destruction, is called φρενῶν ἐρινύς in *Antig.* 603. But since Aias had committed no such deed, not even Quintus (vv. 360, 452) ascribes his madness to an Erinnys, but to Lyssa or Mania, to whose agency Æschylus and Euripides, besides Orpheus (*Arg.* 872) and Nonnus (XXXI. 73, XLIV. 259), attributed the alienation of the minds of Pentheus and Herakles. The Latin poets, ignorant of the old religion, represent, it is true, not only these heroes, but Bacchus, Tereus, and Medea, as subjected to the influence of the Furies, whose office, as is well known, was circumscribed, in more ancient times, within far narrower limits. But should any one maintain that it was customary with the Greeks to impute all plans and actions, which, whilst unconnected with personal crime, had yet a dismal end, to the Erinnyes as their authors (compare *Odyss.* 15. 239; *Il.* 19. 87), and hence that the appellation Ἐρινύς is conferred generally upon a person distinguished for criminality (cf. *Agam.* 729; Eur. *Orest.* 1386, ed. Pors.; Id. *Med.* 1256; Soph. *Elektr.* 809; Virg. *Æn.* 2. 573, Trojæ et patriæ communis *Erinnys*), not in a strict and proper sense, but on account of the resemblance observable between the melancholy issues of all counsels and actions in such persons as, on the one hand, were truly haunted by the Furies, and in those, on the other, who reaped ruin and disaster as the fruit of their own violence and folly, — I, indeed, will readily grant that the unfaltering pursuit after vengeance upon their enemies, and the consequent recklessness of their lives, might have been termed ἐρινύς. And this appellation is thus used by a poet in the *Anth. Pal.* IX. n. 470, who, as some consolation to Aias, says: Οὐ γὰρ Ὀδυσσεὺς ἥλιτεν εἰς σε θέλων, βριαρὴ δέ σ' ἔπιφνεν Ἀθήνη .... καὶ ἠερφοῖτις Ἐρινύς. But the subject of the present passage is that short-lived mental or ocular delusion, which led Aias to the slaughter of the cattle; and even if it be true that Athene from the very moment of its occurrence foresaw that this act would terminate in the destruction of its author, she could certainly have given no intimation of this to the spectators: in the first place, that she might not destroy the pleasurable alternation of hope and fear, which the poet has striven to maintain throughout the entire play, and, in the second, that she might not be portrayed as somewhat too cruel in the estimation even of Odysseus himself." Hermann, in his last edition, has written, from his own conjecture, ἄτρυνον εἰς Ἐρινύων ἔρκη κακά, against which, although it undoubtedly renders ἔρκη more intelligible, the preceding observations

appear of equal force. There is no doubt, however, that the asyndeton, occurring, as it does, in an address signally free from excitement and passion, is exceedingly harsh; nor can it be justified by such passages as *Elektr.* 719, ἤφριζον, εἰσίβαλλον ἱππικαὶ πνοαί, and still less by v. 115 below, χερῶν χειρί, φείδου μηδέν. The phraseology is drawn from the language of the hunting-field, and contains a reference to the practice of driving the wild animal after which the chase was instituted into a circumscribed inclosure, where it was subsequently entangled in nets and slain. See St. John's "Manners and Customs of Ancient Greece," Vol. I. pp. 222 sqq. We find the same metaphor in *Elektr.* 1477, ἐν μέσοις ἀρχυστάτοις πίπτωκα; *Ibid.* 829, χρυσοδίνοις ἕρκεσι γυναικῶν of the necklace of Eriphyle; Eur. *Elektr.* 165, ἁλόμενος δολίοις βρόχων ἕρκεσιν; Æsch. *Agam.* 1620, ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν. On the use of ἕρκος in the sense of *a net, a snare*, see Hdt. 7. 85; Ar. *Aves.* 528; Pind. *Nem.* 3. 89; *Pyth.* 2. 147. HESYCHIUS: ἕρκεσι· δικτύοις. Σοφοκλῆς Ἀθάμαντι διωτίρῳ.

61. Κἄστιν' ἱστιδή. Krüger, *ad Dion. Hist.* p. 376, remarks, "ἵστια ἱστιδή non cacophonon visum est Græcis." The same collocation is found, not only in the poets, as Eur. *Sisyph.* I. 9, Ar. *Vesp.* 322, *Ranæ.* 923, *Eccl.* 273, but in prose-writers also, as Dem. *c. Neær.* 1375. 13, Dio Cass. 38. 32, 40. 64, Thuk. 5. 65, 8. 67, all which passages, with many others, are cited in Lobeck's note. In place of πόνου, the MSS. La., Lb., and one or two others, with Aldus and the old Edd., read φόνου, to which, as Schäfer justly observes, τοῦδε is opposed. On the perpetual interchange of these nouns in ancient manuscripts, see Jacobs, *Anth. Gr.* I. 2. p. 227; Porson to Eur. *Or.* 1559. There can be no question that πόνου, as a word of larger import, is both more poetical and better suited to the verb λωφάω (fr. λόφος), which signifies *to liberate the necks of cattle from the yoke*, and hence generally *to relieve from labor*. HESYCHIUS: λωφῆσαι· ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποθέσθαι, παῦσαι, λῆξαι, ἀναπαῦσαι, ἡσυχάσαι. PHOTIUS: κυρίως δὲ εἴρηται λωφῆσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀποθέσθαι· λόφος γὰρ ὁ τράχηλος. It is constructed with the genitive in Æsch. *Prom.* 376, 655, Plat. *Phædr.* p. 251. C, *Legg.* II. p. 934. B (see Kühn. *Gr.* 514, ed. Jelf); with ἀπό and the genitive in Thuk. 6, 12; and in all the passages in which it is found, with the single exception of Æsch. *Prom.* 27, is used intransitively in the meaning above mentioned.

63. ἐς δόμους κομίζεται, *he brings with him to his own dwelling.* So Hdt. 6. 118, Θηβαίοι ἐκομίσαντο (τὸ ἄγαλμα) ἐπὶ Δήλιον; Ar. *Vesp.* 833, ἐγὼ

δραμὼν αὐτὸς κομιοῦμαι δεύφαστον ἔνδοθεν; Eur. *I. T.* 774, κόμισαί μ' ἐς Ἄργος. In the preceding verse the words δεσμοῖσι συνδήσας are to be referred simply to τοὺς ζῶντας βοῶν, — *he brings to his own dwelling the still surviving oxen, when he had further bound them together with thongs.*

65. Καὶ νῦν κατ' οἴκους. With the apparent redundancy of this expression after ἐς δόμους in v. 63, Lobeck aptly compares *Trach.* 689, κατ' οἶκον ἐν δόμοις. Hermann writes συνδίτους with the MSS. Aug. B. C. Yet the same συμπλοκή occurs in several compounds with δυς, as δυσξύστος, Eur. *Phœn.* 1510; δυσξύνθετος, Plut. *Mor.* p. 975. F; and τῆς ξυμμάχου, below, v. 90.

66. Δείξω δὲ καὶ σοί. SCHOL.: τιθανὴ ἡ παρείσοδος τοῦ Αἴαντος· οὕτω γὰρ μεῖζον γίνεται τὸ πάθος τῆς τραγῳδίας, τῶν θυατῶν νῦν μὲν παραφρονοῦντα, ὀλίγῳ δ' ὕστερον ἔμφρονα θεωμένων· καὶ ἵνα ἰδὼν ὁ Ὀδυσσεὺς ἐξείπῃ τοῖς ἄλλοις Ἕλλησιν· οὕτω δὲ καὶ ἡ εὔνοια τῆς Ἀθηνᾶς ἐνδείκνυται εἰς Ὀδυσσέα.

68. Θερσῶν δὲ μίμνε μηδὲ . . . . ἄνδρ'. The sense is, μηδὲ συμφορὰν ἡγοῦ τὸν ἄνδρα γενήσεσθαι. So Ar. *Eccl.* 512, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα. Lobeck and Schäfer consider μηδὲ συμφορὰν δίχου as inserted διὰ μέσου between μίμνε and its accusative, τὸν ἄνδρα. On the other hand, Erfurdt and Hermann deny that μίμνε can be so constructed. It is most probable, however, that the accusative belongs equally to both imperatives, as in Hom. *Il.* 13. 476, ὡς μίνυν Ἰδομενεὺς δουρικλυτὸς, οὐδ' ὑπεχώρει, Αἰνείαν ἐπιόντα βοηδόον, where ὑποχωρεῖν has the same construction as in Thuk. 2. 88; Euthyd. p. 133; Luc. *Tox.* 36. See note to v. 451 below.

69. ἀποστρόφους. By prolepsis for ὥστε ἀποστρόφους εἶναι, the sense being ὄμματα Αἴαντος ἀποστρέψω καὶ ἀπείρξω ἀπὸ τοῦ εἰσιδεῖν τὴν πρόσοψιν. Cf. Herm. *ad Vig.* p. 897; Seidl. *ad Eur. Elektr.* 442; Reisig, *Comm. Cr. ad Œd. Kol.* 1227; Stallb. Plat. *Prot.* 327. C; Valckn. *Diatrib.* 205; Kühn. *Gr.* 440. 2, ed. Jelf. So *Œd. Kol.* 1200, τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος; Virg. *Æn.* 1, *age diversos.* The reading πρόσοψιν, for which the simple ὄψιν is more common, is confirmed by Eur. *Phœn.* 1353, εἰσορῶ πρόσοψιν ἀγγέλου.

71. Οὗτος. Kühn. *Gr.* 476, ed. Jelf. Athene now addresses herself to Aias. The MSS. La. Lb. Harl. αἰχμαλώτιδας as a proparoxytone, and this adjective is frequently so written by the old copyists, as at Eur. *Hek.* 1096, and several other places. They were doubtless misled by the analogy of termination in such words as ἠπειρῶτις, στρατιῶτις, etc. The expression δεσμοῖς ἀπεινθύνοντα does not occur elsewhere, and has been variously explained. SCHOL.· ἀπεινθύνοντα· τιμωρίαν ἀπαιτοῦντα· ἐπι-

βαλόντα μετ' εὐθύνης. Billerbeck renders the participle by *castigantem*, and the whole phrase, *captivos manibus laqueo ligatis verberantem*. Passow translates χέρας δεσμοῖς ἀπ. "*die Hände starr in Fesseln schlagen*," and Wunder, *regere* (i. e. *adstringere*) *manus vinculis*, an operation which we learn from v. 62 to have been already over. Neue seems nearer the truth in interpreting *retorquentem*, comparing *Œd. R.* 1154. The language of Athene, together with the employment of the participle present, appears to point to some occupation in which Aias was engaged at the moment of her address, and the action ascribed to him in v. 108, ὀρθὸν ἄνω κίονι δήσας, may perhaps suggest that the participle should here be rendered by *exporrigentem*, guiding the hands of the captives upwards, i. e. tying them to the pillar to which he is subsequently represented as having bound them.

73. Αἴαντα φωνῶ. "So frequently in Attic poetry, = καλῶ σε, ὦ Αἶαν. So below, v. 789, καλῶ θ' ἅμα πομπαῖον Ἑρμῆν, κ. τ. λ., *te invoco, Mercuri*; v. 793 sq., καλῶ δ' .... σεμνὰς Ἐρινῦς; whilst at 801, ἴτ', ὦ ταχεῖαι .... Ἐρινύες. Hence it is not surprising to find the vocative and nominative frequently associated in the same address, as at v. 819, ὦ κλειναὶ Ἀθῆναι καὶ τὸ σύντροφον γένος, which is χαίρετε, ὦ κλειναὶ Ἀθῆναι καὶ χαιρέτω τὸ σύντροφον γένος. Cf. *Philokt.* 530, 867, 986." WUNDER.

75. μηδὲ δειλίαν ἀρεῖς. The MSS. Γ. La. Lb. ἄρης. See Dawes, *Misc. Cr.* p. 221; *Trach.* 1183, οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί; Eur. *Hipp.* 498, οὐχὶ συγκλείσεις καὶ μὴ μεθήσεις; Plat. *Symp.* p. 175. A, οὔκουν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; The future indicative seems always preferred in such formulæ, to express an energetic command interrogatively; and Elmsley (*Addend. ad Eur. Bacch.* v. 344) is therefore incorrect in stating, that, if the penult of the aorist tenses of αἴρειν were not always long, the subjunctive aorist would deserve the preference in our passage. "When the command is negative, οὐ μή is used; and when a positive and negative command stand together, οὐ is used with the former, and μή added to the latter." KÜHNER. Since, however, οὐ μή is especially used in *forbidding*, it is better to consider, with Neue, that οὐ runs through the sentence, and is common to both clauses; on which principle, μηδέ, in the latter, becomes = καὶ οὐ μή. See Matth. *Gr. Gr.* § 498. c, § 517, *Obs.* 2. Lastly, δειλίαν αἴρειν is *concipere timiditatem*. So v. 129, below, ὄγκον αἴρειν, where see note; *Œd. R.* 914, θυμὸν αἴρειν. In this signification αἴρεσθαι is elsewhere found. See *Œd. R.* 635, 1225; *Antig.* 907. In the expression δεινὸν ἐξαίρειν μένος, v. 1010 below, the verb seems to be employed in its own stricter meaning.

76. Μὴ πρὸς θεῶν. SCHOL.: παραιτεῖται Ὀδυσσεύς, οὐχ ὡς κωμῳδοῦντος

τοῦ ποιητοῦ διειλίαν τοῦ ἥρωος, οὕτω γὰρ ἀφαιρεθείη τῆς τραγῳδίας τὸ ἀξίωμα· ἀλλὰ τὸ εὐλαβὲς ἐνδείκνυται· ἴμφρονος γὰρ ἦν τὸ τῷ μιμηνόσι παραχωρεῖν· ὅρα γὰρ, οἷον ἦν προστιθέντα ἐπεῖνον θιάσασθαι τὸν νικρόν (Brunck, ἐχθρόν). Or *ἴξω κάλει αὐτόν* may be supplied to *μή*, which must on no account be referred to the words immediately preceding, as Hermann teaches. On the construction of the participle *μίνων*, see Matth. *Gr. Gr.* 297. The full expression would be: *ἀρκείτω τούτου ἐν κλισίῃ μίνειν, satis esto, ut in tentorio maneat.*

77. Τί *μὴ γίνηται*; SCHOL.: *μὴ τί γίνηται φοβῇ; οὐχ ὁ αὐτὸς ἦν καὶ πρότερον ἄνθρωπος, ἀλλ' οὐδὲν ὑμᾶς ἠργάσατο κακὸν, ἡμῶν ἐτιμελουμένων*; "So *τί μὴ γίνηται*, Eur. *Suppl.* 544; *τί μὴ ποιήσω*, Soph. *Elektr.* 1276; which last, although of different signification, agrees in form with the Latin *quidni faciam?* Latin writers at one time place the final conjunction before the interrogative pronoun: *ut quo nos reciperemus?* Liv. 44. 39. 5; *ut qualiter sentiremus*, Plin. *H. N.* 13. 13; at another time after it: *quid uti facerent?* Cic. *p. Sext.* 39. In Greek authors the latter is always postpositum: *Œd. Kol.* 1725, *ὡς τί μίξομεν*; *Elektr.* 398, *ὅπως τί δράσῃς*; Eur. *Ion.* 527, *ὡς δὴ τί φεύγεις*; In all these passages the conjunction *ὡς* is indisputably final; but since the verb dependent upon it is omitted, its real power is so obscured that it would seem altogether redundant. It serves, however, to connect the interrogation which follows with what goes before. Compare *ὡς τί δή, quid ita*, Eur. *I. A.* 1342, *ὡς πρὸς τί*, *Œd. R.* 1174. *Œd. Kol.* 1182, *ὡς πρὸς τί χρείας*; *ὡς τί χρῄζων*; *ὡς τί δὴ θίλων*; and see Matth. *ad Phœn.* 621, from whose reasoning I dissent. Similarly, *ὅτι τί*; Demosth., *ὅτι τί δή*; Lucian. *Enc. Dem.* § 22, are referred to what has been said previously; just as when a person having denied that he is about to do this or that, another asks *ὅτι τί* (sc. *γιγίνηται*); *ὡς τί* (sc. *γίνηται*); Andocides, in *Or.* III. p. 26. 26, appends this verb to the final particle, writing *ἵνα ἡμῖν τί γίνηται*; although it is generally omitted: *ἵνα δὴ τί πρεσίθηκε*, Ar. *Nubb.* 1192. See Herm. to Vig. p. 849; Matth. *Gr. Gr.* § 620; and this is also imitated by later Latin writers, *ut quid autem coletur?* Aug. *Civ.* IV. 18, whilst more ancient authors seem to have said *ut quid?* only. Indeed, the collocation *ἵνα τί* by frequent usage coalesced so entirely into one word that the *Etym. M.* 471. 16 calls it an *ἐπίρρημα ἐρωτησίως*, and hence, whether the dependent verb is expressed or omitted, it is often written with but one accent, as in Ar. *Eccl.* 719, Plat. *Apol.* p. 26. c, *Evang. Matth.* ix. 4, in which passages the more recent editors have erased the hyphen. That this was, nevertheless, an exceedingly ancient mode of writing is testified

by Arcadius, p. 184, and by the *Grammaticus Hermanni*, p. 460, τὸ ἱνατί καὶ διατί ἐν τῇ συνηθείᾳ (συνεπείᾳ) ὀξύνεται." LOBECK. —— πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν; "*Nonne hic vir antea fuit tecumque versatus est sine ullo tuo periculo? cur ejus hominis præsentiam extimescis, quem toties antea vidisti imperterritus?* The goddess marvels that Odysseus should now fear the appearance of Aias, whom he had so frequently seen before without any such emotion." LOBECK. "ἀνήρ hic non virum, sed hominem, i. e. mortalem, neque ultra mortale robur validum significat." HERMANN. The last critic objects to the explanation of Lobeck, *num antea non fuit vir fortissimus?* which is adopted by Wunder and Dindorf, that it can be admitted only upon the supposition that Aias had been previously the foe of Odysseus. Since this was not the case, and Odysseus could therefore have no reason to fear Aias, he holds that the explanation of the Scholiast must not be rejected. Both explanations are, however, frigid, and inappropriate to the rejoinder of Odysseus, Ἐχθρός γε τῷδε τἀνδρὶ καὶ τανῦν ἔτι, in which the words καὶ τανῦν ἔτι, referring clearly to πρόσθεν ἦν, distinctly show that the whole verse is to be connected closely with the language just uttered by Athene. As, then, the thought *nonne antea hic vir fuit* is not absolute, it would seem that Odysseus in his reply interrupts the language of Athene, who was intending to pay a tribute to the prowess of Aias, and to remove the fears of Odysseus. If this view be correct, we ought to follow the example of those who place the sign of interrogation after ἔτι, and the sign of interruption after ἦν.

78. τῷδε τἀνδρί. SCHOL.: δεικτικῶς ἀντὶ τοῦ ἐμοὶ, τῷ Ὀδυσσεῖ. Cf. Schäf. *Meletem. Cr.* p. 114; Seidl. Eur. *I. T.* 1402; Matth. *Gr. Gr.* 470. 9. See below, vv. 397, 421. Similarly, τῇδε χειρί. Cf. Porson to Eur. *Med.* 389.

80. ἐν δόμοις μένειν. Such is the reading of Aldus and the majority of the manuscripts. In the Codd. Ien. Dresd. a. εἰς δόμους, for which the MSS. La. Lb. exhibit ἐς δόμους, the former, however, with ἐν οις suprascriptum. SCHOL. ROM.: ἐς δόμους· ποιητικῶς ἀντὶ τοῦ ἐν δόμοις. Hermann has received this latter reading, believing that it could not have sprung from the copyists or interpreters, and defending it by Eur. *I. T.* 620, ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον, where, however, the preposition is referred to πεπτώκαμεν, in place of which κείμεθα, or the result of falling, has been substituted.

81. Join μεμηνότα περιφανῶς, and comp. v. 66 above, περιφανῆ νόσον. The inquiry of Athene must not be understood as made with the intention of depreciating Odysseus in the estimation of the audience. It serves merely to

convey a more exalted idea of the violence of the malady which could inspire so redoubtable a warrior, in the presence even of his guardian goddess, with emotions of terror and alarm.

82. Φρονοῦντα, κ. τ. λ. The MSS. La. Ien. Aug. b. Dresd. b. ἐξέστην ἰδεῖν, for which the MS. Dresd. a. substitutes ἰδών, evidently from interpolation. The true reading is exhibited by Suidas s. Ὀκνῶ, the Schol. Rom., Aldus, and the majority of the ancient copies. On the construction ἐκστῆναι τινα, *declinare, vitare aliquem*, see Matth. *Gr. Gr.* 393, and compare Demosth. p. 460. 1, ὑπὲρ δὲ δόξης οὐδένα πώποτε κίνδυνον ἐξέστησαν; Id. p. 891, ἐξέστηκα τὰ τοιαῦτα. Many additional examples are cited from later writers by Lobeck in his note to this passage, and by Schäfer to Demosth. p. 331. 8. It is, however, to be observed, that, although many intransitive verbs, which acquire an active signification by composition with prepositions, retain more or less of their own strict meaning, it seldom happens that such verbs when compounded with ἐκ or εἰς, are used in any other than a figurative application. Cf. Plat. *Phædr.* 58, εἰσῄει με ἔλεος (for which we find εἰσέρχεταί μοι δέος, Id. *Pol.* 1. 330); ἐκβαίνω τὴν ἡλικίαν τοῦ γεννᾶν, Id. *Rep.* 5. p. 461. B; ἐκβαίνω τὰ τριάκοντα ἔτη, *Ibid.* 7, p. 537. E; ἐκβαίνω τὸν ὅρκον, Id. *Symp.* p. 183. B; εἰσπίπτειν δουλεῖον ἦμαρ, Eur. *Ion.* 700; .... ξυμφοράν, Id. *Andr.* 99, 984.

83. The Cod. Flor. reads καί in place of μή. On οὐ μή with the conjunctive aor. 2, in negative sentences, with the force of the future, see Matth. *Gr. Gr.* 517. The full expression would perhaps be: ἀλλὰ νῦν οὐκ ἔστι φόβος μὴ ἴδῃ σε παρόντα, *there is no fear lest*, or *that*.... Compare Æsch. *Theb.* 38, καὶ τῶνδ' ἀκούσας οὔ τι μὴ ληφθῶ δόλῳ, where we have a similar ellipse; and on the other hand, Xen. *Mem.* 2. 1. 25, οὐ φόβος μή σε ἀγάγω, etc. Sometimes, instead of the conjunctive aorist, we find the indicative future, without any perceptible difference of signification. Plat. *Krit.* 44, τοίουτου ἐστέρημαι ἐπιτηδείου, οἷον οὐδένα μήποτε εὑρήσω; Xen. *Hell.* 1. 6. 32, Καλλικρατίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκιεῖται αὐτοῦ ἀποθανόντος, φεύγειν δ' αἰσχρὸν εἶναι. In Soph. *Elektr.* 43, οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ γνῶσ' οὐδ' ὑποπτεύσουσιν, we have a blending of both constructions.

85. Ἐγὼ σκοτώσω.... δεδορκότα. Wunder compares *Œd. R.* 408, σὺ καὶ δέδορκας, κοὐ βλέπεις. Add Æsch. *Prom.* 447, οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, | κλύοντες οὐκ ἤκουον; Psalm. cxxxv. 16, 17, "Eyes have they, but they see not; they have ears, but they hear not"; Isaiah vi. 9, 10, xlii. 20; Shakspeare, *Henry V.*, Act 5, Sc. 2, "For maids, well summered and warm kept, are like flies at Bartholomew-tide, blind, though they have their eyes."

86. Γίνεται, κ. τ. λ. Odysseus does not express acquiescence in the proposal of Athene, or a wish that she should carry it into execution. He simply states, as a general truth, that when a deity contrives, every project it may form will be realized.

87. Σίγα νυν. Johnson, in violation of the metre, has edited νῦν. See, however, Eustathius, p. 1312. 19; Moschopulus, *Sched.* p. 45; Liddell and Scott, s. Νῦν; THOMAS MAGISTER: χρῶνται δὲ οἱ τραγικοί τε καὶ κωμικοὶ καὶ ἱστέρῳ νυν, λαμβανομένῳ μὲν ἀντὶ τοῦ δή, ἔχοντι δὲ ἔμφασίν τινα χρόνου, ὡς παρὰ Σοφοκλεῖ ἐν Αἴαντι· Σίγα νῦν. It is, in fact, the same word as νῦν, the "*now*" of *time*, but used quite unemphatically, so as not to refer the whole sentence to present time, but only the word which it follows as an enclitic. Hence it corresponds precisely with the unemphatic "*now*" which we so frequently connect with imperatives, both in conversation and in writing. It is found chiefly in dramatic poesy (the quantity is long in Aristophanes, and common in the Tragedians), and never occurs in prose, except in the compound τοίνυν. See, by all means, Liddell and Scott, s. v.

88. Μίνειμ' ἄν· ἤθελον δ' ἄν.... *I am willing to remain, but I could have wished....* (*Ed. R.* 95, λίγοιμ' ἄν εἰ' ἤκουσα; (*Ed. Kol.* χρόνῳ μάθοις ἄν; *Antig.* 1108, ὧδ' ὡς ἴχω στείχοιμ' ἄν. The indicative future represents the future action as certain to happen; the optative with ἄν expresses this less positively, and generally with an appeal to the approbation of the person addressed, or a reference to some condition either previously expressed or existing in the mind of the speaker. The commentators generally render: *manebo, vellem autem.* —— In place of τυχεῖν, the Cod. Γ. κυρεῖν.

89. Ὦ οὗτος, Αἴας. Hermann, with Aldus and most manuscripts, Αἶαν. So Suidas: ὦ οὗτος, ἀντὶ τοῦ σύ. ὦ οὗτος Αἶαν. The MSS. Laur. a. Par. 2712, 2884, Mosq. B. exhibit the writing in the text. The identity in form between the nominative and the vocative is supported also by the testimony of Eustathius, p. 1469. 59; Greg. Corinth. *de Dial. Att.* p. 53; Chæroboscus in Bekk. *Anecd.* p. 1183, οἱ Ἀττικοὶ τὰς αὐτὰς εἰώθασι ποιεῖν ὀρθὰς καὶ κλητικάς, οἷον ὁ Θέας ὦ Θέας, ὦ Αἴας, ὦ Αἴας. οὗτος ὦ Αἶας δεύτερόν τε προσκαλῶ. Cf. below, vv. 276, 351, 460, 504, 561, 874, 921, 940, 959, 1270. The Homeric form Αἶαν is unquestionably due to the copyists.

90. Τί βαιὸν, κ. τ. λ. Eustathius, p. 610. 9: ἐντεῦθεν λαβὼν Σοφοκλῆς βαιὸν ἐντρέπεσθαι λέγει τὸ οὐδ' ὅλως ἐπιστρέφεσθαι. Cf. *Elektr.* 519, οὐδὲν ἐντρέπει ἐμοῦ γε. On the genitive, see Kühn. *Gr.* 496, ed. Jelf.

91. Ὦ χαῖρ' Ἀθάνα. SCHOL.: ἐπίγνω μὲν τὴν Ἀθηνᾶν· τὰ δ' ἑξῆς τοῦ παραπαίοντος· οὕτω γὰρ ἂν προσκόψειεν ἡ ὑπόθεσις· οὐ παντελῶς δὲ ἀπώλετο αὐτοῦ τὸ ἡγεμονικὸν, ἀλλ' ἡ μανία γέγονε περὶ τὸ λογιστικόν· ἐμέμνητο μὲν γὰρ ὡς ἐχθροὺς ἀνελὼν, περὶ τὸ πρόσωπον δὲ ἐσφάλλετο, ὅτι ποίμνια ἀνεῖλε, καὶ διελογίζετο ἄνδρας ἀνῃρηκέναι. The arrangement of the words will show that ὦ must be joined with χαῖρε, and not with Ἀθάνα. Cf. *Œd. R.* 646; Eur. *Med.* 664; *Or.* 470.

95. Ἔβαψας ἔγχος πρὸς .... στρατῷ; *ensem bene tinxisti in Argivorum exercitu?* Cf. Plut. *Moral.* p. 914. D: χρησμόν τινα λέγουσιν ἁλιεῖς κομισθῆναι προστάττοντα βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν, for which we read, in the citation of the same oracle in the scholion to Hom. *Il.* 6. 136, ἐν πόντῳ Διόνυσον βαπτίζοιτε. On the pregnant force of πρός, here = προσέβαλες καὶ ἔβαψας ἔγχος Ἀργ. στράτῳ, see Kühn. *Gr.* 645. d, ed. Jelf; Abresch, *Anim. ad Æsch.* p. 528. In its strict signification, βάπτειν, *to dip*, is usually constructed with εἰς or ἐν. It has the same tropical sense as that in which it is here employed, in Æsch. *Prom.* 863, δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος; Eur. *Phœn.* 1594, (φάσγανον) εἴσω σαρκὸς ἔβαψεν; Lycophr. 1121, εἰς σπλάγχν' ἐχίδνης αὐτόχειρ βάψει ξίφος; Dion. Hal. *Antt.* 4. 82, τὸν σίδηρον διὰ σπλάγχνων; *Ibid.* 5. 15, τὴν αἰχμὴν εἰς τὰς πλευράς. Cf. Hor. *Od.* 3. 23. 12, Victima pontificum secures *Cervice* (i. e. sanguine ex cervice ebulliente) *tinget;* Virg. *Æn.* 12. 357, dextræ mucronem extorquet, et alte Fulgentem *tingit jugulo* (i. e. sanguine tingit ensem jugulo infixum). —— On ἔγχος, *gladium*, compare vv. 274, 622, 862, with vv. 30, 786, 978, and consult the notes of Brunck to v. 622 below; Seidler to Eur. *Elektr.* 691; Hermann to *Trach.* 1026.

96. Κόμπος πάρεστι. Equivalent to ἔξεστι κομπάζειν, *the boast is mine.* —— κοὐκ ἀπαρνοῦμαι τὸ μή. By ellipsis for τὸ μὴ οὐχὶ βάψαι τὸ ξίφος ἐν τῷ στρατῷ. Cf. *Ant.* 443, καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή; Plat. *Gorg.* 461. C, τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι, where see the admirable note of Woolsey, 2d ed. pp. 151, 152; Xen. *Hell.* 5. 2. 36, ὁ Ἰσμηνίας ἀπελογεῖτο μέν, οὐ μέντοι ἔπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων εἶναι; Dem. 19. 63, οὐδ' ἄρνησίς ἐστιν αὐτοῖς τὸ μή; Lucian. *D. M.* p. 94, νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis.* The infinitive with τὸ μή and τὸ μὴ οὐ is often placed where in Latin *quin* with the conjunctive would be used, i. e. after verbs or expressions which convey the notions of preventing, denying, omitting, dissuading, even when the infinitive, or the accusative with the infinitive, is not the regular

or grammatical construction. See Kühn. *Gr.* 750. 2, ed. Jelf. Herm. *ad Vig.* p. 800. The poet had here an election between three different modes of expression: ἀρνοῦμαι or οὐκ ἀρνοῦμαι τὸ δρᾶσαι; τὸ μὴ δρᾶσαι (where μή serves merely to strengthen the negation); τὸ μὴ οὐ δρᾶσαι, = *ut non*, or *quin*.

97. χίρα. The Cod. Γ. χίρας, La. χίρας (to be written χίρας), a reading which is rendered objectionable by the termination of the preceding word. The phrase αἰχμάζειν χίρα, explained by the Scholiast σὺν αἰχμῇ χίρα κινεῖν, but more accurately, perhaps, *to arm the hand with the spear*, is objected to by Musgrave, who proposes in its stead ἥμαξας χίρα from v. 428, below. Lobeck justifies it by the Homeric αἰχμὰς αἰχμάζειν, but is opposed by Wunder, *Cens.* p. 35, who observes, that, as no accusative is ever found with αἰχμάζειν except that of its cognate word, the expression is not Greek. Assuming that no example exactly similar can be found, this inference appears too strong after such expressions as ἥξειν χίρα, v. 40 *supra*; κῶλα ἠκοντίζετο, Eur. *Iph. T.* 1381; χεῖρας ἐξηκόντισα, *Ibid.* 362.

98. Ὥστ'. Elmsley, comparing v. 39 above, would substitute ὡς, as the particle especially employed in confirmatory rejoinder. The observation is both accurate and acute, but alteration is unnecessary. The *plena locutio* would be τοσοῦτον ἤχμασα ὥστε . . . ., as we learn from Eur. *Phœn.* 1606, οὐ τοσοῦτον ἀσύνετος πέφυκα, ὥστε ἰμηχανησάμην. A like omission of the demonstrative pronoun occurs in Eur. *Or.* 379, ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰδώς, cited by Lobeck. —— For οἶδ' the Cod. Θ. οἶδ'. Hence the remark of the Roman Scholiast: ἐὰν δασυνθῇ τὸ οἶ, ἔσται ἐπὶ τῶν Ἀτρειδῶν, ἐὰν δὲ ψιλόν, τὸ οἶδα, ἀντὶ τοῦ ἐπίσταμαι. "Inanis de lectione dubitatio, quum οἶδα debile sit et inutile, οἶδε necessarium." DINDORF.

99. τὸ σόν, scil. ἔπος, *thy language*. Below, v. 1339, ἐπαινέσας τὸ σόν. Cf. Markland to Eur. *Suppl.* 257; Matth. *Gr.* 267. 1. The MSS. ἄνδρες, but the article is essential.

100. ἀφαιρείσθων. Billerbeck follows Brunck in considering the dual to be here used for the plural, as often in Attic writers. Mitchell, from his reference to Matth. *Gr.* 203. 4, would seem to receive ἀφαιρείσθων as that form of the 3d pers. plur. imperat. which we often meet with in Ionic, Doric, and occasionally in some of the older Attic writers. Both are mistaken. The dual is here properly employed, since Aias refers to the Atridæ only. The language is sarcastic, and by τἄμα ὅπλα we are to understand, not his own arms, but those of Achilles, which he represents not only as belonging of right to him, but, through the death of Agamemnon and Menelaos, as virtually in his own possession.

101. Εἶεν, τί γὰρ.... Hermann first erased the colon after εἶεν, in order that its coherence with what follows might be more distinctly seen. See his note to Eur. *Suppl.* 795, and to Vig. p. 750. This punctuation best accords with the well-known definition of this word by the Grammarians, that it is a συγκατάθεσις μὲν τῶν εἰρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα. Moschopulus, *Dict. Att.*, εἶεν· ποτὲ μὲν ἐπίῤῥημα ἀποθετικὸν καὶ προπαραστατικὸν τῶν τε εἰρημένων καὶ ῥηθησομένων· εἶεν, τί δή σοι παῖς ὁ τοῦ Λαιρτίου. Grammaticus *ap. Bekk. Lex. Seguer.* p. 243. 1. 24, εἶεν· ἀντὶ τοῦ ταῦτα μὲν δὴ οὕτως· ἔστι γὰρ ἐπίῤῥημα ἀφορεστικόν· ἐπὶ γὰρ τοῖς ἤδη εἰρημένοις ἐπιλεγόμενον ἀφορίζει αὐτά. This word is very frequently used in Attic dialogue, either to express acquiescence in a statement already made, with an intimation that enough has been said respecting it (cf. Plat. *Phædon.* p. 260, εἶεν· σὺ γὰρ ἐπιστήμων· τί χρὴ ποιεῖν;), or to intimate the desirableness of passing on to the consideration of a new point or circumstance (cf. Demosth. *Philipp.* 1, p. 46, εἶεν· τί πρὸς τούτοις ἔτι;). In the first case, it may be rendered, *enough of this!* in the second, *but to continue*, or *well*. Compare *Œd. Kol.* 476; *Elektr.* 534; *Philokt.* 1308; Ar. *Nub.* 176; *Thesmoph.* 407; Eur. *Suppl.* 1123. If it begins a verse in iambic trimeters, the last syllable is long; as in Æsch. *Choeph.* 646; Aristoph. *Pac.* 664. Some of the old Grammarians direct us to write (εἷεν), in order that it may be distinguished from the Attic form of the 3d plur. optat. of εἶναι.

102. Ποῦ.... τύχῃς. Cf. v. 367 below, οὐχ' ὁρᾷς ἵν' εἶ κακοῦ; Kühn. *Gr.* 527, ed. Jelf. With the expression τί γὰρ.... ἵστηκεν; Wunder aptly compares v. 928, τί γὰρ τίκτον | τὸ τοῦδε τοῦ μοι γῆς κυρεῖ τῆς Τρῳάδος; *Philokt.* 421; *Trach.* 336; Demosth. p. 242. 2, τί δ' Ἀρίστρατος ἐν Σικυῶνι; καὶ τί Περίλαος ἐν Μεγάροις; οὐκ ἀπῤῥιμίνοι;

103. τοὐπίστριπτον κίναδος. Schol.: τὸ ἰξῶλις θηρίον. κίναδος γὰρ ἡ ἀλώπηξ· πάνυ δὲ καταστρέχει τοῦ Ὀδυσσέως, ὡς ἐχθίστου. "Others with greater accuracy render ἐπίστριπτον *versutum*, from a comparison of the words τρίμμα, πτρίστριμμα, ἐπίστριμμα, and of the highly apposite language of Andocides, *de Myst.* p. 49, ὦ συκοφάντα καὶ ἐπίστριπτον κίναδος. Cf. Osann *de Ai.* p. 100, sqq." Wunder. A prior question is perhaps the true meaning of κίναδος, which occurs in Ar. *Nub.* 448; *Aves.* 429; Demosth. *p. Cor.* 281. 22 (162 ed. Diss.), where the Scholiast: κίναδος, τό, εὐδιστίρεως, θηρίον τι, οὗ τὸ δέρμα εἰς περικεφαλαίας κατασκευὴν ἐπιτοίητο. Σικελιῶται δὲ τὸ κίναδος ἀλώπεκα ἐκάλουν. Hesychius explains by θηρίον, ὄρις, and Cicero, *de Or.* 8, by *bellua*. Hence it would seem to be identical in signification with κινώπιτον, and to have been employed as a gener

term for any wild animal, especially those that were dangerous or poisonous. Cf. Democr. *ap. Stob.* 6. 44. 18, περὶ κινδύνων τι καὶ ἐρπετῶν. However this may be, it is certain that κίνδυς was used by the Attics as one of their rather extensive vocabulary of abusive epithets. See Eustathius, p. 481. 2; *Etym. M.* p. 514. 9. "Observe here the admirable skill and foresight with which the poet has constructed this whole scene. That his design might be apparent from the very outset, and the wretched fate of Aias excite the deepest commiseration in the minds of his audience, he brings together upon the stage the hero himself and his greatest foe, Odysseus. Now, since this could not be consistently accomplished unless through the non-recognition of Odysseus by Aias, the intervention of a divinity was necessary; and that this might not seem the result of mere casualty, instead of being connected most intimately with the circumstances and main action of the play, this office is with peculiar propriety assigned to Athene, as the patron goddess of Odysseus and the inflexible enemy of Aias. That such a part should be performed by her contributes greatly to the splendor of the drama's opening scenes. Care was nevertheless necessary not to portray Athene as too eagerly intent upon the destruction of Aias, in revenge for the injury she is said to have sustained at his hands (although Kalchas had declared him the object of her wrath, as the Messenger narrates, v. 715 below), for this would have been a revolting exhibition of cruelty and bloodthirstiness. Hence she is represented as saying that she has inflicted madness upon him in order to preserve the Atridæ, and is moreover described as lavishing her pity upon the afflicted hero, apparently with entire freedom from all vindictive feeling. The language, too, of the deluded Aias, when he makes his appearance upon the stage, is so framed as to impress us with the conviction, that we are not listening to the incoherent words of a raving maniac, but rather to those of a man overmastered by a simple error in opinion. Accordingly, the terms in which he expresses his sentiments and plans differ but slightly from his ordinary phraseology; and it is only from such phrases as ἐπίτριπτον κίνδυς that we can infer them to be less refined or choice than usual. In this way the dignity of his character is most skilfully preserved, and our pity for his misfortune raised to the highest, since we find his greatest enemy bewailing the fate of so illustrious a man, and a goddess teaching us in weighty words the necessity of abstaining from haughtiness and arrogance, and the duty of forbearing to triumph over the objects of our vengeance." HERMANN.

104. Ἔγωγε, *yes surely*. The answer to inquiries is very frequently

given in Attic dialogue by merely placing a pronoun with the omission of the verb which is used in the question. Compare Eur. *Hippol.* 90, *οἶσθ' οὖν βροτοῖσιν ὃς καθίστησιν νόμος;* — *Οὐκ οἶδα*, with Demosth. p. 14. 20, *τί οὖν;* — *σὺ γράψεις ταῦτ' εἶναι στρατιωτικά;* *Μὰ Δί', οὐκ ἔγωγε.* Should the answer be affirmative, the negative particle is of course omitted. The addition of the strengthening adverb *γε*, as well to pronouns as to other words which reply to a question (*μάλιστά γε, ἥκιστά γε, πάνυ γε*), is very common. See below, v. 1285; *Trach.* 1248; and very frequently elsewhere. —— *τὸν σὸν ἰνιστάστην.* SCHOL.: *ἥτοι κατὰ πάντα ἰνιστάμενόν σοι, ἢ ἰδιῶς ἰκὶ τῆς κρίσιως μόνον, οἷον τὸν ἀντίδικον. κυρίως δὲ ἰνιστάτης, ὁ ἐν τῇ ὁδῷ ἀντιστήκων τινί, ὡς εἰ λέγοι τις τὸν Οἰδίποδα τοῦ Λαΐου ἰνιστάστην γεγενημένον.* [*Εἰς τὸ αὐτό.*] *ἰχθρὸν, ἀντίπαλον.* *Etym. M.* p. 625. 24, *παρὰ Σοφοκλεῖ ἐν Αἴαντι μαστιγοφόρῳ, τὸν σὸν ἰνιστάστην λέγω ἀντὶ τοῦ ἀντιστάτην.* Cf. Ælian. *ap. Suid.*: *ὁ τῷ οἴκῳ γεγενημένος ἰνιστάτης δαίμων;* Synes. *Ep.* 67, *ὁ δῆμος παρῆν ἰνιστάτης;* Scholiast to Oppian, *Hal.* 1. 152, *τὴν γὰρ ἐν προθύροις ἀντὶ τῆς αὐτῆς εὑρίσκομεν, ὡς παρὰ Σοφ. ἐν Αἴαντι· οἷον τὸν σὸν ἰνιστάστην λέγω, ἢ ἀντιστάστην.* —— Observe that Ὀδυσσέα is to be pronounced as a trisyllable. It is very doubtful whether the Attic poets preferred in such cases to avail themselves of synizesis or contraction. Eur. *Alk.* 25, *ἱερῇ*; Ar. *Ach.* 1151, *ξυγγραφῇ*; Eur. *Rhes.* 710, *Ὀδυσσῇ* (but *Phœn.* 927, *σφάξαι Μενοικέα τόνδε*); Lycophron. 1038, *φονῇ*, where the Scholiast remarks, *κατὰ συναίρεσιν ἀττικήν.* Cf. Lascaris, *Gramm.* L. III. E. 8, *Τυδῇ, Ἀχιλλῇ, φονῇ.... ὁ Κίκκος φησὶ κατὰ συναίρεσιν ἀττικὴν γενέσθαι*, quoted by Lobeck. Kühn. *Gr.* 96, *Obs.* 2, ed. Jelf; Dindorf ad Ar. *Thesmoph.* 26.

107. *κερδάνῃς.* The MS. Lips. a. *κερδανεῖς*, with *ῃς* suprascriptum. The conjunctive is required with *πρίν* on account of the negative in the preceding verse. See Kühn. *Gr.* 848. 4, ed. Jelf; and on the rhetorical change of the dependent sentence introduced by a conjunction into the form of direct interrogation, Id. 882. 1. So Xen. *Mem.* 1. 4. 14, *ὅταν τί παύσωσι, νομιεῖς αὐτοὺς σοῦ φροντίζειν*; Eur. *Med.* 663, *πρὶν ἄν τί δράσῃς ἢ τιν' ἐξίκῃ χθόνα.* Cf. Fritzsch. in *Quæst. Luc.* pp. 134 – 136. On the aorist *ἐκέρδανα*, see Kühn. 232, *Obs.* 1; Lobeck to Phryn. p. 25.

108. The particles *πρὶν ἄν* at the commencement of this verse, repeated from the words just uttered by Athene, and the absence of a finite verb in the conjunctive, show that the language of Aias is interrupted by the goddess. The books generally read *ἱκέτου*, which is defended by Schneider, from the analogy of similar adjectives with two forms, e. g. *βάκχιος βάκχος, ἴστιος ἵστιος*, but is objected to by Elmsley, who observes as

follows: "Read ἱρκείου. Erfurdt, who passes over ἱρκίου in silence, seems to have forgotten his own words (*ad Ant.* 483 (487), ed. min.): 'Ἑρκείου haud dubie rectius est quam ἱρκίου.' See Æsch. *Choeph.* 559, 569, 651; Eur. *Tro.* 17, 483. When a word of three syllables, of which the first and third are long, is always placed in the senarius, as ἱρκείου is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F), the old Edd. read ἵρκιος, although the metre requires ἱρκῖος: Εἰς τὸ κυλικεῖον ἐνεγράφην· Ζεύς ἐστί μοι Ἑρκεῖος· ἐστὶ φρατόριος· τὰ τίλη τιλῶ." Schol.: ἱρκίου στίγης· τοῦ περιφράγματος τῆς αὐλῆς ἢ τῆς τοῦ δώματος στίγης· ἵρκιον (*sic*) γὰρ τὸ δῶμα. Moschopulus, *Sched.* p. 101, ἱρκίον τὸ περίφραγμα, παροξύτονον. Aristid. XIV. 206, T. I., αὐλῆς ἱρκία (the MSS. ἵρκια); Hom. *Il.* 9. 476, ὑπέρθορον ἱρκίον αὐλῆς; *Od.* 18. 102, καί μιν ποτὶ ἱρκίον αὐλῆς εἶσεν | ἀναπλίνας. The error in the reading is probably due to those grammarians who, regarding it as a substantive, interpreted by δῶμα, in which sense the Homeric noun is used by Apollon. Rh. 2. 1073. The Tragedians, however, do not appear to have received this word as a substantive, any more than παιδίον, θηρίον, τειχίον, ἵκριον, ἴχνιον. As an adjective, the form ἵρκιος is destitute of all authority; and the fact that adjectives from paroxytone substantives of the neuter gender in ος (with the exception of those which have α in the antepenultima) take the diphthong in the penultima (cf. τίλειος, γήρειος, πήδειος, πήτειος, ἴτειος, θάλειος, ἴλειος, ὄρειος, ὀνείδειος, τίγειος) renders it extremely improbable that any adjective could have been formed from ἵρκος which did not follow the analogy of those derived from similar nouns by terminating in ειος. "The κίων ἱρκείου στίγης, as the Scholiast says, was either a kind of pillar or prop supporting the main beam of the roof, τὸν τὴν ὀροφὴν ὑπερείδοντα κίονα (Plut. *V. Rom.* c. XXVIII.), which Æschylus, in *Agam.* 897, calls ὑψηλῆς στίγης στῦλον ποδήρη, or some other pillar or column placed in the court of the tent. The latter was especially used for securing offenders for punishment: προσδεθεὶς κίονι ἔλαβε πληγὰς πολλάς, Artemid. 1. 68, p. 114; δήσαντες πρὸς τὸν κίονα αὐτὸν ἐμαστίγουν, Æschin. *c. Tim.* p. 83; and in the same way, Lysias, *Fr.* XLV. 407. 4, Hyperides *ap. Poll.* 3. 80, all of whom employ ὁ κίων, as also Ar. *Vesp.* 105, Aristot. *Nicom.* 10. 3. Upon the last point, our own Scholiast observes: ὁ κίων ἀρσενικῶς, παρὰ δὲ τοῖς Ἴωσιν ἡ κίων καὶ πολλὰ ἕτερα ἀρσενικῶς γραφόμενα θηλυκῶς οὗτοι προφέρουσι. Schol. Pind. *Ol.* 1. 10, ἡ αἰθὴρ παρὰ τοῖς Ἴωσιν ὡς ἡ κίων καὶ ἡ Μαραθών. οὐ πάντα δὲ τοιαῦτα ἰωνικά ἐστιν· ἐπεὶ καὶ οἱ Ἀττικοὶ πολλὰ τῶν ὀνομάτων ἀρσενικὰ ὄντα θηλυκῶς ἐκφέρουσιν.

The Etymologicon Magn. s. v. assigns it the same gender, nor can I perceive any reason why our own lexicographers should so stoutly defend the opposite opinion." LOBECK. The Oxford translator remarks, that this peculiar punishment was "a common custom; and is described by Homer in the 22d book of the Odyssey as the fate of Melanthius, who fares much the same with Sir Topaz, in Parnell's 'Fairy Tale.'"

110. Μάστιγι πρῶτον. SCHOL.: ἐντεῦθεν ἡ ἐπιγραφὴ τοῦ δράματος. οὐ πρότερον φονεύω αὐτὸν πρὶν ἂν μαστίξω. Bothe contends that this verse should be united with the preceding by omitting τὸν δύστηνον ἐργάσει κακὸν μάστιγι, the words τί δῆτα being assigned to Athene, and the remainder to Aias. This is not only opposed to all authority, but to the στιχομυθία, or mode in which the alternate replies in this whole conversation are arranged, whilst a perfectly satisfactory periphrase in illustration of the sense is given by Wunder: *Nolo eum ante mori, quam flagello terga ejus ita cruentavero, ut ea ipsa re mortem consequatur.* Cf. *Trach.* 1135, τίθεσαι πρὶν ἐξ ἐμῆς θανεῖν χερός; *Philokt.* 1329, παῦλαν ἴσθι μήποτ' ἐντυχεῖν πρὶν ἂν νόσου μαλαχθῇς τῆσδε, cited by Neue. —— On νῦτα, see Jelf's *Gr. Gr.* 584. 1; Apollon. Rh. 3. 725, φοινίχθη καλὸν χρόα.

112. ἐγώ σ' ἐφίεμαι. SCHOL.: ἔγωγέ σ' ἐφίεμαι· ἐφίεμαί σε εἰς τὰ ἄλλα κελεύειν μοι, καὶ χαίρειν ὡς πειθομένου μου· εἰς τοῦτο δὲ μόνον οὐκ ἀκούσομαί σου. Three manuscripts follow the reading exhibited in the lemma of the Scholiast. Lobeck translates the verse, *de ceteris, omnia, quæ vis, fieri cupio,* and detects in the language a certain air of disdainful indifference, which is not always found in the more customary formula, χαίρειν σὲ κελεύω. Others render ἐφίεμαι by *jubeo;* but it seems to be employed here rather in place of the more hackneyed verb ἴειν, *sinere,* as in Hom. *Il.* 23. 82, *Odyss.* 13. 7, Xen. *An.* 6. 4. 31, and *infra,* v. 116; the sense being rightly given by Hermann: *cetera tibi ex sententia tua cedant, sinam; ille vero hanc, neque aliam dabit pœnam.* It may be observed, that the Greeks used the formula χαίρειν ἴειν, or κελεύειν τινά, of those *quibus nihil secum esse volebant.* Hesychius: χαίρειν ἴεσαι, καταφρονεῖν. Cf. Hdt. 9. 41, τὰ σφέγια τὰ Ἡγησιστράτου ἴειν χαίρειν, where see Valckenaer; Plat. *Symp.* p. 176. E, τὴν αὐλητρίδα χαίρειν ἴειν; Xen. *Kyr.* 7. 5. 42, χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω; Soph. *Trach.* 816, ἐρείτω χαίρουσα. Consult Heindorf to Plat. *Theæt.* II. p. 441; Blomfield to Æsch. *Agam.* 555. On the construction, see Matth. *Gr. Gr.* 537.

114. Some manuscripts ἥδε and ὧδε, in place of ἥδε. The MSS. ΓΘ. Heidelb. and Lips. b. exhibit ἥδε a priori manu, ὧδε from the hand of some corrector. Hermann, retaining the writing of the far larger number of

the books, thinks that Matthiä, in *Gr. Gr.* 541, 542, has not given a sufficiently distinct explanation of the use of the article before the infinitive. He observes that "the insertion or omission of the article is any thing but an immaterial point, and that the infinitive with the article, except in cases where it is simply a substantive, is employed in two ways. The first is explicative, τοῦτο being either supplied or understood; as, τὸ δρᾶν, τοῦτο λέγω, or τοῦτο λέγω, τὸ δρᾶν. In this use it relates to something which is about to follow, or which has preceded. In addition to the examples cited by Matthiä, I may add Soph. *Ant.* 79, τὸ γὰρ βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος. This is stronger than without the article. For Ismene says this, τὸ γὰρ βίᾳ πολιτῶν δρᾶν, τοῦτο ἀμήχανός εἰμι; *Œd. Kol.* 441, οἱ δ' ἐπωφελεῖν οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν; *Antig.* 707, ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες ὤφθησαν κενοί. ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν πόλλ', αἰσχρὸν οὐδὲν, καὶ τὸ μὴ τείνειν ἄγαν, i. e. ἀλλὰ τὸ μανθάνειν πολλὰ καὶ μὴ τείνειν ἄγαν, τοῦτο οὐδὲν αἰσχρόν. So also in the same play, v. 266; and in *Philokt.* 1241, ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν. The second is that in which the article is joined with the infinitive, in precisely the same power as that elsewhere assigned to ὥστε, a usage which differs less in reality than in appearance from the former. For here, also, the sense is strictly τοῦτο, τὸ δρᾶν, but yet with the absolute signification *quod attinet ad hoc.* This use is most frequent in negation, τὸ μὴ δρᾶν, and τὸ μὴ οὐ δρᾶν. *Antig.* 264, ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν, καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν, τὸ μήτε δρᾶσαι, μήτε τῷ ξυνειδέναι τὸ πρᾶγμα βουλεύσαντι, μητ' εἰργασμένῳ. Sophokles particularly delights in this form of expression without a negation: *Œd. R.* 1416, ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε Κρέων, τὸ πράσσειν καὶ τὸ βουλεύειν; *Elektr.* 466, δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν, *ægre quidem, sed cedam, ut faciam; Philokt.* 118, μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν, on which verse see *Addenda* to my edition of the *Supplices* of Euripides, 1095; *Ai.* 1086, ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν, i. e. ὥστε πλεῖν, not *cohortantem ad navigandum*, but *cohortatione efficientem, ut navigent.* The passage in *Antig.* 262, εἷς γάρ τις ἦν ἕκαστος οὐρξειργασμένος, κοὐδεὶς ἐναργὴς, ἀλλ' ἔφευγε τὸ μὴ εἰδέναι, is corrupt, and inapplicable to the illustration of this kind of expression." See, also, Jelf's *Gr. Gr.* 670. —— With the asyndeton, in the next verse, so frequent in exhortation, Neue has compared vv. 769, 802, 932, *Ant.* 1037, *Trach.* 1255.

116. Χωρῶ.... παρεστάναι. Having uttered these words, Aias with

great eagerness embraces the opportunity of returning to his tent, in order to consummate his vengeance, and leaves Athene, as if unable to tolerate a conversation which protracts the pleasure he imagines himself about to reap in the punishment of Odysseus. Erfurdt punctuates χωρῶ πρὸς ἔργον τοῦτο· σοὶ δ' ἱφίαμαι, which Hermann justly pronounces frigid. On the prospective use of the neuter demonstrative pronoun, as preparing the way for something about to be added, see Jelf's *Gr. Gr.* 657. 2. Ellendt takes exception to the position of the conjunction δέ: "debuit enim τοῦτο δέ σοι esse, cum pronomen σοι sono et vi careat plane." A similar collocation occurs below, v. 1347, παῖ, σὺ δὲ πατρός γ'.

119. τίς ἄν . . . . εὑρέθη, *who could have been found* (if such a person had been sought, or if I had not visited him with this affliction). The addition of the particle is to be referred to some implied condition similar to those given. Cf. Matth. *Gr. Gr.* 599. 2. b. Neue quotes in illustration vv. 388, 405; *Œd. Tyr.* 117; *Ant.* 390, 502; *Trach.* 709; *Philokt.* 443, 869. Elmsley, to *Med.* 190, would prefer his favorite form ἡυρέθη; but see Lobeck *ad Phryn.* p. 140; Poppo *ad Thuk.* 1. 58. The Cod. Γ. τίς ἀνδρῶν ἄλλος ἢ πρεσυνέστερος (γρ. πρεσυύστερος). In place of ἢ, some manuscripts of inferior reputation and Suidas ἦν. Antiatticista, p. 111. 25, Πρεσυύστερος, ἀντὶ τοῦ πρεσυηστικώτερος. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. PHOTIUS: πρεσυυστέρως, ἀντὶ τοῦ πρεσυηστικωτέρως. See Elmsley to Eur. *Herakl.* 544. With the construction δρᾶν ἀμείνων, here placed antithetically to πρεσυύστερος = προμηθέστερος, *ad consilia prudentior*, compare Hdt. IV. 157, ἀμείνων πράσσειν; the phrases ἀμ. μαντεύεσθαι, πρεσυῆσαι; ἀγαθοὶ, ἰσθλοὶ συρίζειν, ἀείδειν; Theokr. 8. 4, Ἄμφω συρίσδειν διδαημένω, ἄμφω ἀείδειν; Virg. *Ecl.* 5. 1, *boni inflare*; Id. 7. 5, *cantare pares*; *Georg.* 1. 284, *felix* et *ponere* vitem.

122. ἵμπας. All the manuscripts and Suidas ἵμπης. The true reading was restored by Heath. SCHOL.: Ἴωνες ἵμπης φασὶν, Ἀττικοὶ δὲ ἵμπας καὶ ἵμπα. The latter form is read below, v. 539, and there are some metrical considerations which may suggest the belief that Sophokles employed it here also. In v. 1276, we read ἀλλ' αὐτὸν ἵμπας ὄντ' ἐγώ. So, too, at *Antig.* 845. Homer, and the poets generally, put πιε ἵμπης after the participle; but by Sophokles, in our own play, the customary arrangement has been reversed. See Jelf's *Gr. Gr.* 697. c. The comma after νιν was not found in the older manuscripts; that subsequently appended was erased by Schäfer, in order that ἵμπας might be connected with ἐπωκτείρω, and restored by Hermann, who refers the restrictive particle directly to δύστηνον, *miserum tamen etsi inimicum*, or, to use his own

words, *misereat me Aiacis, qui, ut sit inimicus, at miser tamen, ideoque miseratione dignus est.* It appears to us that the comma must be placed after ἡμᾶς, or entirely omitted, and that, instead of the lengthened interpretation by which Hermann defends the punctuation he adopts, the true rendering is, *attamen me miseret Aiacis miseri, quanquam inimicus est.*

123. 'Οθόνιν'. The manuscripts ὅθ' οὕνεκα. See Liddell and Scott, s. v.; Lobeck to Phryn. p. 657; Matthiä to Eur. *Alk.* 813. On the indicative mood, here placed on account of the absence of any condition, see Jelf, 849. 4. With the eminently beautiful and peculiarly Sophoklean expression, ἅτῃ συγκατίζυκται κακῇ, Wesseling compares *Philokt.* 1011, ἀνάγκῃ ζυγείς. Add *Antig.* 1311, δειλαίᾳ δὲ συγκέκραμαι δύᾳ; below, v. 850, οἴκτῳ τῷδε συγκεκραμένην; Æsch. *Choeph.* 744; Eur. *Hippol.* 1387; Ar. *Plut.* 854, πολυφόρῳ συγκέκραμαι δαίμονι. So also in prose-writers. Plat. *Menex.* p. 240. C, Ἀθηναίους ἐν τῇ αὐτῇ ἀνάγκῃ ζεύξαντες Ἐρετριεῦσιν; Dion. Hal. 4. 83, τινὰ μεγάλαις ἀνάγκαις ζευγνύναι; Clem. Al. p. 4, ἰσχάτῃ δουλείᾳ κατέζευχθε.

125. Ὁρῶ γὰρ . . . . "This entire passage, to the end of v. 132, is found in Suidas, s. Εἴδωλον, and the first six are transcribed by Stobæus, *Tit.* XXII. 22. 188. This last author, *Ibid.* XLVIII. 4, attributes a verse to Sophokles which presents a very great resemblance to the second: ἄνθρωπός ἐστι σκιᾶς καὶ σκιὰ μόνον. Some writer, whose name I do not know, in Clem. *Strom.* II. 64, represents Aias as thus speaking:

Πῆμα δ' οὐδὲν ἐλευθέρου
ψυχὴν ἴδακνεν ἄνδρος ὡς ἀτιμία.
οὕτως πέπονθα καί με συμφορᾶς ἀεὶ
βαθεῖα κηλὶς ἐκ βυθῶν ἀναστέφει
λύσσης πικροῖς κέντροισιν ἠρεθισμένον.

These verses are ascribed by Grotius (p. 461) to Sophokles, and many critics imagine, from the mention of insanity, that they are the words of Aias. The Scholiast to Aristid. T. II. 143, assigns them, in express terms, to this tragedy, although they are in no way appropriate to it: τὸ δειλίας γέρας ἀκίνδυνον Σοφοκλῆς ἐν Αἴαντι μαστιγοφόρῳ λέγει. Αἴας γὰρ εἰ δειλὸς ἦν καὶ μὴ θρασύς, εἵλκυσεν ἂν γέρας τῆς δειλίας τὸ μὴ κινδυνεῦσαι αὐτοχειρίᾳ. Could it be shown that Sophokles re-edited this play, it would not be difficult to trace the source of these verses. I prefer, however, to suppose that the Grammarians err in assigning them to our tragedy, and cannot agree with those who represent them to have been lost from it by the mutilations of time. The remark of Osann (*Ueber Sopho-*

les Aias, p. 130), that, in making the above observation in my former edition, I was not far from conjecturing the truth, I entirely deprecate; for I long ago came to the conclusion, that this suspicion of a second edition of the Aias is altogether untenable, and that the proofs alleged by Osann in support of it are but little to be trusted." LOBECK. The poets frequently employ similar figures to set forth the brevity and evanescent nature of human life. Our own author, in Stob. *Serm.* 96, p. 127, ὡς ὠδίν ἐσμεν πλὴν σκιαῖς ἐοικότες; *Tyro fr.* 587. 6, εἰδώλων σκιᾶς; *Philokt.* 946, κατοῦ σκιάν, εἴδωλον; *Œd. Tyr.* 1186, Ἰὼ γενεαὶ βροτῶν, ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ; Æsch. *Prom.* 449, ὀνειράτων | ἀλίγκιοι μορφαῖσι; *Agam.* 840, εὖ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς | δοκοῦντας εἶναι κἄρτα περιμενεῖς ἐμοί; Id. *Fragm.* 282, τὸ γὰρ βρότειον στέρμ' ἐφήμερα φρονεῖ καὶ πιστὸν οὐδὲν μᾶλλον ἢ κατοῦ σκιά; Eur. *Fr. Æol. ap. Stob.* 116. 4, ὀνείρων δ' ἕρπομεν μιμήματα; Pind. *Pyth.* VIII. 135, σκιᾶς ὄναρ ἄνθρωπος; Hor. *Od.* 4. 7. 14, *Pulvis* et *umbra* sumus.

127. ὑπέρκοπον. SCHOL.: ἀντὶ τοῦ ὑπέρκομπον. φασὶ τὸν Αἴαντα τρίτον ἠσιβηκέναι περὶ τοὺς θεούς· πρῶτον μὲν ἐκβαλεῖν τοῦ δίφρου τὴν Ἀθηνᾶν, βουλομένην αὐτῷ συμμαχεῖν· δεύτερον ἀπαλεῖψαι τὴν γλαῦκα τὴν ἐγγεγραμμένην τῷ ἄσλῳ αὐτοῦ ἐξ ἔθους πατρῴου· τρίτον ὅτι οὐκ ἐπείσθη τῷ πατρὶ συμβουλεύοντι πείθεσθαι τοῖς θεοῖς. The Scholiast is undoubtedly correct in the third circumstance he mentions (see below, vv. 723, sqq.), but it may fairly be doubted whether the alleged story of the erasure of his hereditary device, or the rude rejection of Athene's proffered aid on the battle-field by Aias, are here specifically alluded to by the poet, on account of the language he employs at v 118 *supra*, where prudence in counsel is mentioned by the goddess as having previously been no less a characteristic of Aias than his well-known bravery in action. In place of ὑπέρκοπον, some manuscripts ὑπέρκομπον, which Blomfield to Æsch. *Theb.* 795 considers a mere form of ὑπέρκοπος (the letter μ being frequently introduced, by an error of the copyists, before β and π, as in ὄμβριμος for ἄβριμος), and would always correct, even in opposition to the testimony of the manuscripts and old Edd., because, in all the passages in which it is read, the metre admits of ὑπέρκοπος, whilst in some, as in Æsch. *Choeph.* 143, *Theb.* l. c., and our own verse, it is wholly adverse to the retention of ὑπέρκομπος. He adds, however, at the end of his note, that they possibly may be different words; and that this is the case is shown by Lobeck, who compares the three adjectives ὑπέρκομπος, ὑπέρκοπος, and ὑπέρκοπτος. In the first, each part of the compound is of equal force; — in the second (fr. κόπτω), the meaning of the verb is somewhat overshadowed, and that of the preposition predominates, as in μισόκοπος; — whilst ὑπέρκοπτος,

the third, which Matthiä to Eur. *Herc. F.* 1059 supposes to have been corrupted from the second, he rightly defends by the analogy of those cognate words in which either the simple idea of some assailing evil is contained, like πρᾶγος νεόκοτον, Æsch. *Theb.* 804, *Pers.* 257, and παλίγκοτος τύχη, *Agam.* 557, or a mere indefinite signification of manner, ἀλλόκοτος γνώμη τῶν πάρος = διάφορος, *diversa priori sententia*, Heliodor. p. 146, where see Coray. Compare the similar use of δίχολος, and the remark of Zenobius: Δίχολοι γνῶμαι κατὰ μετάληψιν, χόλος γὰρ ἡ ὀργὴ, ὀργὴ δὲ ὁ τρόπος. Hence, then, it would appear that ὑπέρκομπος strictly means *boasting extravagantly*, and is metaphorically applied to things that are highly exaggerated, whilst ὑπέρκοπος and ὑπέρκοτος are simply *excessive, enormous*, or *vehement*.

129. ὄγκον ἄρῃ, *ne superbiam sumas, concipias*. I have followed the MSS. La. Ven. Θ. Mosq. a. Aug. C. Lips. a. b., in opposition to the majority of the manuscripts, Stobæus, l. c., and Eustathius, p. 807. 20, all which authorities exhibit ἄρῃς. Both αἴρειν and αἴρεσθαι are used in the sense of *sibi sumere* or *animo concipere*, as may be learnt by referring to v. 75 above, and by comparing the following passages: *Trach.* 80, 491, Eur. *Iph. Aul.* 1574, Diodor. XXXI. p. 127, Theokr. 5. 20, Oppian. *Cyn.* 2. 63, cited by Lobeck and Wunder. The tyro will observe that in the aor. 1. act. and mid. the α is always long; see Eur. *Or.* 3; *Kykl.* 471. On the quantity of the future, see Porson to Eur. *Med.* 848; Elmsley to Eur. *Herakl.* 323; Wellauer to Æsch. *Pers.* 781; Spitzner's El. of Greek Prosody, 50. 4, note.

130. βάθει. Such is the reading preserved by Suidas and Stobæus, ll. cc., and exhibited by the MSS. Laur. a. Ven. Γ. and the majority of the ancient copies. Aldus, and some few manuscripts of lower reputation, βάρει, which, from a comparison of such passages as Eur. *Iph. T.* 419, *Elektr.* 129, is preferred by Wesseling, Lobeck, and Schäfer. Brunck remarks that βάρει is a mere gloss introduced by some corrector into the text, from a belief that it harmonized better with βρίθεις. Calling to mind, however, such words as βαθυπλούσιος, βαθύπλουτος, βαθυκτέανος, and such passages as Μίδεω βαθίον πλουτεῖν, Tyrt. III. 6, the Homeric βαθὺ λήιον, and βαθεῖς τε καὶ ἐῤῥωμένους ἄνδρας, *divites ac potentes*, Xen. *Œk.* 11. 10, we can see no grammatical or poetical reason for preferring βάρει, and subscribe fully to the observation of Hermann: "Virtus hæc est Græcæ poesis, quod in consociandis translationibus non logicam veritatem, sed vim, quam singula ad animum movendum habent, respicit." Cf. Blomfield, *Gloss. ad Æsch. Pers.* 741, and Dorvill. *ad Chariton*, p. 232.

134. Schol.: Πιθανῶς αὐτῷ ὁ χορὸς ἐσκεύασται ἀπὸ Σαλαμινίων ἀν-

δρῶν, τοῦτο μὲν παῤῥησιαζομένων ὡς ἰλιυθέρων, τοῦτο δὲ συμπαθῶς ἰχόντων ὡς πολιτῶν, καὶ αἰδημόνως λαλούντων ὡς ὑπηκόων· οὐ γὰρ πιθανὸν ἐξ Ἀχαιῶν ἰσάγειν, καὶ διὰ τὸ μὴ συνάχθεσθαι, καὶ διὰ τὸ μὴ προσκρούειν τῷ βασιλεῖ· τὸ δὲ τῶν αἰχμαλώτων κηδεμονικὸν μὲν, ὡς Αἰσχύλος ἐν Θρῄσσαις, οὐ μὴν ὑπερίσωτον· ὅρα γὰρ, οἷον αἰχμαλώτους ἱστιμᾶν τῷ Μενελάῳ. (V. 1035.) Πιθανὴ δὲ καὶ ἡ εἴσοδος· ἀκούσας γὰρ ὁ Ὀδυσσεὺς παρὰ τῆς Ἀθηνᾶς· Δείξω δὲ σὺ καὶ τὴν περιφανῆ νόσον, ὡς πᾶσιν ἀνθρώποισιν εἰσιδὼν θροεῖς· καὶ μαθὼν τὸ σαφὲς, διδήλωκε τοῖς Ἀχαιοῖς· ταύτης οὖν τῆς φήμης ἀκούσαντες οἱ Σαλαμίνιοι παραγεγόνασι, μηδέπω ὑπὸ τῆς εὐνοίας πεπεισμένοι ὡς αὐτὸς εἴη ὁ πράξας, ἀλλ' ἀπιστοῦντες ὡς ὑπὸ ἰχθροῦ πεπλάσθαι οἰόμενοι. Ὁ δὲ νοῦς· σοῦ μὲν οὐ πράσσοντος ἐν χαρᾷ ἐσμεν, καὶ τὸ ἀνάπαλιν· τὸ δὲ ὅλον ἐν σοί ἐσμεν· τὰ δὲ πράγματα νῦν τοῦ Αἴαντος φανῦλά εἰσι, καὶ οὐκ ἐνιχώρει αὐτῷ ἐπηγήσασθαι τὰ ἀνδραγαθήματα. On this system of anapæsta, see the Scholiast to Eur. *Phœn.* 246, and Introduction. —— Τελαμώνος παῖ. "The poets often substitute an adjective derived from proper names, in place of the genitives of those names." Matthiä, *Gr. Gr.* 446. 10. Cf. v. 759 below, τοῦ Θεστορείου μαντείως ; Hom. *Il.* 1. 69, Κάλχας Θεστορίδης ; *Ibid.* 13. 67, Αἴαντα.... Τελαμώνιον υἱόν ; Soph. *Œd. Tyr.* 267, τῷ Λαβδακείῳ παιδί ; *Elektr.* 570, Λητώα κόρη ; Eur. *Herc. F.* 136, τὸν Ἡράκλειον πατέρα. For an imitation of this usage by the Latin writers, see Ov. *Met.* 1. 473, Virg. *Æn.* 7. 1, Tibull. 3. 6. 24, and consult note to v. 49 *supra*.

135. ἀγχιάλου. "Salamis was so near the shore that it appeared to touch the Ægean Sea on the other side only: see Strabo, 9, p. 603. A. Hence it could be called both ἀμφίρυτος and ἀγχίαλος, as is proved by the example of Geminus, who, in *Anth. Pal.* IX. 288, thus writes: ὑβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος ἔργα." Lobeck. See Porson's *Advers.* p. 183; Blomfield, *Gl. in Pers.* 889. This explanation is far from satisfactory; and the circumstance that a later writer, in all probability with our own passage before his eyes, has applied this epithet to Salamis, is certainly no proof of the accuracy of the otherwise not very luminous interpretation *near the sea*, because the island itself is *near the shore*. Hermann, approving the rendering of Lobeck, thinks that the epithet is applied to the city, and not to the island, of Salamis. Yet in Æsch. *Pers.* 898, Lemnos, which had no city of that name, and to which this adjective, if it is to be taken as signifying *near the mainland* (πρόσγειος), does not apply, is called ἀγχίαλος. Wunder considers the meaning of ἀγχίαλος to be *in mari situs* (just as in *Antig.* 953, ἀγχίπολις is used in the same sense as ἴμπολις or ἰγχώριος), and that of the two adjectives combined, *Salamina*

circum circa mari adlui. In this view he is supported by the eminent authority of Professors Felton and Sophocles. SCHOL.: *βάθρον ἀγχιάλου· τὸ θεμέλιον, τὸ ἵδρασμα· ἀντὶ τοῦ, δι' ὃν ἵσταται ἡ Σαλαμίς, οὐ πάντως δὲ αἱ ἀγχίαλοι καὶ ἀμφίαλοί εἰσιν, εἴα ἐστὶ καὶ ἡ Ἀλεξάνδρεια, ἀγχίαλος μὲν, οὐκ ἀμφίαλος δέ· αἱ δὲ νῆσοι καὶ ἀγχίαλοι καὶ ἀμφίαλοί εἰσιν.* For the connection of two epithets with one noun in comparisons, see Hom. *Il.* 11. 32, Æsch. *Agam.* 155, and consult the scholarly note of Elmsley to Eur. *Heraklid.* 750. "*Σαλαμῖνος βάθρον* is periphrastic for *Σαλαμῖνα*, as *Δωδώνης βάθρα*, Eur. *Phœn.* 1010; *Τροίας βάθρον*, *Iph. Aul.* 1273." MUSGRAVE. So below, v. 818, *πατρῷον ἑστίας βάθρον.*

136. *Σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω.* SCHOL.: *ἀντὶ τοῦ, σοῦ μὲν εὖ πράσσοντος. ἢ οὕτως· εἰς σὲ μὲν εὖ πράττοντα ἐπιχαίρω, ἵνα λείπῃ ἡ εἰς.* Brunck to *Philokt.* 1314, and Elmsley to *Iph. T.* 930, *Œd. Kol.* 1119, erroneously suppose, with many of the ancient critics, as for example the Scholiast to Hom. *Il.* 6. 479, *καί ποτέ τις εἴπῃ ἀνιόντα*, that in this and similar passages in which we find an accusative of the person constituting the feeling of joy, dislike, &c., there is an ellipsis of the participles *ἴδων*, *ὁρῶν*, or *ἀκούων*. Suidas, s. v. *χαίρω σε* (see Eur. *Rhes.* 390, and compare Id. *Hippol.* 1340, *χαίρω θνήσκοντας*; *Fr. Sisyph.* III. *χαίρω σε ἰλθόντα τόν τε μικρὸν ἐξολωλότα*; *Fr. Dan.* 17, *ἥδεται δόμους πληρουμένους*; Soph. *Philokt.* 1314, *ἥσθην πατέρα σε τὸν ἐμὸν εὐλογοῦντά σε*; Cratinus, *Fragm.* p. 43, *γίγνεθα τὸν ἄνδρα*; Heliod. VIII. 16. 28, *ἥσθην ἀπαγγελθέντα μοι τὸν νεανίαν*; Hom. *Il.* 13. 352, *ἤχθετο δαμναμένους*; *infra*, v. 748, *ἣν ἤλγησ' ἐγώ*), gives no explanation of the construction, but merely says that it was denominated the *Schema Oropicum.* An old gloss interprets by *χαίρω ἐπί σε εὖ πράσσοντα*, which is not Greek. Schäfer and Erfurdt, condemning the opinion of Brunck, represent the accusative as immediately dependent upon *ἐπιχαίρω*, as in fact a legitimate and ordinary syntaxis, to be received without doubt or explanation. With the Scholiast and Lobeck, we believe the construction to be rhetorical, and not grammatical. "That an infinitive could not be tolerated is evident at once; and although *σου μὲν εὖ πράσσοντος* is required in strictness, yet because the subsequent words *σὲ δ' ὅταν* .... comprise the gist of the whole declaration, this accusative has attracted the preceding pronoun into its own case." Ammonius teaches that the verb *ἐπιχαίρω* is said "de *ἐπιχαιρεκάκῳ*," as below, v. 905; but, here, also "de *ἐπιχαιρεκάκῳ*," as *ἐπίχαρτος* in *Trach.* 1263, Æsch. *Agam.* 704. Hence the observation of the Scholiast: *ἐπιχαίρω· ἀντὶ τοῦ συγχαίρω.*

137. *ζαμενής.* SUIDAS: *ἀντὶ τοῦ ὀργίλος, καὶ λοίδορος, καὶ βίαιος,*

violent, vehement, or *malignant*. The word is derived from μίνος and ζά, which some consider the Æolic or Doric form of διά. See *Etym. M.* p. 407. 18. That it is used as a preposition, at one time with the accusative, at another with the genitive, may be learnt from Theokr. 29. 6, a quotation from an ancient writer in Joann. Gr. *de Dial. Æol.* p. 394, and the *Etym. M.* l. c. HESYCHIUS: ζαβάλλειν· ἀντὶ τοῦ διαβάλλειν, whence *zabolus*, for *diabolus, the Devil*, Lactant. *de Mort. Pers.* 16. So in a fragment of Sappho *ap. Hephæst.* p. 69. G, ζαιλιξάμην, instead of διιλιξάμην. It is, however, better, with most grammarians, to regard it here as an inseparable prefix, used ἐπίτασιν δηλοῦν, like ἀρι-, ἱρι-, ἀγα-, and evidently one and the same with δα- in δαφοινός, δάσκιος. See Schol. Ap. Rh. 1. 1029, 1159. Kidd on Dawes's *Misc. Cr.* pp. 346, 144; Blomfield, *Gl. Pers.* 321; Boeckh. *Corp. Inscr.* 1, p. 724. b, extr.; Liddell and Scott, s. v.; Müller's *Dorians*, Vol. II. p. 494. —— Upon ἐπίβη, *invasit*, see Hermann to Eur. *Iph. T.* 826, and cf. *Elektr.* 492, *Philokt.* 194; on the accusative, consult note to v. 82 above.

138. ἐκ Δαναῶν. With the pleonastic use of the preposition, compare the similar employment of ἀπό in v. 201 below; *Elektr.* 619; *Antig.* 95, 193; Plat. *Sympos.* p. 197. E, οὗτος ὁ παρ' ἐμοῦ λόγος. SUIDAS: κακόθρους· διάβολος.

140. Πτηνῆς ὡς ὄμμα πτελείας. SCHOL.: ἐπὶ περιδεὴς τὸ ζῶον. ὄμμα δὲ πτελείας περιφραστικῶς ἡ πτέλεια. And so Brunck, declaring that ὄμμα πτελείας means no more than πτέλεια itself. Lobeck more accurately shows that Sophokles has designedly so written, because mental emotion is especially betrayed by quivering movements (*nictatio*) of the eyes. Hence Aristotle, *Physiogn.* p. 154, pronounces the οἱ σκαρδαμυκταί timid and fearful. So Arist. *Eqq.* 292, βλέπειν ἀσκαρδάμυκτον, *without blinking*, as eaglets at the sun. Compare *Œd. Kol.* 729, *Trach.* 527. With the expression πτηνῆς πελείας, cf. *Philokt.* 288, τὰς ὑποπτέρους βάλλον πελείας.

141. Ὡς καὶ .... νυκτός. SCHOL.: ὡς καὶ τῆς παρελθούσης νυκτὸς ἐν φόβῳ γεγενάμεν ἐπὶ τῇ σῇ δυσκλείᾳ· πιθανῶς δὲ οὐκ ἐλέγχει τὸν βασιλέα ὡς ἡμαρτηκότα, ἀλλὰ τὴν δυσπραξίαν προσείλαβεν ὡς ἀπὸ τῆς εἱμαρμένης· πάνυ δὲ εὖνοι ὄντες ἀπιστοῦσι, καὶ ὑπολαμβάνουσιν αὐτὸν ὑπὸ τοῦ ἐχθροῦ συκοφαντεῖσθαι· ἐν δέει οὖν καθέστηκα, ὅταν ᾖ τι τοιοῦτο περὶ σέ. With φθιμένης νυκτός, Musgrave compares Æsch. *Pers.* 377, φίγγος ἡλίου κατέφθιτο. Add *Odyss.* 11. 330, νὺξ φθῖτ' ἄμβροτος; 13. 338, φθίνουσιν νύκτες τε καὶ ἤματα; 10. 470, μηνῶν φθινόντων. Æsch. *Agam.* 7, ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν; Virg. *Æn.* 1. 374, *Ante diem clauso componet Vesper Olympo.* On the genitive, see Jelf's *Gr. Gr.* 523.

143 – 145. Dindorf thinks that a better arrangement of these anapæstic verses would be as follows: Ἐπὶ δυσπλείᾳ | . . . . . ἐπιβάντ' | . . . . . λείαν, and in the antisystema, *infra*, 150, Καὶ σφόδρα πείθει· | . . . . . λίγει | . . . . . λέξαντος | χαίρει μᾶλλον. On the phrase μεγάλοι θόρυβοι ἐπὶ δυσπλείᾳ for θόρυβοι δυσπλειῖς, *loud and malignant rumors*, see Matth. *Gr. Gr.* 586. 7.

143. ἱππομανῆ. SCHOL.: τινὲς τὸν μεγάλως μαινόμενον ἐξιδίξαντο· [cf. Eustathius, p. 1524. 48, ἱππομανὴς Αἴας, ἤγουν ὁ πάνυ μανιώδης.] ἀλλ' οὐκ ἐπίστευεν ὁ χορὸς, ὅτι ἐμαίνετο ὁ Αἴας, εἰ τὸν ἵππους μαινόμενον καὶ ἱππικόν· ἀλλ' οἱ νησιῶται οὐχ ἱππομανοῦσιν, οὔδὲ ἱππήλατοί εἰσιν αἱ νῆσοι. τὸ ἱππομανῆ τοίνυν πρὸς τὸ λειμῶνα ἐπληστέον. Ἄλλως. ἱππομανῆ ἢ αὐτὸν λίγει τὸν Αἴαντα, ὡς μεγάλως μαινόμενον, ἀπὸ μεταφορᾶς· ἡ γὰρ τῶν ἵππων μανία χαλεπωτέρα ἐστίν· ἢ ἐπὶ ἵππους μαινομένους. ὡς βούπεινα, ἤτοι τὸν μεγάλως μαινόμενον· τὸ γὰρ ἵππος ἐπὶ μεγάλου τάσσεται, ὡς ἱπποσίλινον, καὶ ἱππογνώμονα, τὸν μεγαλογνώμονα· ἢ ἐπὶ τοῦ λειμῶνος, οἷον τὸν εὐανθῆ, ἐφ' ᾧ οἱ ἵπποι μαίνονται, ἢ τὸν ἄγαν μεμπνόντα, καὶ ἀνθοῦντα, καὶ ἐνυβρίζοντα τῇ χλόῃ διὰ τὸ πλῆθος. [Εἰς τὸ αὐτό.] μεγαλομανῆ, ὡς βούπεινα. Of these various interpretations, there can be no doubt that that which connects ἱππομανῆ with λειμῶνα, not in the sense given by Toup, *Emendat.* I. p. 272, *pratum quod abundat equis, quod multos equos alit*, nor in that of the *Etym. M.*, *pratum herbarum ubertate equos exstimulans*, but in accordance with the more accurate exposition of the Scholiast, *pratum equis pervulgatum*, or *quod equi persultant et perfurunt*, is the more correct. Musgrave compares Strab. 14, p. 1003, τὰ πεδία ὑλομανεῖ. Theophrast. *H. P.* 8. 4. 7, δένδρα φυλλομανοῦντα, and in proof of the fact mentioned by Nikander, *Ther.* 669, that the ἵππου λειμώνες were situated in the immediate neighbourhood of Troy, cites Hom. *Il.* 20. 221, Quint. Cal. II. 486, Virg. *Georg.* 3. 269, Plutarch. *V. Eumen.* p. 1073. HESYCHIUS: ὑλομανής, ὁ ταῖς ὕλαις χαίρων. With the passive signification here attributed to ἱππομανής, compare the similar use of θεομανής and ἡλιομανής.

145. Βοτὰ καὶ λείαν. The MS. La. βοτά. Schneider erroneously supposes that by these words two distinct classes of cattle, the one strictly their own, the other obtained by plunder, are meant. On the contrary, the expression, for which a prose-writer would have used either an adjective in agreement, or λείαν as a mere appositum with βοτά, is exactly analogous to ποίμνας καὶ ξύμμικτα λείας at v. 55 above. Cf. v. 1005, μῆλα καὶ ποίμνας; Eur. *Iph. T.* 1411, δεσμὰ καὶ βρόχους.

147. αἴθωνι. SCHOL.: λαμπρῷ. "It is quite evident that σίδηρος is

here called αἴθων on account of its black color, or its brilliancy. We find in the same sense, v. 225 below, συγκατάκτας κελαινοῖς ξίφεσιν βοτά. Nor are we to receive the expression of the poet at *Trach.* 845, ἰὼ κελαινὰ λόγχα προμάχου δορός, in a different signification, although the Scholiast there gives a diametrically opposite interpretation. In precisely the same way, moreover, as iron is here called αἴθων, is the epithet αἰόλος applied to κνώδων at v. 969 of this play. Cf. *Trach.* 94, αἰόλα νύξ." WUNDER. The expression is Homeric, as may be learnt from *Il.* 4. 485, 7. 473.

148. Τοιούσδε . . . . πλάσσων. SCHOL.: ὁ νοῦς· οὐδὲν ἐχυρὸν εἰδὼς ὁ Ὀδυσσεὺς πλάττει ψευδεῖς λόγους, ἀκούσας μόνον, ὡς ἴοις σὺν νεοῤῥάντῳ ξίφει. καλῶς δὲ καὶ τὸ ψιθύρους λόγους ἀντὶ τοῦ διαβόλους, ὡς διὰ πανουργίαν ἀδεῶς οὐ λέγοντος, ἀλλὰ πρὸς ἕνα ἕκαστον, ἐξαπατῶντα λάθρα πλάσσων, *forging, fabricating.* Cf. Æsch. *Prom.* 1032, ὅδ' οὐ πεπλασμένος ὁ κόμπος, *this is no made-up,* or *fabricated vaunt*; Xen. *Mem.* 2. 6. 37, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ; Plat. *Phædr.* p. 246. C, πλάττομεν οὔτε ἰδόντες οὐθ' ἱκανῶς νοήσαντες θεόν; Demosth. p. *Cor.* p. 268. 121, τί λόγους πλάττεις; p. 305. 232, παραδείγματα πλάττων. In this metaphorical signification, the middle is much more frequently employed. See Kühner's *Gr. Gr.* 366. 6, ed. Jelf; Blomfield, *Gl. in Prom.* 1066; and compare Xen. *An.* 2. 6. 26, πλάσασθαι ψευδῆ; Demosth. p. 408, προφάσεις πλάττονται; *p. Cor.* 228. 10, δῆλον γὰρ, ὡς ὁμοίως ἅπαντ' ἐπλάττετο, where see Bremi; Lys. p. 157. 23, τὸν τρόπον τὸν αὐτοῦ πλάττεσθαι. Wesseling renders λόγους ψιθύρους *clandestinas obtrectationes*; Ellendt, *susurrantes.* Cf. Pind. *Pyth.* 2. 75. The Scholiast to Theokr. 1. 1 observes, ψίθυρος ἀπὸ τοῦ ψίω τὸ λεπτύνω παρὰ τὸ ψίθος, ὃ σημαίνει τὴν λοιδορίαν . . . . τινὲς δὲ ὀνοματοποιεῖσθαί φασιν ὡς τὸ σίζε. . . . . κυρίως δὲ ἐπὶ τῶν ψευδομένων λέγεται. In the *Ep. ad Rom.* i. 30, and frequently in the New Testament, ψιθυριστής is used in the sense of *a whisperer, a slanderer*; and in Demosth. p. 1358. 6, as an epithet of Hermes. So ψιθυρίζειν = διαβάλλειν, in Plato and Lucian. The old grammarians refer the origin of these words to ψίθος; whilst some suppose the latter to be connected with ψύθος, and thence with ψεύδομαι. The same characteristics are assigned to Odysseus by Virgil, *Æn.* 2. 97, 125, 164.

151. Εὔπειστα. The MSS. La. Γ. Harl. Ien. εὔπιστα, approved by Neue, Wunder, and Dindorf. SCHOL.: εὔπιστα λέγει· ὅτι ἐν ἀτυχίᾳ καθέστηκας, τῆς ἥττης χάριν· ἢ ἐπεὶ μέγας εἶ, εἶχες τὸν φθόνον συμπράττοντα. The rest of the manuscripts and Aldus εὔπειστα, which is supported by the old gloss εὐκόλως πειθόμενα, and furnishes a more appropriate

meaning. For εὔπιστα is said of things *quæ facile creduntur*, and εὔπιστα of those *de quibus facile persuadetur*. Cf. Arist. *Eth. N.* 7. 9. 2, εἰσὶ δέ τινες καὶ ἰμμανιτικοὶ τῇ δόξῃ, οὓς καλοῦσιν ἰσχυρογνώμονας, οἷον δύσπιστοι καὶ οὐκ εὔπιστοι.

153. Τοῖς σοῖς ἄχεσιν καθυβρίζων. Lobeck has adhered to the punctuation of the common copies, and placed a comma after μᾶλλον. But the participle must be joined with χαίρει, or the passage will yield a very flat and spiritless sense. Render, *And every one who hears, in a still higher degree than he who has recounted* (them), *joys in malignant triumph over thy misfortunes.* On the construction of καθυβρίζων with the *dativus incommodi*, see Kühner's *Gr. Gr.* 629, *Obs.* ed. Jelf, and compare Hdt. 1. 212: τρίτημορίδι τοῦ στρατοῦ καθυβρίσας; Plut. *Symp.* VII. καθυβρίσας τοῖς ἔνθεσι; Pausan. 4. 27. 3, τῇ θυσίᾳ; Hdt. 7. 9, τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἐάσεις καταγελάσαι ἡμῶν.

154. ἰσίς. Schol.: ἀφιείς, τοξεύων. ἀπὸ κοινοῦ δὲ τὸ τίς. κατὰ μὲν τῶν μεγάλων ψυχῶν ἰείς τις οὐκ ἂν ἀμάρτοι, κατ' ἐμοῦ δὲ ἰείς τις οὐ πείθει τὸν ἀκούοντα. Elmsley to Eur. *Med.* 188 suggested ἀμάρτοις, and this reading was subsequently found in the MS. La. m. pr. and also in a MS. Suidas ap. Pors. *Adv.* p. 184. The subject of the verb, as pointed out by the Scholiast and as required by the *concinnitas sententiarum*, must be taken from the participle. Cf. Æsch. *Agam.* 69, οὔθ' ὑποκλαίων .... ἐργὰς ἀτιμίᾳ παραβάλῃ; Hes. *Opp.* 12, τὴν μὲν κεν ἐπαινήσειε νοήσας. On the construction of ἰείς with the genitive, see Kühner's *Gr. Gr.* 506, ed. Jelf; and on ψυχῶν in the signification here intended, *Antig.* 1069, *Elektr.* 775, *Philokt.* 715, *Œd. Kol.* 499. With the sentiment expressed in this passage, the Oxford translator aptly compares Juv. 8. 140: Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur. Wolsey, in Shakspeare's *Henry VIII.* Act 1. Sc. 2:—

> "If I am traduced by tongues which neither know
> My faculties nor person, yet will be
> The chronicles of my doing,—let me say
> 'T is but the fate of place, and the rough brake
> That virtue must pass through."

157. Πρὸς γὰρ τὸν ἔχοντ', κ.τ.λ. Schol.: τὸν ἔχοντα· λείπει τὸ εὖ· πρὸς τὸν εὖ ἔχοντα, *cujus res bene se habeant.* This explanation, however, and that of the old gloss τὸν ὑπερέχοντα, are rejected by Hermann, who observes truly, "Οἱ ἔχοντες sunt *divites, opulenti, factiosi, potentes.*" See Valckn. to Eur. *Phœn.* 408; Wetsten. *ad Matth.* xiii. 12; Cic. *de Offic.*

II. 20; *Ep. ad Fam.* VII. 29; and compare Eur. *Alk.* 58, πρὸς τῶν ἰχόντων, Φοῖβε, τὸν νόμον τίθης; *Suppl.* 240, Οἱ δ' οὐκ ἴχοντες, καὶ σταυρίζοντες βίου — Εἰς τοὺς ἴχοντας κίντρ' ἀφῶσιν κακά. The Scholiast cites, in illustration of the thought, Pind. *Nem.* 8. 21, ἔψον δὲ λόγοι φθονεροῖσιν· ἄστεται δ' ἰσλῶν ἀεί, χειρόνεσσι δ' οὐκ ἐρίζω. On the double ἄν with the negation in the preceding sentence, see Kühner's *Gr. Gr.* 432, *Obs.* 1, ed. Jelf.

158. Eustathius, p. 1124. 27, ἐκ δὲ τούτων ὡς καὶ ἐξ ἄλλων δῆλον ὡς οἱ μικροί τε κατὰ τὴν τραγῳδίαν μεγάλων χωρὶς σφαλεροὶ πολιτῶν εἰσι· καὶ μίγας δὲ ἐρθῶτο ἂν ὑπὸ σμικροτέρων. The fact previously stated, that the great are envied by their inferiors in station, is shown to be absurd from the consideration that the "plebs sine principibus infirmum civitatis præsidium est." Upon this point, Musgrave acutely remarks: "Vereor ne poeta, qui optimatum partes secutus videtur, civium suorum levitatem et in principes civitatis procacitatem notare hic voluerit." Cf. *infra*, v. 1015, sq., and see Wunder to *Œd. Tyr.* 846.

159. Σφαλερὸν πύργου ῥῦμα πέλονται. SUIDAS: Ῥῦμα φυλακή· χαλεπὸν πύργου ῥῦμα πέλεται, τουτέστιν εὐστολής (SCHOL.: ἐπισφαλής) φυλακὴ πόλεως. Hermann follows these authorities by interpreting *munimentum civitatis*, which would require πύργων. Wunder, comparing *Œd. Tyr.* 56, ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς, κ. τ. λ., understands πύργος as said of the *arx*, or citadel, in which a king resides; "in qua arce si plebs sine principe sit, eam se tuituram esse negat." Lobeck believes that the expression is periphrastic for the simple πύργος, and cites Alkæos ap. Schol. Æsch. *Pers.* 349, ἀνδρὲς γὰρ πόλεως πύργος ἀρήιος; Eur. *Iph. Aul.* 189, ἀστῶν ἔρυμα; Oppian, *Cyn.* 2. 588, σκίπας αὐτοερόφοιο μελάθρου of the tail of a squirrel; remarking, also, that "a hero who protects others may be termed not only ῥῦμα πύργου, or πυργοειδές, *tutamen quale turres præbent, ein Thurmschutz*, but with equal appropriateness πύργος ἐρύματος, *ein Schutzthurm*." In defence of this opinion of the last-mentioned scholar, that πύργου ῥῦμα is πύργος in the sense of *præsidium*, compare, in addition to the passages just cited, Eur. *Med.* 373, ἣν μίν τις ἡμῖν πύργος ἀσφαλὴς φανῇ; *Alkest.* 302, καὶ παῖς μὲν ἀρσὴν πατρὶ· ἔχει πύργον μέγαν; *Fr. Inc.* 44, ἅπας μοι πύργος Ἑλλήνων πατρίς; with many other passages in which πύργος is thus figuratively used; and for a somewhat similar periphrasis, see v. 14 *supra*.

160, 161. Μετὰ γὰρ .... ὑπὸ μικροτέρων. In illustration of the sentiment conveyed by these lines, Lobeck quotes Clem. *Ep. ad Cor.* i. 37, οἱ μεγάλοι χωρὶς τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ σμικροὶ δίχα τῶν μεγά-

λων, where see Jacobson. On the latter verse the Scholiast writes: οὐκ ἔστιν ἐναντίος ὁ λόγος, ἀλλὰ καὶ αὔξησιν ἴχει. εἰ γὰρ ὁ μίγας ὑπὸ τοῦ ἐλάττονος διασώζεται, πόσῳ τῶν μειζόνων ἴσχεσθαι χρή; κοινωνικὸς δὲ ὁ λόγος καὶ φιλάνθρωπος. καὶ Ὅμηρος· Συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν. (*Il.* 13. 237.) Musgrave and Erfurdt think that the verb ὀρθόω here, as frequently in Sophokles, is borrowed from the application of the adjective to ships, which are said to be ὀρθαί when they maintain an upright position in the water, and heel over to neither side. Cf. *Antig.* 83, 167, 190, 994; *Œd. Tyr.* 695. This, however, is incorrect, for the reference is here not to a ship, but to a tower; and the verb, moreover, is employed in evident antithesis to σφαλερόν. Cf. Xen. *Mem.* 2. 4. 6, σφαλλομένους δὲ πλεῖστα ἐπανορθῶν; Soph. *Elektr.* 408, πολλά τοι σμικροὶ λόγοι ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς. On μικροτέρων (cf. Ar. *Eqq.* 786), see Matth. *Gr. Gr.* 135.

163. Τούτων. SCHOL.: τῶν λεχθέντων. .... γνώμας προδιδάσκειν, *rectam rationem impertire.* Gaisford teaches that the preposition is redundant, referring for similar examples to Heindorf ad Plat. *Gorg.* p. 145. Cf. *Trach.* 681; *Philokt.* 1015; Plat. *Gorg.* p. 489. D, προότερόν τι προδίδασκε (where the Scholiast: περιττεύει ἡ πρόθεσις Ἀττικῶς); Id. *Euthyd.* p. 302. C; *Hipp. Maj.* p. 291. B. Woolsey ad Plat. *Gorg.* l. c. observes that "πρό means *forwards*, and that it is prefixed without adding much to the meaning of the verbs (προδιδάσκειν, προμανθάνειν), because the idea of *advance* is involved in learning and teaching."

164. θορυβεῖ, *art clamored against.* Cf. Thuk. 8. 50, θορυβούμενος δὲ ὁ Φρύνιχος, καὶ πάνυ ἐν τῷ μεγίστῳ κινδύνῳ ὤν; Plut. *Camill.* 29, θορυβηθεὶς πρὸς ταῦτα; *Nic.* 28, Ἑρμοκράτης μὲν εἰπὼν, ὅτι τοῦ νικᾶν κρεῖττόν ἐστι τὸ καλῶς χρῆσθαι τῇ νίκῃ, οὐ μετρίως ἐθορυβήθη; Luc. *Bacch.* 5, θορυβηθεὶς τῷ παραδόξῳ τοῦ πράγματος.

166. Ἀπαλίξασθαι. SCHOL.: ἀντὶ τοῦ ἀντιτάξασθαι. In the manuscripts used by Triclinius, the last word, ἄναξ, is wanting, but was restored by Dawes, *Misc. Cr.* p. 224.

167. Ἀλλ' ὅτι γὰρ δὴ .... In the MSS. Lips. a. γάρ is omitted, and in the quotation of the verse by Thomas M. p. 14. 4, δή.

168. Παταγοῦσιν .... ἄφωνοι. The MS. La. exhibits ἄπερ for ἄτι in the lemma of the scholion, and this is received by Wunder. SCHOL.: ἄπερ πτηνῶν ἀγέλαι· θηλυκῷ τῷ ἀγέλαι ἐπήγαγεν ἀρσενικὴν μετοχὴν τὴν ὑποδείσαντες, πρὸς τὸ νοητόν· ἐν γὰρ ταῖς ἀγέλαις εἰσὶ καὶ ἄρσενες καὶ θήλειαι· ὁ δὲ νοῦς· διὰ τοῦτο κομπάζουσι, σοῦ ἀφανοῦς ὄντος, ὡς πτηνῶν ἀγέλαι παταγοῦντες· καὶ τοῦτο εἰς τὸν κινὸν ψόφον. This passage has given the

commentators much difficulty. The manuscripts *μίγαν αἰγυπίων ὑποδύσαντες*, with a full stop after the participle. Toup, *ad Suid.* T. III. p. 22, conjectured *παταγοῦσιν, ἅτε πτηνῶν ἀγέλαι μίγαν αἰγυπίων, σ' ὑποδύσαντες*, which is approved by Porson (*Append. ad Suid.* p. 465), but is properly rejected by subsequent critics, as opposed no less to the truth of nature than to the intention of the poet. The MS. Laur. a. exhibits *ἅπερ* in place of *ἅτε*; and this has been received by Wunder, who justifies it from *Œd. Tyr.* 176, *Æsch. Eum.* 660, and the following gloss of Hesychius: *ἅπερ· καθάπερ*. Dawes, in *Misc. Cr.* p. 224, placed a colon after *ἀγέλαι*, and inserted *δ'* after *αἰγυπίων* in the following line, in order to support the metre and to connect it with the succeeding verses. This emendation has been received by Brunck, Wunder, Dindorf, and Hermann in the following sense: *Te remoto perstrepunt, avium ritu; magnum vero vulturem metuentes, si tu appareas, statim taciti latebras quærant.* Lobeck appends a simple comma after *ἀγέλαι*, and accepts the interpretation of Triclinius: *Græci te sermonibus differunt* (v. 164), *neque nos sine te hoc coercere possumus* (v. 166), *si tamen derepente prodires, timide, velut conspecto vulture aves, obmutescunt qui nunc absente te vociferantur*, i. e. *ἀλλὰ πτάξιμον ἄν, εἰ σὺ φανείης, οἱ νῦν θορυβοῦντες σοῦ ἀπόντος*. Bothe and Apitz assert that no anxiety need be felt respecting the metre, and that there is no necessity on this ground for the insertion of *δ'* or *γ'* after *αἰγυπίων*, since the last syllable of this word is lengthened by the *ictus metricus* and the punctuation, whilst the asyndeton is in accordance with a frequent usage of the Tragedians. The emendation of Dawes may, however, be regarded as that which best meets the exigencies of the passage. The poet commences as if about to speak of birds *μίγαν αἰγυπίων ὑποδύσαντες*, and then suddenly transfers the metaphor to Aias and the Greeks. The causal member of the sentence, in conformity with a frequent practice of Greek writers both in prose and poetry, has been put first, as Wunder remarks, in order to throw additional emphasis upon its close, the general sense and connection being, *Nor have we, O king, sufficient strength without thy presence to restrain the clamors of thy enemies; but if you should unexpectedly appear, they, shrinking in terror from the mighty vulture, will, without a word, crouch down in silence; for* (i. e. whereas, on the other hand) *as soon as they have escaped your eye, like flocks of winged birds, they raise a loud, tumultuous clatter.* According to this view, *ἀλλά* must be joined with *εἰ σὺ φανείης*, whilst the particle *δέ* is inserted parenthetically for the purpose of explaining *ἀλλά*, as at *Trach.* 522, *ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ἐργαίνειν καλὸν γυναῖκα νοῦν ἔχουσαν· ἡ δ' ἔχω, φίλαι, λυτήριον λύπημα,*

τῇδ' ὑμῖν φράσω; Demosth. c. *Timocr.* p. 716. 9, ἀλλὰ γὰρ αὐτίκα ἐρῶ περὶ τούτων; νῦν δ' ἀναγίγνωσκε τὸν ἑξῆς νόμον. Lastly, it must be observed, that the poet does not compare Aias with a great vulture by the insertion of any particle of comparison; but the hero himself, as Hermann has acutely taught, is with great energy of expression so called, the thought being, ἀλλὰ ὅτι μὲν τὸ σὸν ὄμμα ἀπέδραν, παταγοῦσιν, εἰ δὲ σὺ μέγας αἰγυπιὸς φανείης τάχ' ἂν ὑποδείσαντες σιγῇ πτήξειαν. On the construction of the optative with εἰ in the conditional, as also on the optative with ἄν in the consequent clause, see Jelf's *Gr. Gr.* 855.

170. Hermann has inserted a comma after ἐξαίφνης in order to connect it with πτήξειαν; but that it *may* be taken with εἰ φανείης is shown by Lobeck, aptly quoting Hippocr. *Ep. ad Philop.* T. I. p. 14, δμῶες .... θορυβοῦντες καὶ στασιάζοντες, ὁκόταν ἐξαπιναίως ἡ δέσποινα αὐτοῖς ἐπιστῇ πτοηθέντες ἀφησυχάζουσι. Add Pind. *Pyth.* 4. 273, ἀλλ' ἐπὶ χώρας αὖτις ἔσσαι δυσπαλὲς δὴ γίγνεται, ἐξαπίνως | εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.

171. σιγῇ πτήξειαν ἄφωνοι. "Pind. *Pyth.* 4. 57 (101), σιωπᾷ ἔπταξαν ἀκίνητοι, which is sufficient to refute the suggestion of Wakefield, *Silv.* III. 25, φρίκῃ πτήξειαν. In the verse of a lyric poet cited by Herodian, π. μον. λ. p. 23. 10, ὄρνιθες ἀετὸν ἐξάπτησαν φανέντα, we must, I think, correct ἐξέπταξαν, *consternatæ sunt.*" LOBECK. Add Eur. *Or.* 776, ὑποπτήξας σιωπῇ κατθάνω. On πτήσσειν, the verbum proprium of *birds dropping their wings from fright*, and thence of men and gods, in a more extended signification, *to crouch down in terror*, see Bloomfield's *Gl. in Pers.* 214; Eur. *Cycl.* 466; *Herc. F.* 974; and compare Æsch. *Prom.* 29, θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον; Ar. *Vesp.* 1490, πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ; Plut. *Thes.* 6, οἱ δὲ λανθάνοντες ἐκείνου παριόντος ἔπτησσον; Plut. *V. Alc.* 4, ἔπτηξ' ἀλέκτωρ δοῦλον ὡς κλίνας πτερόν (of Alkibiades under the influence of Sokrates).

172 – 199. The Chorus doubtingly inquire whether Artemis or Enyalios has been the cause of the calamity which has overtaken Aias. They suspect that their leader may have offended the former by some act of homage wrongfully withheld, or affronted the latter by ingratitude for, or haughty repudiation of, his friendly aid. They refuse to believe that Aias, as a free agent and in full possession of his senses, could have committed an act so fatal as the foray on the Grecian flocks, whilst they admit that a Heaven-inflicted madness may have visited their king. They urge him, in conclusion, no longer to permit, by confining himself to his tent, the circulation of disparaging whispers and innuendoes, but to come forth

without delay and defeat the malignant plans and purposes of his enemies, whoever they may be.

172. Ταυροπόλα. SCHOL.: ἢ ὅτι ἐν Ταύροις τῆς Σκυθίας τιμᾶται, ἢ ἀπὸ μέρους, τῶν ποιμνίων ἡ προστάτις, ἢ ὅτι ἡ αὐτὴ τῇ Σελήνῃ ἐστὶ, καὶ ἐπεχεῖται ταύροις, ἣν καὶ ταυροπὸν ὀνομάζουσι.... τοὺς πόλλους γὰρ τῶν μαινομένων ἐκ σελήνης νοσεῖν ὑποτίθενται διὰ τὸ [SUIDAS, s. v. ταυριώνη· διὰ τὸ τῶν] νυκτερινῶν δεισιδαίμονας φασμάτων. Critics differ greatly in their explanations of this epithet. According to Eur. *Iph. T.* 1457, τὸ λοιπὸν ὑμνήσουσιν Ταυροπόλον θεάν, it was first assigned to Artemis after the return of Iphigenia from Tauri, at which place, according to Greek legends, all strangers thrown upon the coast were sacrificed in her honor. And hence it has been proposed, in accordance with the interpretation first given by the Scholiast, to render *honored by the Taurians*, or to consider the word as equivalent in signification to Ἄρτεμις ἡ τοὺς Ταύρους πολοῦσα, which view is supported by the authority of Dionys. *Perieg.* 610, Diod. Sic. 2. 46. Lobeck, *Aglaoph.* p. 1089, translates *bull-hunting*; whilst others, following a third legend which would seem to identify her with *Selene*, or the goddess of the moon, whom the poets represent as borne across the heavens in a chariot drawn by two white cows, interpret *vecta tauris*. That her worship was orgiastic and originally connected with human sacrifices has been clearly shown by Lobeck, l. c.; and that it agreed in some respects with that paid to Hekate may be inferred from Clearchos, *ap. Athen.*, p. 256. E, οὐδὲ λίγειν καλὸν, πλὴν ὅτι μαγεύμεναι καὶ μαγεύουσαι ταυροπόλοι καὶ τρίοδοί τινες, αὗται πρὸς ἀλήθειαν ἐγένοντο, πλήρεις πάντων ἀποκαθαρμάτων. Upon the whole, it may, however, be pronounced that we are but poorly enlightened either as to the origin or the reason of this epithet, and the ancients themselves seem to have been equally ignorant, in consequence of the confusion which resulted from blending really Greek ideas respecting their own huntress, Artemis, with the borrowed attributes of the Lydian Great Mother, as well as of an indigenous Tauric virgin. The principal authorities in relation to this subject are Eur. *Iph. T.* l. c.; Ar. *Lysist.* 447; Herod. 4. 103; Strabo, XII. p. 534; XIII. p. 650; Paus. 1. 23. 9; 43. 1; 2. 35. 1. Cf. Creuzer, *Symb.* II. 127, seq.; IV. 198, seq.; Wesseling to Diod. Sic. l. c.; Spanheim to Callim. *Hymn. Dian.* p. 255; Intpp. to Liv. 44. 44; and especially Lobeck, *Aglaoph.* pp. 290, 1089. As to the inflection of this adjective, Porson to Eur. *Med.* 822 observes, that "all compound adjectives in ος were declined by the ancient Greeks through three genders. The feminine forms having gradually become obsolete, the poets and Attic

writers occasionally recalled them for the sake of ornament or variety. In place of ἀταύρωτος, which Æschylus, *Agam.* 252, has employed in the Chorus, Aristophanes, *Lys.* 217, 218, has preferred to use ἀταυρώτη in the senarius. The same writer, *Pac.* 978, has employed πολυτιμήτη, but elsewhere, as at *Thesm.* 293, πολυτίμητε Δήμητερ. In Æsch. *Agam.* 1534, τὴν πολύπλαυτόν τ' Ἰφιγένειαν ἀνάξια δράσας, erase the useless conjunction, and read πολυπλαύτην. In Soph. *Ai.* 499, Aldus has δούλιον for δουλίαν, in opposition to the metre." Again, in *Præf. ad Hek.* XV.: "It is true, that the Attics most commonly give to adjectives of this class (derivatives and compounds, as ἀπόβλεπτος, Eur. *Hek.* 355) but one form for the masculine and feminine genders. Yet the ancient authors do not invariably observe this rule. Theogn. *init.*, Ἄρτεμι θηροφόνη; Pind. *Nem.* 3. 3, πολυξένας Αἰγίνας; Athen. XIII. p. 574. A, πολύξενοι νεάνιδες." Lobeck has cited a great number of similarly inflected epithets of the goddesses; Ἠριτόλη, *Anth.* V. 228; Γοργοφόνη, Eur. *Ion.* 1478 (add Γοργολόφα, Ar. *Eqq.* 1177); Ἰππωσόη, Pind. *Ol.* 3. 27; Δημήτηρ πολυφόρβη, Hes. *Th.* 912; Μοῦσα ἀγρονόμη, Meleag. *Anth.* VII. 169; Ἥρα Ἠνιόχη, Paus. 9. 39. 4; Φοβεσιστράτη, Ar. *Eqq.* 1173; Ἐγερσιμάχη, *Anth. Pal.* VII. 122; Σωωδίνα Ἄρτεμις, *Inscr. Bœot.* n. 1595; which may be compared with the proper names of women, Ἀστυνόμη, Ἡγησάνδρα, Δινοβία, Εὐρυδίκη, etc. Our form being, then, regarded as legitimate, Elmsley would, in the passage quoted above from the *Iphig. in Tauris*, correct Ταυροπόλην θεάν, since the common reading exhibits an anapæst of a very peculiar kind. See the *Edinb. Rev.*, Vol. XIX. p. 70. On the particles ἦ ῥά used interrogatively, consult Dindorf to Ar. *Pac.* 114; Brandreth to Hom. *Il.* 5. 416; and cf. v. 902 below, where Ellendt, "Adsignificatur consideratio rei indignæ et vix expectandæ."

173. Ὦ μεγάλα φάτις. SCHOL.: διὰ μέσου ἡ ἀναφώνησις· ὦ θαυμαστὴ φήμη, ἥτις ἐγένησάς μοι ταύτην τὴν αἰσχύνην· καὶ γὰρ φήμη ὑπῆρξε περὶ τοῦ Αἴαντος. In refutation of Musgrave's conjecture, ὦ μογερὰ φάτις, *O infelix rumor*, Erfurdt aptly cites Æsch. *Agam.* 1492, *Choeph.* 479, *Pers.* 903, in order to prove that the adjective μόγας is frequently used by the Tragedians in the same signification as δεινός. With the expression μᾶτερ αἰσχύνας ἐμᾶς, compare *Philokt.* 1360, οἷς γὰρ ἡ γενέμη κακῶν μάτηρ γένηται; Æsch. *Theb.* 225, πειθαρχία ἐστὶ τῆς εὐστραξίας μήτηρ; Eur. *Troad.* 1222, σύ τ' ὦ ποτ' οὖσα καλλίνικε μυρίων μῆτερ τροπαίων, Ἕκτορος φίλον κάρος. So, too, even in prose: Xen. *Œk.* 5. 17, τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι; Plutarch. *V. Alc.* 6, τυραννὶς μήτηρ ἀδικίας.

175. πανδάμους. SCHOL.: ἢ τὰς παντὸς τοῦ δήμου, ἢ τὰς συνηγμένας. The former is the true interpretation. With βοῦς ἀγελαίας, Wesseling compares Hom. *Od.* 17. 181, ἴρευον δὶ σύας σιάλους καὶ βοῦν ἀγελαίην.

176. Ἦ που. Lobeck, whom Wunder follows, ἢ που, i. e. ἴσως, εἰκότως, from his own conjecture. In the words which follow, ἀκάρπωτον is constructed with χάριν, by an enallage of cases very frequently met with in the Tragedians, instead of with νίκας. Compare below, v. 818; *Antig.* 794, τόδε νεῖκος ἀνδρῶν ξύναιμον; *Ibid.* 852, ματρῷαι λίκτρων ἄται; Æsch. *Choeph.* 40, τοιάνδε χάριν ἄχαριν μ' ἰάλλει; Eur. *Iph. T.* 566, κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο; Soph. *Trach.* 485, κείνου τι καὶ τὴν ἐξ ἴσου κοίνην χάριν; Plat. *Legg.* 853. E, ὧν δὴ χάριν οὐκ ἄχαριν λέγομ' ἐν νόμοις. Similar instances abound in Latin writers; as in Cic. *N. D.* 2. 39. 38; Tac. *Hist.* 1. 12; Hor. *Od.* 2. 3. 8; and other passages quoted by the critics. The whole expression is well translated by Wunder: *ob non perceptum fructum alicujus victoriæ*, i. e. as Matthiä, *Gr. Gr.* 576, accurately explains, διὰ τὸ μὴ κεκαρπῶσθαι νίκην τινά.

178. Ψευσθεῖσ', ἀδώροις. The manuscripts, old Edd., and the Scholiast, ἦ ῥα κλυτῶν ἐνάρων ψευσθεῖσα δώροις εἶτ' ἰλαφηβολίαις. Lecapenus in Matthiä's *Lect. Mosq.* I. p. 79, ψεύδομαι καὶ τὸ ἀπατῶμαι καὶ ἀποτυγχάνω, συντασσόμενον γενικῇ, ὡς παρὰ Σοφ. ἐν Αἴαντι· ἦ ῥα κλυτῶν ἐνάρων ψευσθεῖσα δώρων, ἀντὶ τοῦ ἀποτυχοῦσα. TRICLINIUS: πρῶτον μὲν εἰς αἰτιατικὴν συνέταξε ψευσθεῖσα χάριν (which construction is followed by Neue) εἶτα πρὸς δοτικὴν ἐπλαγίασε, ψευσθεῖσα δώροις. If the reading of the common copies is retained, it will be better to connect ἦ ῥα κλυτῶν ἐνάρων with the preceding words, and ψευσθεῖσα with δώροις εἶτ' ἰλαφηβολίαις by a syntaxis similar to ψευσθῆναι γνώμῃ, Her. 7. 9. 3, upon which consult Bernhardy, *Synt.* p. 101. Hermann more correctly refers δώροις and ἰλαφηβολίαις to ὥρμασε; *an te instigavit, decepta ob dona a spoliis vel ob venationem.* Lobeck, Dindorf, Wunder, and most recent editors, have received the exceedingly felicitous emendation of Musgrave, ψευσθεῖσ', ἀδώροις εἶτ' ἰλαφηβολίαις, *ob cervos jaculo confixos nullo postea munere deæ oblato.* On the dative, see Matthiä, *Gr. Gr.* 397. "Bothe has expressed a doubt as to the correctness of the collocation ἦ and εἴτε. To remove this it will be merely necessary to cite Eur. *Alk.* 114, ἦ Λυκίας εἶτ' ἐπὶ τὰς Ἀμμωνιάδας ἕδρας; *Iph. T.* 273, εἴτε Διοσκόρων ἢ Νηρέως ἀγαλμάτα; Plat. *Legg.* 862. D, εἴτε ἔργοις ἢ λόγοις. See Schäfer, *Mel. Cr.* p. 5." LOBECK.

179. Ἦ χαλκοθώραξ ἤ τιν' Ἐνυάλιος. SCHOL.: διαστίλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου ὡς ἕτερον δαίμονα ὑπουργὸν τοῦ μείζονος θεοῦ, καὶ δῆλον ἐκ τῶν συνδέσμων· δηλοῦται γὰρ ὁ Ἄρης ἐκ τοῦ χαλκοθώραξ. ἢ καὶ ὁ Ἄρης

μεμφόμενός σοι, ὡς ἀπαρχὰς δορὸς οὐ λαβὼν, ἐτίσατό σε τῆς λώβης, τῆς εἰς αὐτὸν γενομένης λήθης· ἐτίσατο δὲ ἐννυχίοις μηχαναῖς ἐπὶ σοῦ ταύτης τῆς νυκτός. πιθανῶς δὲ πλείονας αἰτίας τιθέασιν ἀποροῦντες· οἱ γὰρ στοχαζόμενοι οὐ καθ' ἓν ἵστανται. "The first interpretation, as Brunck justly observes, is absurd. Even if we allow Mars and Enyalios to have been different deities, we cannot suppose that the poet would designate Mars by a single word, which is equally applicable to Enyalios. Brunck has adopted the emendation of Johnson, Ἢ χαλκοθώραξ ἥντιν' Ἐνυάλιος. So, also, Bothe and Lobeck. This emendation ought not to be admitted, unless it can be proved that ὅστις is capable of being used instead of τις, *aliquis*. Reiske proposes σοί τιν' Ἐνυάλιος. Erfurdt reads ὁ χαλκοθώραξ ἤ τιν' Ἐνυάλιος, Hermann (to Eur. *Hek.* 991) ἦ τιν' Ἐνυάλιος, Musgrave μή τιν' Ἐνυάλιος. The object of all these conjectures is to get rid either of the first or second ἤ, so as to connect the adjective χαλκοθώραξ with the substantive Ἐνυάλιος. A better mode of accomplishing this end than any which we have mentioned is to read Ἢ χαλκοθώραξ εἴτιν' Ἐνυάλιος. So v. 879 (841), Τίς ἂν δῆτά μοι .... τὸν ὠμόθυμον εἴ ποθι πλαζόμενον λεύσσων ἄπυοι; *Philokt.* 1204, ξίφος εἴποθεν, ἢ γένυν, ἢ βελέων τι προπέμψατε. This pleonastic use of εἰ, which the editors of Sophokles do not appear to have understood, has not escaped the observation of Weiske, whose words we subjoin (p. 115, *ed. Oxon.*): 'Offendit particula εἰ adjuncto pronomine τις, ut apud Zonaram, v. 8, Εὐτρόπιος δὲ πάντος, ὧν εἴτις λόγος (*qui aliquo essent numero*), ἐκποδὼν καταστῆσαι βουλόμενος, etc. Sed sic imminuunt Græci τὸ τις et τινὲς, *aliquis, nonnulli*, ut dubitationis notam, εἰ, structura minus accurata, præponant. Loca in *Xenoph. Jud.* sub εἰ monstravi.' These words might pass for a note on the passage before us, according to our representation of it." ELMSLEY. The emendation of Johnson received by Lobeck, who subjoins the following explanation, ἢ ὁ Ἄρης ἐξέμηνεν αὐτὸν ὀργισθεὶς δι' ἥντινα δὴ ὀλιγωρίαν τῆς συμμαχίας, is sufficiently set aside by the acute observation of Elmsley, that such an employment of the pronoun ὅστις is altogether alien to the practice of the Tragedians. It is, moreover, equally opposed to the sense of our passage, for ἥντινα μομφὰν ξυνοῦ δορὸς ἔχων must signify *cherishing some dissatisfaction, whatever it may be, on account of his* (unrecompensed) *assistance in the battle*. Such an interpretation might, perhaps, stand, if the poet had not, by the genitive limiting μομφάν, intimated a specific reason for the discontent of Enyalios. Hermann is now disposed to receive the suggestion of Elmsley, but remarks rightly that it is highly incorrect to describe this use of εἰ as pleonastic, since it is in fact elliptic, and requires that

we should supply εἴχειν from the participle ἔχων, in the following sense: μομφὴν ἔχων, εἴ τινα εἴχειν. Yet this explanation, *from dissatisfaction, if he has entertained any*, seems entirely opposite to the meaning of the Chorus, who would not have enumerated Enyalios among the deities hostile to Aias, had it entertained so decided a doubt upon the subject. A more satisfactory use of Elmsley's emendation is that suggested by Lobeck, who proposes that we should connect εἰ with the primary verb, ἢ εἰ Ἄρης ἱστίσατο λώβην, *aut Mars si forte ultus est injuriam*, for on *this* point the Chorus was involved in some uncertainty. In the midst of all this doubt, we have thought it best, although with considerable hesitation, to follow Dindorf in admitting Hermann's original correction ἤ τιν' into the text, but cannot avoid expressing a wish that the conjecture of Reiske, σοί τιν', was sustained by some manuscript authority. Another difficulty has arisen from the circumstance that Homer represents Ares as fighting for the Trojans, whilst Aias is intimated in our passage to have received assistance also from this deity. Lobeck supposes that the aid referred to was bestowed in an expedition against Teuthras, or some adjacent town. Yet it appears improbable that Ares, whilst friendly to the Trojans, should have lent support to their enemies in their attacks upon towns which were friendly to the cause of his allies. Although it is undisputed that Ἐνυάλιος is used in the *Iliad* as a frequent epithet of Ares, or as a proper name for Ares, (cf. *Il.* 17. 211; 2. 651; 7. 166; 13. 519; 17. 309; and many other places,) it seems equally clear, from the language of the Schol. Ven. to *Il.* 17. 211, that, in later times, the Athenians honored Enyalios as a distinct deity; and the same inference may be drawn from Ar. *Pac.* 457; Dionys. *A. R.* 3. 48; Eustathius, p. 944. 55; and the form of the oath taken by the Attic Ephebi: ἴστορες θεοί, Ἄγραυλος, Ἐνυάλιος, Ἄρης, Ζεύς. Eustathius l. c. represents him as a son of Saturn and Rhea, and this legend probably induced the Scholiast to speak of Ares as his ὑπουργός and inferior in dignity; others, again, describe him to have been the πάρεδρος of Ares, παρίστασθαι αὐτῷ τὸν Ἐνυάλιον, ὡς Ἀθήνῃ τὴν Νίκην καὶ Ἀρτέμιδι τὴν Ἑκάτην, *Etym. Gud.* p. 188. 12; whilst a third tradition, narrated by Eustathius, p. 673. 22, derives the appellation from a Thracian king slain by Ares on account of his inhospitality. For more detailed information see Creuz. *Symb.* II. 611, and the long and learned note of Lobeck to this line.

180. Μομφὴν ἔχων. "*Elektr.* 897, 1176, 1283; *Philokt.* 1309; Æsch. *Prom.* 445, λέξω δὲ, μέμψιν οὔτιν' ἀνθρώποις ἔχων; Eur. *Or.* 1062, πρῶτά σοι μομφὴν ἔχω; *Phœn.* 773, ὥστ' ἐμοὶ μομφὰς ἔχειν. The sense is

somewhat different in Pind. *Isthm.* 3. 54, *μομφὰν ἴχει παιδίσσειν* 'Ελλάνων, *invidiam facit*, and in Eur. *Herakl.* 969, *πολλὴν ἄρ' ἵξεις μέμψιν, subibis.*" NEUE. —— With *ξυνοῦ δορός*, here equivalent to *ξυμμαχίας*, and to which *δόρυ μονοστόλον, δόρυ μονομάχον*, are opposed in Eur. *Phœn.* 759, 1356, compare Eur. *Andr.* 525, *δόρυ σύμμαχον*. Lobeck is in error when he asserts, that, besides the present passage, *ξυνός*, which is a mere dialectic variation of *κοίνος* from the root ΚΥΝ, is found only in Æsch. *Theb.* 379, *Suppl.* 370, since it occurs also in *Œd. Kol.* 1752, unless Hermann's emendation *ξυναπόκιστοι* should be admitted there, and is used as an epithet of *Ἐνυάλιος* by Homer, *Il.* 18. 309. The general sense of the entire passage is as follows: *Or is it that Enyalios with brazen breastplate, feeling indignant on account of his assisting spear* (i. e. on account of some enterprise in which he lent you a support you never gratefully acknowledged), *has avenged the insult by means of* (i. e. by leading you into) *these nightly machinations.*

182. *φρενόθεν, propriæ mentis impulsu, of your own free will.* SCHOL.: *φρενόθεν· ἤγουν οἴκοθεν, ἀπὸ οἰκείας γνώσεως.* Compare Æsch. *Choeph.* 107, *ἐκ φρενός*; *Agam.* 1515, *φρενὸς ἐκ φιλίας*; Soph. *Antig.* 492, *φρενῶν ἐπήβολος . . . . ἐπ' ἀριστερά.* SCHOL.: *οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς, ὡς ἄνευ αἰτίας ἐμπεσεῖν τοῖς ποιμνίοις. ἀριστερὰ δὲ τὰ μωρὰ οἱ παλαιοὶ ἐκάλουν, δέξια δὲ τὰ συνετά.* Passow renders *du wichest linkshin, d. i. vom Rechten ab*, but see Liddell and Scott, s. v.

184. *Τόσσον.* Some manuscripts and Suidas *Τόσον ἐν ποίμναισι.* *Τόσσον* is read in Æsch. *Agam.* 140. Below, v. 369, *ἐλίσσας*; *Antig.* 1223, *μίσσῃ*; 1236, *μίσσον*; *Philokt.* 1163, *πίλασσον.* See Monk to Eur. *Alk.* 234; Wellauer to Æsch. *Agam.* 138; and the numerous examples cited by Lobeck to this line. It is doubtful whether we should join *τόσσον* with the preceding words, *ἐπ' ἀριστερὰ ἔβας*, or with those which follow, *ἐν ποίμναις πίτνων.* The Scholiast appears to sanction the former course, and so Hermann, who inserts a comma after the pronoun.

185. "*Ηκει γὰρ ἄν.* SCHOL.: *ἔοικε γὰρ εἶναι θεῖα νόσος. θεῖα δὲ ἡ ἐκ θεοῦ κατασκήψασα εἰς αὐτόν. τὴν δὲ νόσον αὐτοῦ φήμην Ἀργείων ὠνόμασεν.* With the expression *θεῖα νόσος* compare v. 137, *πληγὴ Διός.* "In this clause, as also in the preceding, *οὔποτε . . . . πίτνων*, a reason is advanced for the opinion expressed in the strophe. Hence the particle *γάρ* is placed at the commencement of both sentences, in opposition to our own usage, which would demand the employment of an adversative particle in the last. Similarly in Æsch. *Agam.* 538, seq.: *τὰ δ' αὖτε χέρσῳ καὶ πρεσήν, πλέον στύγος· εἶναι γὰρ ἦσαν δεῖπνα πρὸς τείχεσιν· ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνιαι δρόσοι κατεψέκαζον.*" WUNDER.

187. ὑποβαλλόμενοι κλέπτουσι μύθους, *are surreptitiously circulating secret accusations.* SCHOL.: ὑποβαλλόμενοι· ὑποβλήτως λέγοντες, ἢ ἰδιοποιησάμενοι· εἰ δὲ οὐκ ἔστιν ἀληθῆ ταῦτα, ἀλλὰ πεπλασμένα ὑπὸ τοῦ βασιλέως ἢ Ὀδυσσέως.

188. Κλέπτουσι. SCHOL.: ὑποσπείρουσι. Neue directs us to compare v. 1081 below; *Elektr.* 37; *Ant.* 493; *Trach.* 437; *Philokt.* 57. On βασιλῆς, for which the greater number of the manuscripts give βασιλεῖς, see note to v. 369 *infra.*

189. Σισυφιδᾶν. SCHOL.: γρ. Σισυφίδα. λέγεται γὰρ ἡ Ἀντίκλεια ἀποστελλομένη ἀπὸ Ἀρκαδίας ἐπὶ Ἰθάκην πρὸς Λαέρτην ἐπὶ γάμον, κατὰ τὴν ὁδὸν Σισύφῳ συνελθεῖν, ἐξ οὗ ἦν φύσει Ὀδυσσεύς. ὁ δὲ Σίσυφος Κορίνθου βασιλεὺς, πανοῦργος ἀνὴρ, περὶ οὗ φησιν Ὅμηρος· (*Il.* 6. 153.) ὁ κέρδιστος γένετ' ἀνδρῶν· ὅστις ὑπὸ τοὺς ὄνυχας καὶ τὰς ὁπλὰς τῶν ζώων ἑαυτοῦ μονογράμματον ἔγραψε τὸ ὄνομα αὐτοῦ. Αὐτόλυκος δὲ κατ' ἐκεῖνο καιροῦ Ἐκέκαστο κλεπτοσύνῃ θ' ὅρκῳ τε· (*Od.* 19. 395.) καὶ αὐτὰ τὰ κλεπτόμενα παρ' αὐτοῦ τὴν μορφὴν ἤλλασσεν. κλέψας οὖν καὶ Σισύφου θρέμματα καὶ μεταβολὼν, ὅμως οὐκ ἔλαθε τὸν Σίσυφον, ἐπέγνω γὰρ αὐτὰ διὰ τῶν μονογραμμάτων· ἐπὶ τούτοις δὲ ἐξευμενιζόμενος τὸν Σίσυφον ἐξένισεν αὐτὸν, καὶ τὴν θυγατέρα αὐτοῦ Ἀντίκλειαν συγκατέκλινεν αὐτῷ, καὶ ἔγκυον ἐξ αὐτοῦ γενομένην τὴν παῖδα συνῴκισε Λαέρτῃ, διὸ Σισύφου ὁ Ὀδυσσεύς. τὸν δὲ Ὀδυσσέα Σισύφου συνήθως φησὶ Σοφοκλῆς καὶ ἐν Συνδείπνῳ· Ὦ πάντα πράσσων, ὡς ὁ Σίσυφος πολὺς ἔνδηλος ἐν σοὶ πανταχοῦ, μητρὸς πατήρ. καὶ Αἰσχύλος ἐν Ὅπλων κρίσει· Ἀλλ' Ἀντικλείας ἆσσον ἦλθε Σίσυφος, τῆς σῆς λέγω τοι μητρὸς, ἥ σ' ἐγείνατο. καὶ Εὐριπίδης ἐν Κύκλωπι (v. 102)· Χαῖρ', ὦ ξέν'· ὅστις δ' εἶ, φράσον, πάτραν τε σήν. Ἴθακος Ὀδυσσεὺς, γῆς Κεφαλλήνων ἄναξ. Οἶδ' ἄνδρα κρόταλον, δριμὺ Σισύφου γένος. φαίνεται δὲ τὸ κακόηθες αὐτῷ καὶ διὰ τῆς γενέσεως. The later tradition, to which the Scholiast refers, that Antikleia was pregnant by Sisyphus previously to her marriage with Laërtes, and gave birth to Odysseus either after her arrival at Ithaka or on her journey to that island, is stated by Hyginus, *Fab.* 201. Cf. *Philokt.* 417, with the note of the Scholiast; Eur. *Iph. A.* 514; Ov. *Met.* 13. 32; Serv. *ad Virg. Æn.* 6. 529; Plut. *Quæst. Græc.* 43; and the passages cited by the Scholiast to our own line. To the genitive τᾶς ἀσώτου . . . . γενεᾶς, Brunck directs us to supply τις; Wunder, ὁ, from the article in the preceding verse; Hermann, βασιλεύς; and Lobeck, ἔκγονος, which he derives from γενεᾶς. See Matth. *Gr. Gr.* 323 and *note;* comparing v. 202 below, Eur. *Kykl.* 41, πᾶ δή μοι γενναίων μὲν πατέρων, γενναίων τ' ἐκ τοκάδων, *scil.* γένεθλα; Arist. *Ach.* 549, ἀλλ' ὦ τηθῶν ἀνδρειοτάτων, *scil.* θρέμματα. —— ἀσώτου. SCHOL.: τῆς ἐξώλους

καὶ μὴ δυναμένης σώζεσθαι ; Aristot. *Eth. Nicom.* 4. 1, τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δεσπινηρούς, ἀσώτους καλοῦμεν. The use of ἄνολβος, below, v. 1100, is somewhat similar. Klausen to Æsch. *Agam.* 1513 renders *perniciosus.*

190. Μὴ μή μ', ἄναξ. SCHOL.: τὸ πλῆρες· μὴ μή μοι. "So also Suidas. Nevertheless it is incorrect that μοι can suffer elision before a short vowel." HERMANN. This eminent scholar decides that μ' is the accusative, and explains by stating that two constructions are blended into one in the sense, *ne tibi malum in me opprobrium contrahe.* The *dativus ethicus* is, however, so appropriate, and the expression μή μοι, μή μοι σύγε, is so frequently found before the imperative, or conjunctive used imperatively, that it is better to suppose, with Wunder, that Sophokles has availed himself of a license found in the epic poets (cf. Hom. *Il.* 14. 165), than to have recourse to the involved reasoning by which Hermann and Matthiä (*Gr. Gr.* 633. 7) would have us believe μ' to be the accusative. That the diphthong οι, as strongly maintained by the greater number of authorities, is never elided in the dramatists, seems doubtful. Cf. *Philokt.* 718, ἀλλὰ δίδοιν', ὦ παι, μή μ' ἀτιλὴς ἰὺχή ; Eur. *Bacch.* 820, τοῦ χρόνου δί σ' οὐ φθονῶ, where see Elmsley. With the concluding words ἰφαλοις κλισίαις (= σκηναῖς ναυτικαῖς, *supra*, v. 3) ὄμμ' ἴχων, Lobeck aptly compares Hor. *Carm.* III. 20, *eripe te moræ ; ne semper udum Tibur et Æsulæ declive contempleris arvum.*

191. ἄρη. The MSS. Ric. Aug. B. Dresd. a. and Suidas s. Μή μοι read ἄρης. SCHOL.: ἄρη καὶ περιποιήσῃ, ἤτοι ἰπάρης, αὐξήσῃς ἀπὸ σοῦ, scr. ἐπὶ σοῦ. HESYCHIUS: Ἄρῃ, λήψῃ, αἴρῃ· Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. See note to v. 129 *supra.*

192. "Ἄνα, for ἀνάστηθι, is amongst those words whose pronunciation is preserved entire even where a vowel follows ; and which, consequently, never throw away the final vowel." HERMANN. See Matthiä, *Gr. Gr.* 42 ; Monk to Eur. *Alk.* 285. Eustathius to *Il.* 1, p. 75. 9 : Ἐκεῖνο δὲ καινότερον, ἐὰν ἡ ἀνὰ πρόθεσις ἀναβιβασθέντος τοῦ τόνου, λαμβάνηται ἀντὶ ῥήματος τοῦ ἀνάστηθι, ὡς τὸ ἀλλ' ἄνα ἐξ ἑδράνων. SUIDAS : Ἄνα· ἀνάστηθι. Ὅμηρος καὶ Σοφοκλῆς. ἀλλ' ἄνα ἐξ ἑδράνων. ἀντὶ τοῦ, ἀλλ' ἀνάστηθι ἐκ τῶν θρόνων. καὶ ἄνα, ἀντὶ τοῦ ἄναξ, κατὰ ἀποκοπὴν τοῦ ξ. The hiatus is permitted in words of every description, and in every kind of metre, which are used as exclamations. So *Philokt.* 832, ἴοὶ ἴοὶ μοι παίων ; Eur. *Troad.* 98.

192, 193. ὅπου μακραίωνι στηρίζει ποτὶ τᾷδ' ἀγωνίᾳ σχολῇ. "I have written ποτί (i. e. πρός) from conjecture, in place of ποτί, the reading of

the books, which particle could only have been joined with ὅπου if the Chorus had been unacquainted with the whereabouts of Aias. Hermann interprets ἀγώνιον σχολήν, *a bellicis negotiis cessationem*. See to v. 49. But Aias is represented as intent upon maintaining this cessation, from deliberate choice and resolution. For such is the meaning of στηρίζεσθαι πρός τινι, which is a very similar expression to γίγνεσθαι πρὸς τῷ σκοπεῖν, πρὸς τοῖς πράγμασι. With the epic form ποτί compare *Trach.* 1214, ποτιψαύων; *Tham. fr.* 230, ed. Dind., ποτιμαστίον." WUNDER. The emendation is unnecessary. Ὅπου ποτέ is *ubi tandem*, and conveys no doubt as to the locality of Aias. It is a simple expression of impatience at not seeing him, as in *Œd. Kol.* 12, ὡς πυθώμεθα ὅπου ποτ' ἐσμέν. Render: *but rise up from the seat wheresoever thou art resting in this long-continued cessation from the combat.*

194. Ἄταν οὐρανίαν φλέγων. Wunder, in conformity with the explanation of the Scholiast, τὴν ἐκ τοῦ οὐρανοῦ πεμφθεῖσαν ἄτην, renders *calamitatem divinitus immissam augens*, and believes οὐρανίαν to have nearly the same meaning as θεία at v. 185 *supra*. He supports this explanation by citing οὐράνιον ἄχος, *Antig.* 418, where, with Blomfield to Æsch. *Pers.* 579, he interprets οὐρανίος *divinitus ortus*. Yet, as the Chorus cannot be understood to refer to the mental derangement of Aias, of which as yet it has received no certain information, but must be thought to allude simply to the reports spread abroad by Odysseus, the explanation given by the Scholiast in Parall., εἰς οὐράνιον ὕψος ἀναπτῶν τὴν βλάβην, i. e. τὴν κακὴν φάτιν, seems the more correct. So Hermann: *malum*, quod est in rumore positum, *in immensum accendens*, i. e. *augens*. On the construction of ἄταν (*the accusative of closer specification*) with the intransitive verb φλέγειν, see Jelf's *Gr. Gr.* 555, and compare Ar. *Thesm.* 1041, πολυδάκρυτον Ἀΐδα γόον φλέγουσαν; Eur. *Phœn.* 250, Ἄρης αἷμα δάϊον φλέγει τᾷδ', ὃ μὴ τύχοι, πόλει.

195. Ἀτάρβητος. "The common copies exhibit ὧδ' ἀτάρβητα. I have rejected ὧδ' on the authority of Suidas: ἀτάρβητος· ἄφοβος, ἄτρομος· καὶ ἀταρβήτως ἀντὶ τοῦ ἀνειμένως παρὰ Σοφοκλεῖ, ἐχθρῶν δ' ὕβρις ἀταρβήτως ὁρμᾷ. The genuine reading, and that which alone accords with the metre, is ἀτάρβητος, on which compare the observation of Brunck: Apposita in quibusdam codd. varia lectio ἀτάρβητος, quæ orta e glossa videtur, ἀτρόμως, ἀφόβως. The Scholiast, however, from his interpretation, ἀντὶ τοῦ ἀταρβήτως, ὅ ἐστιν ἀνειμένως, seems to have read ἀτάρβητα." DINDORF. Hermann has restored the feminine form ἀταρβήτα, "mistaken by some grammarians for the neuter plural." Aldus and many manu-

scripts read ὁρμᾶτ', but the majority of the ancient copies support the reading of the text. Render, *but insult flies fearless forth*, and compare Hdt. 3. 56, ὁ λόγος ὥρμηται.

196. Ἐν εὐανέμοις βάσσαις. SCHOL.: λείπει. ὡς πῦρ ἐν εὐανέμοις βήσσαις. "These are not *convalles ventis perflatæ*, but εὐάειαν παρέχουσαι." ELLENDT. The observation of the Scholiast would apparently warrant the suspicion, that some words have dropped from the text, and that Sophokles probably wrote ἀτάρβητα πυρὸς δίκαν ὁρμᾶται. With this conjecture, compare the passage cited by Neue from Hom. *Il.* 14. 396, Οὔτι πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο Οὔρεος ἐν βήσσῃς, ὅτε τ' ὤρετο καιέμεν ὕλην. If nothing has perished, then εὐάνεμοι βᾶσσαι must refer to the valley in which the camp of the Greeks was situated.

197. καχαζόντων. "I have corrected the writing of the manuscripts and of Suidas (s. καγχάζει), since the form καγχαζόντων (corrupted by the Cod. Γ. into βακχαζόντων) is not used by Attic writers. Ar. *Eccles.* 849, Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα | ἔχων, καχάζων μεθ' ἑτέρου νεανίου. By a similar error, Suidas in Ar. *Nub.* 1073, παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, καχασμῶν, writes καγχασμῶν. The true reading, for which some books exhibit κιχλισμῶν, is preserved in the MS. Rav. That the metre of our verse may correspond with that of the preceding verses, I would suggest a further emendation: ἁπάντων καχαζόντων." DINDORF.

199. ἵστακεν. HESYCHIUS: ἵστακε· κεῖται. Compare below, v. 1018, ἔνθα μὴ καθεστήκῃ δέος; v. 1028, ἀλλ' ἱστάτω μοι καὶ δέος; Lucian, *Dea Syr.* 6, καί σφισι μεγάλα πένθεα ἵσταται; Diod. XIII. 55, τοσαύτη κατάπληξις εἱστήκει. Other instances are cited by Dorville *ad Char.* p. 383.

200, sqq. SCHOL.: ναὸς ἀρωγοί· ἔξεισι Τέκμησσα καὶ διδάσκει τὸν χορὸν, ὅτι Αἴας ἐστὶν ὁ σφάξας τὰ ποίμνια· πυνθάνεται δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ ἦν τὰ σφαγέντα· ἑκάτερος οὖν παρ' ἑκατέρου τὸ ἀγνοούμενον μανθάνει· ἡ δὲ Τέκμησσα αἰχμάλωτος γυνὴ τοῦ Αἴαντος· πιθανῶς δὲ ἔξεισιν· οὐ γὰρ ἐπὶ πολὺ δεῖ ἀπολοφύρεσθαι τὸν χορόν, ἀλλὰ προκόπτειν τὰ τῆς ὑποθέσεως. Ἡ δὲ διάθεσις εὖ ἔχει τῷ ποιητῇ· ἐπεὶ γὰρ ἄπεστι Τεῦκρος, καὶ Εὐρυσάκης ἔτι νήπιος, Τέκμησσα κατολοφύρεται· οὐ γὰρ ἕτερον πρόσωπον γνήσιον τῷ Αἴαντι· αἱ δὲ τοιαῦται γυναῖκες ὑποτίθενται εὔνοιαν πρὸς τοὺς δεσπότας, ὡς Βρισηΐς πρὸς Ἀχιλλέα. (*Il.* 1. 348; 19. 295 sqq.) "The Cod. Γ. ὦ ναός. In the following verse, two manuscripts have Ἐρεχθειδῶν. The Scholiast interprets χθονίων by αὐτοχθόνων, but his observation to v. 134, although agreeing with the popular belief ὅτι ὁ χορὸς ἐσκεύασται

ἀπὸ Σαλαμινίων, is not confirmed by the language of the poet at v. 575 and elsewhere in this play; nor does it in any way verify the opinion entertained by some (Philostr. *Heroicc.* 9. 720) that Aias devoted himself to the Athenians, as their military leader." LOBECK. SCHOL.: Γενεᾶς .... Ἐρεχθειδῶν· διὰ τὸ τὴν Σαλαμῖνα συνῆφθαι τῇ Ἀττικῇ, καὶ περιεστούδαστον τοῖς Ἀθηναίοις αὐτὴν κτήσασθαι· πρὸς εὔνοιαν οὖν τῶν ἀπροωμένων τοῦτο φησίν. Cf. *infra*, vv. 819, 1160. Strabo, IX. p. 394, says of the island of Salamis: καὶ νῦν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον· τὸ δὲ παλαιὸν πρὸς Μεγαρέας ὑπῆρξεν αὐτοῖς ἔρις περὶ αὐτῆς, κ.τ.λ. The Oxford translator observes that the epithet here employed is "a political stroke to please the Athenians, and is probably derived from the tradition of the Æakidæ having passed over to Salamis from Ægina, which belonged to Attica. Aristotle, *Rhet.* 1. 15, alludes to a dispute between Athens and Megara respecting their title to Salamis, which the Athenians proved by citing these verses from Homer's Catalogue: Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας | Στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἵσταντο φάλαγγες. (*Il.* 2. 557, 558.) The second of these verses is stated by Quintilian (5. 11. 40) not to have been found in every edition, and Plutarch, in his Life of Solon (1. 10), mentions a report of Solon's having interpolated Homer in this passage. It is certain, however, that when Kleisthenes, the Alkmæonid, changed the names of the Athenian tribes into appellations derived from indigenous heroes, Aias alone of foreign extraction was admitted to this honor, and the tribe Aiantis was called after him. Herod. 5. 67." For additional information upon this point, see Introduction.

203. Τοῦ Τελαμῶνος τηλόθεν. SCHOL.: ἤτοι τοῦ οἴκου, ὅ ἐστι τηλόθεν παρὰν Φρυγίαν Σαλαμῖνος· ἢ οἱ περὶ πολλοῦ κηδόμενοι, καὶ οὐχὶ νῦν μόνον· ἢ οἱ τηλόθεν ὄντες, ὅ ἐστι ξένοι κατὰ γένος, καὶ ὅμως τοῦ Τελαμῶνος οἴκου φειδόμενοι, εἰ καὶ μὴ προσήκομεν. The construction is not, as stated by Musgrave, οἱ τηλόθεν κηδόμενοι οἴκου τοῦ Τελαμῶνος, but οἱ κηδ. τοῦ Τελ. οἴκου τηλόθεν, scil. ὄντος. *Philokt.* 208, τηλόθεν αὐδά, i. e. οὖσα. With the sense here assigned to οἶκος, compare *Antig.* 594, Λαβδακιδῶν οἴκων; *Philokt.* 180; Eur. *Androm.* 13.

204. All the manuscripts and old edd. ὁ δεινὸς ὁ μέγας. Eustathius, p. 275. 35, ὁ μέγας Αἴας, παρὰ Σοφοκλεῖ. Hermann and most recent editors have rejected the article before μέγας, in order that an anapæst may not be followed immediately by a dactyl, and because the article so referred to δεινός would cohere in sense with μέγας and disconnect it from what follows. Its insertion is probably due to the copyists, from the fact of the epithet ὁ μέγας being constantly associated with Aias in the writ-

ings of Homer and other poets. See *Il.* 2. 358; Theokrit. 15. 138. "The Scholiasts hesitate as to the derivation of the adjective ὠμοκρατής, some considering it a compound of ὠμός and others of ὦμος, ὁ διὰ τῶν ὤμων κρατῶν δυνάμενος. Moschopulus, *Sched.* p. 184, ὁ ἐν τοῖς ὤμοις τὸ κράτος ἔχων." LOBECK. All uncertainty as to the true epexegesis of this word will be removed by comparing v. 1189 below, οὐ γὰρ εἰ πλατεῖς οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι, with Priam's inquiry in reference to Aias in *Il.* 3. 225, Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε Ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους. Even in the comparatively insignificant delineation of personal peculiarities, the Tragedians built upon the Epos.

207. Τί δ' ἐνήλλακται. SCHOL.: τί αὐτῷ παρὰ τὴν ἡμερινὴν ὄχλησιν γέγονε βάρος; οἷον ἐν τίνι γέγονεν ὁ Αἴας βάρει, ὅστε ἀλλοῖος γενέσθαι πρόσθεν ἢ κατὰ τὴν ἡμέραν; τί αὐτῷ βάρος ἐνήλλακται αὕτη ἡ νύξ; τῆς ἀμερίας· γρ. δὲ ἀημερίας (γρ. αἰμερίας Γ.), ἀντὶ τῆς ἀηδοῦς φορᾶς· καὶ ἔσται ὁ νοῦς· ποῖον βάρος ἔλαβεν αὕτη ἡ νύξ ἀπὸ τῆς προτέρας ἀηδίας; Triclinius explains τίνα βαρεῖαν ἐναλλαγὴν ἥδε ἡ νύξ ἐνήλλακται τῆς ἀμερίας καὶ τῆς ἡμερίνης καταστάσεως; *quam malam mutationem diurnus Ajacis status hac nocte subiit?* To this interpretation the only objection appears to be that alleged by Hermann, that καταστάσεως is somewhat too far-fetched, and he would therefore substitute ὥρας, as directed by Musgrave, who compares the similar ellipse in the expressions ἡ πρωΐα and ἡ ἑωθινή. So Hom. *Od.* 4. 447, πᾶσαν δ' ἠοίην μίνυμιν στιλπνότι θυμῷ; Androm. *Ther.* p. 36, T. XIV., κατ' ὀρφναίην τε καὶ ἠῶ; Liban. *Decl.* T. III. 153, ἡ θέρειος; Hippokr. *Prorrh.* II. 188, T. I. ὑπὸ τὴν θερείην, for which we find ἡ θέρειος ὥρα, Ælian, *H. A.* II. 25. See Bernhardy, *Synt.* p. 187. Render, therefore, *What disastrous change hath this night made*, or *brought upon the day?* In place of ἀμερίας, Dindorf has edited ἡμερίας, as the more ancient reading, and conjectures that the erroneous writing ἀημερίας originated from the Doric α being written above the more genuine ἡμερίας. Ἐνήλλακται seems to have been generally employed in an active rather than a passive signification. See Bernhardy, *Synt.* p. 178. Diod. *Fragm.* L. X. p. 65, ἐγένετο βασίλισσα ἰδιωτικῆς ἑστίας ἐξηλλαγμένη ἡγεμονίαν.

209. Παῖ τοῦ Φρυγίου Τελεύταντος. The majority of the manuscripts and old edd. Φρυγίου, which is defended by Lobeck, Schäfer, Erfurdt, Wunder, and Matthiä. "Porson's tacit emendation (*ad Eur. Hek.* 120), Παῖ τοῦ Φρυγίου σὺ Τελεύταντος, is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe that Porson's insertion of σύ was a mere slip of the pen. These editors defend

the common reading by the comparison of the well-known *senarii* of Æschylus, which begin with the words Ἱππομίδοντος and Παρθενοπαῖος (*Theb.* 488, 547). They ought to have recollected that these two proper names cannot be admitted at all into the tragic *senarius* without a violation of the metre. The anapæst, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τελεύταντος, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as it is in the present instance. Ἐνήλλακται, a word of exactly the same quantity, occurs in the next preceding line but one. So, also, Ἐρεχθειδᾶν, v. 201, and ἀνιῤῥήγνυ, v. 236. Honest Bothe, who does not seem to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τελεύταντος, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that, from Tekmessa's account of her family (vv. 463, 464), her father appears to have been so great a man, that he may fairly be called *the Phrygian* κατ' ἐξοχήν. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of σύ after a word ending with ου may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits σύ after τοῦ, v. 1044." ELMSLEY. The emendation of Porson has been adopted by Hermann, Gaisford, Apitz, and others. Bentley suggested Τελεύταντος, which Brunck received, and this is actually written in three manuscripts. Cf. Matth. *Gr. Gr.* 19. *c.* We have followed Jaeger in admitting the Ionic termination of the genitive. Cf. *Antig.* 100; Wunder to *Œd. Tyr.* 1070 and 1191.

210. ἐπεί σε, κ. τ. λ. SCHOL.: ἐπεί σε ἴχει ὁ Αἴας δορίαλωτον, στέρξας τὸ λέχος σου· ἢ ἀλλ' ἐπεί σε ἀνίχει ὁ Αἴας, τὸ δορίαλωτόν σου στέρξας λέχος. ἀνίχει δὲ ἀντὶ τοῦ ἴχει· παρείληπται γὰρ ἡ ἀνά. ἄμεινον στέρξαν γε. On the great diversity exhibited by the manuscripts in regard to the forms δουρίαλωτος and δορίαλωτος, see Blomfield to Æsch. *Agam.* 115, and Lobeck to this line. The Scholiast errs in supposing that ἀνίχειν is placed here for the simple ἴχειν. On the contrary, it possesses far more significance, imparting, in connection with the participle, this sense: *Since thee, a spear-won bride, impetuous Aias constantly has loved.* Eur. *Hek.* 119, τῆς μαντιπόλου βάκχης ἀνίχων Λίπτρ' Ἀγαμέμνων; *Alkest.* 311, τούτους ἀνάσχου δεσπότας ἡμῶν δόμων; *Œd. Kol.* 674, τὸν οἰνῶπ' ἀνί-

χουσα πισσόν, of the nightingale; Pind. *Pyth.* 2. 88, χρὴ δὲ παρὰ θεὸν οὐκ ἐρίζειν, ὃς ἀνίκητι ποτὶ μὲν τὰ πείνων, τοτ' αὖθ' ἑτέρους ἔδωκεν μέγα κῦδος, where ἀνίκητι is usually regarded as equivalent to ἀνυψοῖ, τιμᾷ, although its own stricter meaning, *to uphold*, is, to say the least, equally appropriate. With the sentiment, compare Hor. *Od.* 2. 4. 5, *movit Ajacem Telamone natum Forma captivæ dominum Tecmessæ.*

212. Ὥστ' . . . . ἂν . . . . ὑστέροις. The potential optative with ἄν, in the accessorial signification of purpose and aim, is frequently found in dependent clauses with ὡς, ὥστε, ὅτι, without reference to the time of the principal verb, where the same form would also stand in the *oratio recta.* Xen. *Mem.* 4. 4. 14, διάφορον οὖν τι εἶναι ποιεῖν, τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις ὑπακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; In this view, our passage would yield the following sense, *because thou wilt not ignorantly reply.* There is, however, in all probability, a reference to some suppressed condition, as Ellendt supposes. Below, v. 1280, ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι. See *Œd. Tyr.* 857; Kühner's *Gr. Gr.* 865, ed. Jelf.

214. ἐκτενῶν, *you will learn as the result of your inquiries.* Wunder aptly quotes *Œd. Kol.* 529, θάνατος μὲν τάδ' ἀκούειν.

216. Νύκτερος, *in the night.* The adjective in apposition with the subject of the sentence is substituted for an adverb or a preposition with its case, in order to give greater emphasis and attract more attention to the statement. Cf. *Antig.* 785, φοιτᾷς ὑπερπόντιος, for ὑπὲρ τὸν πόντον; *Œd. Tyr.* 32, ἱρέστιοι ἱζόμεθα, for ἐπὶ τῇ ἑστίᾳ; *Philokt.* 808, ἥδε (νόσος) μοι ἐξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται, for ὀξέως, ταχέως. —— ἀπελωβήθη. SCHOL.: ἐνυβρίσθη καὶ λωβητὸς γέγονεν. Eustathius, p. 920. 2: τὸ ἀπετίμησε περιττὴν ἔχει τὴν προθεσιν, ὡς τὸ ἀπελωβήθη παρὰ Σοφοκλεῖ. On the contrary, the preposition is not redundant, but imparts energy and the notion of completion to the meaning of the simple verb, — *has been thoroughly disgraced.* So ἐξελωβήθην, *Philokt.* 330. On the passive force possessed by many deponent verbs, in correspondence with their existing or implied active meaning, see Elmsley to Eur. *Herakl.* 757; Hermann to *Antig.* 23.

218. Χερροδάϊκτα σφάγι' αἱμοβαφῆ. With the accumulated adjectives, compare Eur. *Med.* 208, λιγυρὰ δ' ἄχεα μογερὰ βοᾷ; Id. 214, ἐφ' ἁλμυρὰν Πόντου κλῇδ' ἀπέραντον; Id. 822, ἱερᾶς χώρας ἀπορθήτου; *Phœn.* 191, περαύνιόν τι πῦρ αἰθαλόεν.

219. Κείνου χρηστήρια. SCHOL.: τὰ τολμήματα καὶ πράξεις· ἢ τὰ διεφθαρμένα ποίμνια, παρὰ τὸ διαχρήσασθαι αὐτά· δηλοῖ δὲ ἡ λέξις καὶ τὸ

μαντεῖον, καὶ τὸν χρησμὸν, καὶ τὸ ἱερεῖον. The last is the true interpretation, as is shown by Æsch. *Theb.* 212, where the Scholiast remarks, *τὸ σφάγια καὶ χρηστήρια ἐκ παραλλήλου, οὐ γὰρ μόνον χρηστήρια τὰ μαντεύματα ἀλλὰ καὶ τὰ θύματα.* Even in this sense, the word would seem strictly to denote *victims slain before consulting the gods.*

220. *ἀνδρὸς αἴθοπος ἀγγελίαν.* Such is the reading exhibited by Suidas s. *Αἴθοπος*, the majority of the manuscripts, and the Scholiast. From the language of Eustathius, p. 862. 10, *φέρεται αἴθων βοῦς καὶ σίδηρος καὶ ἄνθρωπος καὶ λίων· αἴθοψ δὲ οὐδεὶς αὐτῶν λέγοιτ' ἄν, ἀλλὰ τοῦνομα οἴνῳ μέλαν ἐπιτίθεται* (where he appears to deny that *αἴθοψ* can be employed as an epithet of either animate or inanimate objects except to indicate their color), and at p. 1072. 6, *αἴθων ἀνὴρ παρὰ Σοφοκλεῖ*, it may be inferred that he found *αἴθωνος* in his copy, and this writing is preserved in the MSS. Γ. Barocc. A. B. Heidelb., and in some others, as also in Aldus and the old editions, to the manifest destruction of the metre. The MS. Laur. a. *αἴθονος*, with *ω* suprascriptum, as Dindorf, believing that the penult of proper names and adjectives terminating in *ων* may be written with a short vowel in the genitive, had already edited from conjecture. The grammatical point just stated has been investigated by Lobeck with his usual ability, in a note of immense learning, which furnishes the most conclusive proof that no appellative word can be inflected in two ways, that is, by *ωνος* and *ονος*, in writers of the same dialect. The Scholiast explains as follows: *αἴθοπος· διαπύρου, θερμοῦ ἐν ταῖς μάχαις· ἢ τὸ θερμὸν νῦν ἐπὶ τοῦ παρακεκινηκότος κείσθω.* The dictum of Eustathius quoted above is clearly overthrown by the fact, that *αἴθοψ* is used as an epithet of *λιμός* in Hes. *Opp.* 363, of *χαλκός* in Id. *Scut. Her.* 135, of *βασκανία* in Agath. *Epigr.* XIV. 10, of the *Ἰνδοί* in Nonn. 18. 176. Compare Silius It. 6. 208, *igneus* in pugnas; Cic. *Balb.* 15, duo fulmina imperii; Virg. *Æn.* 11. 746, Volat *igneus* æquore Tarchon. With reason, therefore, does Lobeck inquire why we should hesitate to believe that the adjective *αἴθοψ* may be applied, in the same way as our own epithet "fiery," to denote a man of passionate disposition and who is quickly roused to wrath, to such a one as, in the ordinary language of the Greeks, was termed *θερμός* and *διάπυρος*. That other adjectives ending in *-οψ* and *-οπης* were transferred from their strict use, as descriptive of physical peculiarities, to illustrate mental dispositions and qualities, may be learnt from v. 902 below, *κελαινώπαν θυμόν*, and the numerous examples cited by Lobeck in his note to that passage. With the genitive, compare below, v. 942, *Ὀξεῖα γάρ σου βάξις*; Thuk. 8. 15, *ἀγγελία τῆς Χίου*; 1. 140, *τὸ*

Μιγαρίων ψήφισμα, for which we read, in c. 139, τὸ περὶ Μιγαρίων ψήφισμα; Xen. *Mem.* 2. 7. 13, ὁ τοῦ κυνὸς λόγος. Heinrich to Cic. *Orat. fr.* p. 95; Spohn, *Lectt. Theokr.* 1. p. 17.

223. τὸ πρόσπτερον. SCHOL.: τὸ ἀποβησόμενον. Cf. Æsch. *Prom.* 127, πᾶν μοι φοβερὸν τὸ πρόσπτερον; v. 272, τὰς προσπερπούσας τύχας. —— Περίφαντος ἀνήρ. SCHOL.: φανερός ἐστιν, ὅτι ταῦτα ἑαυτὸν διαθήσει. In construction, περίφαντος must be joined with θανεῖται. *Œd. Tyr.* 506, φανερὰ ἦλθε; *Antig.* 520, λήθουσά μ' ἐξέπεινες. See note to v. 216 *supra*. Wunder, referring to v. 242 below, would prefer to the ordinary rendering: *videbimus eum mori*, or *ante omnium oculos morietur*. We have received without hesitation Hermann's emendation ἀνήρ, in place of ἀνήρ, the reading of the books.

224. παραπλήκτῳ. SCHOL.: τῇ μανίᾳ. παραπλὴξ γὰρ ὁ μανικός. Melanipp. *ap. Athen.* p. 429. C, ὀμφὰ παράπληκτος. It is applied in the same sense to persons by the LXX. in *Deuteron.* xxviii. 34. Hermann has retained the punctuation of Aldus, and placed a comma after χερί. The preposition in συγκαταπτάς indicates the joint slaughter of the cattle and their shepherds. See note to v. 27 *supra*.

225. Κελαινοῖς ξίφεσιν. On the enallage of number, so frequent in Greek writers, not merely with appellative, but with abstract or material nouns, see Krüger, *Griech. Sprachl.* 44. 3, *Anm.* 5; and compare Pind. *Pyth.* 4. 431, Φερέξου μάχαιραι; Eur. *Ion.* 191, ὕδραν ἰναίρει χρυσαῖς ἅρπαις; Manetho, 1. 316, σφαγίοις ξίφεσιν δεδαϊγμένος. The employment of the plural by the poets originated, in all probability, from a wish to give weight or prominence to the idea. Aristot. *Rhet.* III. 6, εἰς ὄγκον τῆς λέξεως (ad sermonis granditatem) συμβάλλεται τὸ ἓν πολλὰ ποιεῖν. In place of ἱππονόμας all the manuscripts and old editions exhibit ἱππονόμους. Porson, in *Adv.* p. 186, first restored the genuine reading, indistinct traces of which, according to Elmsley and Gaisford, are found in the MS. Laur. a., on the authority of Eur. *Hipp.* 1399, οὐδ' ἱππονόμας οὐδ' ἀγαλμάτων φύλαξ, and Ar. *Nub.* 571, τὸν θ' ἱππονόμαν. The art by which the poet represents the Chorus, in the preceding lines, as already filled with gloomy apprehension respecting the life of Aias, in consequence of the intelligence it has just received, and intimates to the spectators the catastrophe which subsequently happens, has excited the admiration of all students of this play.

226. Ὤμοι . . . . ἡμῖν. SCHOL.: ὡς οἰκοροῦσα τὰ ἔξω ἡ Τέκμησσα ἀγνοεῖ· δεῖ οὖν τὸν χορὸν τὰ μὲν ἔνδον ἀπ' αὐτῆς γνῶναι, τὴν δὲ ἀπὸ τοῦ χορεῦ τὰ ἔξω.

227. ἤλυθε. This Homeric form is very rarely met with in the tragic *senarius*, as at Eur. *Rhes.* 662, *Troad.* 378, *Elektr.* 602. See Elmsley to Eur. *Med.* 1077; Meineke, *Quæst. Menandr.* I. p. 35.

228. τὴν μέν. Such is the reading of the MSS. Laur. a. Γ. Harl. and others, with Aldus. Brunck has received τὰ μέν from the Triclinian copies. The former, without doubt the genuine writing of Sophokles, has given offence to editors and transcribers, in consequence of the transition from the feminine singular to the neuter plural in the verse that follows. Supply ποίμνην with the Scholiast, and compare *Trach.* 548, ὁρῶ γὰρ ἥβην . . . ., ὧν ἀφαρπάζειν φιλεῖ ὀφθαλμὸς ἄνθος; *Elektr.* 142, ἄλγος . . . ., ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν; Bernhardy, *Synt.* p. 296; Hoogeveen *ad Vig.* p. 56.

229. Τὰ δὲ . . . . ἀνεῤῥήγνυ. *Alias medias dirumpebat, costas dissecans.* The Scholiast explains πλευροκοπῶν · κατὰ τῶν πλευρῶν τύπτων; Ellendt, more correctly, *latera scindens.* With the sense assigned to ἀναῤῥήγνυναι, compare the similar use of the German verb *aufbrechen* in the language of the chase.

230. "Critics differ greatly in opinion as to the individuals specially alluded to by the poet in the words δύο δ' ἀργίποδας κριοὺς ἀνελών, to which one Scholiast has noted ἴσως τὸν μὲν ἕνα ἐνόμιζεν Ὀδυσσέα, τὸν δὲ ἄλλον Νέστορα ἢ Μενέλαον, whilst a second comments as follows upon the verse immediately succeeding: τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκρᾳν ῥίπτει θερίσας · ἴσως τοῦτον ἐνόμιζε Νέστορα, ὡς ψευδομαρτυρήσαντα κατ' αὐτοῦ. Hermann considers Agamemnon to be referred to by τοῦ μέν, and suggests that he was in all probability so punished on account of the judgment he had given in the contest respecting the armor of Achilles. And that Agamemnon, or, as the Scholiast supposes, Menelaos, is to be understood in preference to Nestor, is shown by many passages in this tragedy, and with peculiar distinctness in vv. 289 sqq.: λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα, τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολὺν, ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών. The accurate interpretation of our passage by Zenobius, when explaining the meaning of the proverbial expression Αἰάντειος γέλως, has escaped the notice of the commentators. He observes, 1. 43, that it is used ἐπὶ τῶν παραφρόνως γελώντων. ὁ Αἴας γὰρ παραφροσύνην φρονήσας καὶ μανεὶς διὰ τὸ προτιμηθῆναι τὸν Ὀδυσσέα εἰς τὴν τῶν Ἀχιλλείων ὅπλων κατοχὴν κατὰ τῶν Ἑλλήνων ξιφήρης ὥρμησε, καὶ κατὰ τῶν βοσκημάτων προνοίᾳ θεῶν τραπεὶς ὡς Ἀχαιοὺς ταῦτα φονεύει. δύο δὲ μεγίστους κριοὺς κατασχὼν ὡς Ἀγαμέμνονα καὶ Μενέλαον δεσμεύσας ἐμάστιξε καὶ κατεγέλα τούτων μαινόμενος, ὕστερον δὲ σωφρονήσας ἑαυτὸν κτείνει. Hence,

then, by ὁ μέν Sophokles designates Agamemnon, and by ὁ δέ, not Odysseus, but Menelaos, whilst the δύο ἀργίποδες κρεοί represent both the Atreidæ, whom Aias calls δισσάρχας βασιλῆς, v. 369, and subsequently associates in express terms as the authors of the unjust judgment which had deprived him of the arms, v. 420 : τῶν δ' αὖτ' (sc. ὅπλα) Ἀτρεῖδαι φωτὶ πανουργῷ φρένας ἔπραξαν ἀνδρὸς τοῦδ' ἀπώσαντες κράτη." Dindorf. Δύο, although in the dual number, is frequented constructed with a plural substantive, as in the present passage. Cf. Æsch. *Agam.* 1395, κἀν δυοῖν οἰμώγμασιν ; *Eumen.* 597, δυοῖν μιασμάτων ; Plat. *Rep.* p. 614. C, δύο χάσματα ἰχομένω ἀλλήλων ; *Il.* 9. 4, ἄνεμοι δύο ; *Od.* 12. 73, οἱ δὴ δύω σπόπελοι ; Theokr. 5. 47, κρᾶναι δύω. Elmsley, however, to Eur. *Med.* 798, pronounces the expression δυοῖν παῖδων, *Œd. Kol.* 531, ungrammatical. See Osann. *Syll. Inscript*, p. 86, *not.* 47 ; Göttling to Arist. *Polit.* pp. 367 sq. ; Poppo to Thuk. 5. 84.

232. Ῥίψει. So Hermann, upon the authority of the MSS. Mosq. b. Heidelb. and others, in preference to ῥιπτεῖ, which is retained by Lobeck and other editors. Elmsley to Eur. *Herakl.* 150 observes that ῥιπτεῖν is not used by the Tragedians, an opinion which is rejected by more recent critics. The Scholiast to Eur. *Orest.* 116 has remarked, παρὰ Σοφοκλεῖ καὶ γλῶτταν (sic) ῥιπτεῖ θερίσας ; in opposition to whom we read in the scholion to Epictet. *Enchir.* 34. 236, ed. Heyne, ῥίψω, ῥιψήσω, παρὰ Σοφοκλεῖ ῥίψει θερίσας τὴν ἄκραν γλῶτταν, καὶ τύψω τυψήσω. On the difference in signification, Hermann writes, "ῥίψειν, nisi fallor, est *jacere*, ῥιπτεῖν autem *jactare*." The old grammarians, also, represent these verbs to differ in meaning, but in another way. Thomas Magister, p. 327, *Etym. Gud.* p. 647, and our own Scholiast : ῥίψω τὸ ἁπλῶς ῥίψω, ῥιπτῶ δὲ τὸ μετὰ σφοδρότητος. In *Trach.* 780, μάρψας ποδός νιν ῥιπτεῖ, Eur. *Hel.* 1096, ὠλίνας πρὸς οὐρανὸν ῥιπτοῦντες, *Herakl.* 149, ἐς κίνδυνον ῥιπτοῦντες, Elmsley and Hermann have restored, partly with and partly without authority from the manuscripts, the uncontracted form, which is also found in Æsch. *Prom.* 994, 1045, Eur. *Troad.* 729, 764, and frequently elsewhere. For much additional information of the most valuable kind, see Lobeck's note, from which the preceding observations have been principally taken.

234. Μίγαν . . . . παλαι. Schol. : διπλώσας τὸν χαλινὸν παίει τὸν κρίον, ὡς λιγυρᾷ καὶ ὀξυφώνῳ μάστιγι. ἱπποδίστην δὲ ῥυτῆρα, χαλινὸν μίγαν· μίγαν δὲ πρὸς τὸ πικρότερον καθάψασθαι τοῦ ἰχθροῦ. Ἱπποδίστης, used by Pausanias, 9. 26. 1, as an epithet of Herakles at Thebes and Onchestos, from the circumstance of his having been the first to instruct

men in the training of horses for the purposes of draught, is here employed in an active signification. So ταυροδίτης βύρσα, Anth. Pal. VI. n. 41. That adjectives with this termination were used also in a passive sense is evident from such expressions as ἰοδίτης στέφανος, Pind. *Fragm.* XLV.; κηροδίτης σύριγξ, Euphor. *ap. Athen.* p. 184. A; συνδίτην ἔχων ἀλύσει μακρᾷ Βαστάρνην πεντάπηχυν, Posidon. *ap. Athen.* p. 213. A. On the διπλῆ μάστιξ, or *double scourge*, see Blomfield to Æsch. *Agam.* 600; Klausen to *Choeph.* 356. "From this passage the title of the play has been derived, nor is there any reason to suppose, with Harles. ad Fabr. *B. Gr.* p. 196, that this appellation is a mere figment of the commentators. The names of plays were frequently selected from trivial, and, so to speak, secondary circumstances; Ἱππόλυτος στεφανίας, καλυπτόμενος. If this tragedy had been exhibited, as stated by the author of the Ὑποθέσις, under the title of ΑΙΑΣ only, or, as Dikaiarchos testifies, under that of ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΣ, it could not possibly have been distinguished from Aias the Lokrian. Eustathius, at p. 757. 16, and again at p. 1139. 61, calls it simply τὸν μαστιγοφόρον, and conjectures, from a comparison of the expression πληγὴ Διός (v. 137 *supra*) with the Homeric phrase Διὸς μάστιγι, δαμέντες, that Aias is so termed ὡς θεομηνίᾳ περιπεσόντα. Clemens (in *Strom.* 6. 470), Athenæus (VII. 277. C), and Zenobius (*Cent.* IV. 4) term it Αἴαντα μαστιγοφόρον, whilst the ancient grammarians, and especially Stobæus, call it more briefly Αἴαντα, for reasons that will be obvious to every reader. The precise time at which it was brought forward for public rehearsal is disputed. Böckh, *de Trag. Pr.* p. 137, suspects, from the language of Odysseus at the close of this play, that it was produced before the 'Philoktetes,' i. e. before the 92d Olympiad." LOBECK.

236. δεινάζων. SCHOL.: βλασφημῶν. On the accusative, see Jelf's *Gr. Gr.* 566. 2. —— δαίμων. "Musgrave rightly interprets 'malus genius.' The poet refers in these words to the insanity of Aias as the effect of divine interposition. In the same way, δαιμόνων τις and οὐδεὶς ἀνδρῶν are opposed in the *Œd. Tyr.* 1258: λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις· οὐδεὶς γὰρ ἀνδρῶν, οἵ παρῆμεν ἐγγύθεν." DINDORF. For further information on this subject, see Apuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis* and *De Defectu Oraculorum*. There is, however, considerable reason to mistrust the applicability of this explanation to the present passage, since the superstition which connected the lives and fortunes of men with demons was not prevalent among the Greeks in the times of the

Tragedians. Hence it seems preferable to understand by δαίμων the deity hostile to Aias. See Lobeck to this line.

238. Ὥρα τιν' ἤδη. SCHOL.: καιρός ἐστιν ἤδη τινά, τουτέστιν ἕκαστον, ἡμῶν κρυψάμενον καλύμμασι τὴν κεφαλὴν, ἀρίσθαι κλοστὴν διὰ τῶν ποδῶν, ἤγουν φεύγειν διὰ τῆς ξηρᾶς, ἢ ἑζόμενον κατὰ τὸν ταχὺν ζυγὸν τῆς ναυπηλασίας μεθεῖναι ἑαυτὸν καὶ ἀπολῦσαι διὰ νηὸς ποντοπόρου. Almost all the manuscripts, with Eustathius and Aldus, ὥρα τιν' ἤδη κρᾶτα, whilst a few, amongst which we must name the MS. Laur. a., insert τοι after ἤδη. In Eur. *Phœn.* 1360, ἐπὶ κάρα τε λευκοπήχεις πέπλους χεροῖν, the greater number of the manuscripts exhibit κρᾶτα. On the pronoun τινα, placed here for ἐμέ, see Jelf's *Gr. Gr.* 659. 2. That the ancients were accustomed to shroud their faces with a veil, under the influence of sorrow or for purposes of concealment, is evident from Hom. *Od.* 8. 92, ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν; *infra*, v. 1089, ὑφ' ἱμάτων κρυφείς; Plaut. II. 2. 89, cave respexis, fuge, et operi caput; Sueton. *Calig.* c. 51, nam, qui deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, ad vero majora proripere se e strato sub lectumque condere solebat.

240. Ποντοπόρῳ ναῒ μεθεῖναι. SCHOL.: μετιέναι, φεύγειν. ἕκαστον ἡμῶν, φησὶ, δεῖ μεθεῖναι, τουτέστι ῥῖψαι ἑαυτὸν ἐν νηῒ καὶ φεύγειν. Brunck accepts this explanation, and renders the entire passage *jam tempus est ergo, ut quisque obvoluto capite clam pedibus fugam arripiat, aut pontivagam insiliat in navem, insideatque celeris remigationis transtro.* Hermann observes that it is harsh to understand ἑαυτόν, and thinks that it would be more conformable with sound interpretation to supply the ellipse from the words θοὸν εἰρεσίας ζυγόν. He asserts that there is some confusion in the connection of ideas, and that, while the poet intended to say εἰρεσίαν ναῒ μεθεῖναι, *solvere, liberum facere remorum usum*, he also wished to add ἑζόμενον, and hence combined both expressions in the phrase θοὸν εἰρεσίας ζυγὸν ἑζόμενον, which is equivalent to ἐν τῷ θοῷ ζυγῷ ἑζόμενον, εἰρεσίαν μεθεῖναι τῇ νηῒ. Against this view it may reasonably be urged, that the expression εἰρεσίαν μεθεῖναι is found in no Greek writer, and that it is extremely difficult to explain satisfactorily the meaning of the dative νηῒ. For νηῒ εἰρεσίαν μεθεῖναι can mean nothing else than *to give up*, or *let go the oarage to the ship*, which is in direct opposition to the sense that is most evidently required. Lobeck supposes that the phrase ναῒ μεθεῖναι is used in the same sense as that expressed by Virgil, *Æn.* 6. 1, *classi immittit habenas*; Ovid, *Trist.* 1. 4. 16, aurigam video vela dedisse rati; Oppian. *Hal.* 1. 255, πρύμνῃ ἐπὶ πάντα χαλινὰ ἰθυντῆρ ἀνίησιν; i. e. that μεθεῖναι means *to give*

sails. Neue compares Plat. *Protag.* p. 338. A, εὐρίᾳ ἱφίντα, where ἱφιῖναι is employed in the same absolute signification. "I believe that a literal and exact rendering of the whole passage will show most clearly what substantive must be supplied to μεθεῖναι. The Chorus says, *Now it is time that we, with veil-enveloped head, should make our escape on foot, or, sitting on the swift seats of the rowers, intrust* (*our flight*) *to the sea-traversing ship.* As the words θοὸν εἰρεσίας ζυγὸν ἱζόμενον, *sitting upon the swift rowing-bank,* are opposed to the thought conveyed by the expression ποδοῖν κλοπᾶν ἀρίσθαι, *on foot,* or *by running,* so is the second idea contained in the words ποδοῖν κλοπᾶν ἀρίσθαι (with which compare Eur. *Rhes.* 54. 126), I mean φυγὴν ἀρίσθαι, *to take flight,* or *make one's escape,* placed in antithesis to that found in the words πεντεκόρῳ νηῒ μεθεῖναι. Can it, then, be doubted that the substantive κλοπάν, i. e. φυγήν, should be supplied to μεθεῖναι? Such an explanation removes all difficulty. The Chorus says, *We must now either make our escape stealthily on foot, or, sitting on the rowing-bench, resign* (or *commit*) *it to our ships.* Had the poet substituted πεσὶν φυγὰν ἀρίσθαι for ποδοῖν κλοπᾶν ἀρίσθαι, no other interpretation would have been thought of. But that the two expressions are identical in meaning must be evident to all." WUNDER. With the accusative after ἱζόμενον, compare Æsch. *Eum.* 3, ἡ δὴ τὸ μητρὸς δευτέρα τόδ' ἵζετο μαντεῖον; *Agam.* 983, ἵζει θρόνον; *ibid.* 190, σέλμα ἡμένων; Eur. *Iph. Aul.* 141, μή νυν μήτ' ἀλσώδεις ἵζου Κρήνας μήθ' ὕπτῳ θελχθῇς.

241. ἱρίσσουσιν ἀπειλάς. "Compare *infra,* 1267; *Antig.* 158; *Philokt.* 1135." NEUE.

242. λιθόλευστον Ἄρη, equivalent to θάνατον λεύσιμον or λιθόβλητον φόνον, *death by stoning.* Cf. *infra,* 521, 598; *Antig.* 36; *Œd. Kol.* 434; Æsch. *Theb.* 183. The MSS. Laur. a. Γ. and others exhibit Ἄρην. Dindorf asserts that this form was not employed by Attic writers. Yet we read in Demetr. Phal. *de Eloc.* CLXXVII. ὅλως τὸ ν δι' εὐφημίαν ἐφίλαξαν οἱ Ἀττικοί, and in Æsch. *Theb.* 45 the metre requires Ἄρην. Porson to Eur. *Phœn.* 950 observes, "As usual, manuscripts fluctuate between Ἄρη and Ἄρην. For the future, I shall always adhere to Ἄρην, without noticing it to the reader." See Matth. *Gr. Gr.* 91.

243. εἶσ' ἄπλατος. SCHOL.: ἀντὶ τοῦ μεγάλη μανία. The MS. Aug. B. ἄπλατος; the MS. Ien. ἄπλιστος; the MS. Γ. and Suidas ἄπλαστος; and the two MSS. Barocc. ἄπληστος. Brunck renders *quem fati vis inexpugnabilis urget.* Ἄπλατος (abbreviated for ἀπίλατος) denotes strictly that which one *cannot* or *dare not approach,* and is thence used in the collateral sense of *immense, monstrous, terrible.* Compare Hes. *Opp.* 147,

οὐδέ τι σῖτον ἤσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θῦμον ἄπλητον; *Theog.* 151, τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων εἵατο ἄπλατοι; Soph. *Trach.* 1093, ἄπλατον θρέμμα κἀπροσήγορον. On the perpetual confusion in the manuscripts between the words ἄπλατος, ἄπλητος, ἄπλαστος, ἄπλατος, see Pierson *ad Mœr.* p. 25; Elmsley to Eur. *Med.* 149; Buttmann's *Gr. Gr.* Vol. II. p. 208: and Mützell *de emend. Theog. Hes.* p. 54.

244. Οὐκ ἔτι. SCHOL.: οὐκέτι αὐτὸν κατέχει ἡ μανία. —— Λαμπρᾶς . . . . λήγει. "Triclinius observes that the south wind, when unaccompanied with storm, soon terminates. Hence, then, the general meaning of this passage is as follows: *cito* (ἐξύς) *desiit furere, ut Auster sine fulmine ortus.*" HERMANN.

246. φρόνιμος. SCHOL.: ἔμφρων γινόμενος ἤρξατο συμπαρακολουθεῖν τῇ συμφορᾷ καὶ ἀλγεῖν. In place of φρόνιμος, the reading of the majority of the manuscripts, φρόνιμον is found in some manuscripts of inferior reputation, and is preferred as "longe exquisitius" by Hermann and Ellendt.

247. "οἰκεῖα πάθη, *sufferings of one's own creation.* Cf. *infra*, 870, ἀπ' οἰκείας σφαγῆς; *Elektr.* 215, οἰκείας εἰς ἄτας ἐμπίπτεις." NEUE. In the passage just cited from the *Elektra*, Hermann's explanation, that those mischiefs are spoken of *quæ sibi Electra gignat ipsa*, is open to the objection, that she personally is powerless to do aught that may injure her enemies, and that the Chorus intends simply to convey a warning that she should not be too profoundly affected by a sense of her own family misfortunes, lest she should thereby produce new troubles for herself. In our own verse, Ellendt renders by *familiaris*, in precisely the same force as οἰκεῖος is opposed to ἀλλότριος in Plat. *Euthyd.* p. 4. B; *Rep.* p. 463. B. Cf. Æsch. *Agam.* 1220, χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς, *their own flesh for food*, of the children of Thyestes; *Antig.* 1249, πένθος οἰκεῖον στέγειν; *Œd. Kol.* 769, τοῖσιν οἰκείοις κακοῖς νοσοῦντα. Hence οἰκεῖος is frequently used in the sense of ἴδιος, *one's own, private:* Hdt. 7. 10, οἰκεία ξύνεσις, *one's own natural understanding;* Thuk. 2. 40, οἰκείων ἅμα καὶ πολιτικῶν ξυμμίλια; Id. 1. 41, τὰ οἰκεῖα χεῖρον τίθεσθαι. Render, therefore, *calamities all his own, misfortunes peculiar to himself.*

248. παρατράξαντος. Wunder renders *male vel turpiter facientis*, after Wesseling. Stollberg, who edited this tragedy in 1668, quotes, in illustration of this signification of παρά in composition, the verbs παραχορδίζω, *a chorda aberro;* παραφθίγγομαι, *perperam, inconcinne loquor;* παραβλέπειν, παροράν, *hallucinari, perperam videre.* Nevertheless, the interpretation of the Scholiast, συμπράξαντος καὶ μετασχόντος, is equally sound and more appropriate to the context, although he somewhat absurdly adds, περισσὴ δὲ ἡ παρὰ πρόθεσις.

249. ὑποστίνει. SCHOL.: αἴρει, ἐγείρει, ὑποβάλλει· ἀντὶ τοῦ κάτωθεν εἰς ὕψος ἴστιν. See Liddell and Scott, s. v.

250. Ἀλλ' εἰ . . . . λόγος. "The Chorus says, *Sed si liberatus est insania, optime se habere eum crediderim. Mali enim præteriti nulla ratio habetur*, i. e. *facile quis obliviscitur*. Hence to πέπαυται we must supply τοῦ κακοῦ from the following verse, i. e. *insaniæ*. So, also, at v. 266, to πεπαυμένος understand τῆς νόσου from the word νοσῶν immediately following. The verb εὐτυχεῖν must be taken impersonally (see my note to *Trach.* 189), or referred to Aias. The latter supposition is, in my judgment, the best; partly because it is more natural that the subject of this infinitive should be the same with that of the verb πέπαυται, and partly because, if it be not referred to Aias, we shall inquire in vain, if εὐτυχεῖν be received impersonally, with whom the εὐτυχία rests." WUNDER.

251. Φροῦδον τοῦ κακοῦ, *an evil that has gone by*. The adjective φροῦδος, although most frequently applied to persons, is also used as an epithet of things *quæ tolluntur et evanescunt*. Cf. *Œd. Kol.* 660; Eur. *Hek.* 335; *Androm.* 1078; Ar. *Nub.* 718 sqq. Kühner must have forgotten this verse in asserting (*Gr. Gr.* 119, *Obs.* 4, ed. Jelf) that φροῦδος is never employed except in the nominative singular and plural. —— μείων λόγος. SCHOL.: ἀντὶ τοῦ οὐδεὶς λόγος.

252. Πότερα δ' . . . . ξυνών. The explanation of these words is given by Tekmessa herself in v. 258 sqq. With the expression κοινὸς ἐν κοινοῖσι, comp. v. 442, μόνος μόνοις; 590, Ἄφιλα παρ' ἀφίλοις; *Antig.* 140, ἴσα πρὸς ἴσους; and many other passages cited by the commentators.

255. Τό τοι διπλάζον, i. e. τοὺς φίλους λυπῶν καὶ αὐτὸς λυπεῖσθαι. Porson to Eur. *Hek.* 228 observes, that "the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Cf. Stallbaum ad Plat. *Sympos.* p. 219. A; Jelf's *Gr. Gr.* 736. 1.

256. Ἡμεῖς ἄρ' . . . . νῦν. SCHOL.: ἡμεῖς ἀντὶ τοῦ ἡ Αἴας νῦν μὴ νοσῶν ὀδυνᾷ ἑαυτὸν διὰ τὰ πεπραγμένα. By using the plural pronoun, Tekmessa identifies herself with Aias, and indicates with true womanly feeling the intimate union of their loves and fortune. In the same way, Theseus calls the daughters of Œdipus τὰς παῖδας ἡμῶν in *Œd. Kol.* 1021. On the form ἀτώμεσθα, see Matthiä's *Gr. Gr.* 203. 3, and cf. *infra*, vv. 630, 631, 641.

260. φρονοῦντας. So all the manuscripts and old editions. "Sed *quum Scholiastes scribat* γράφεται βλέποντας, hoc præferendum judicavi." HERMANN. In this decision few will acquiesce. At v. 50 *supra*, we have already seen that these various readings are supported by no authority,

and are entirely due to some corrector anxious to improve the language of his author. The participle φρονοῦντας is equally appropriate to the sense of the passage, and is found in precisely the same antithesis, at *Trach.* 1230, τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν· τὸ δ' αὖδ' ὁρᾶν φρονοῦντα τίς ποτ' ἂν φίρει;

262. λύπῃ ἰλήλαται. SCHOL.: ὑπὸ λύπης ἰλαύνεται. On the employment of ἰλαύνειν in the figurative sense of *vexare, agitare*, see below, vv. 479, 714; Eur. *Androm.* 30; *Iph. T.* 79; *Ion.* 1619; Soph. *Œd. Tyr.* 28; *Œd. Kol.* 1747. So also in prose-writers. Plat. *Phædr.* p. 240. D, ἀλλ' ὑπ' ἀνάγκης τι καὶ οἴστρου ἰλαύνεται; Demosth. *Phil.* 3. 54, θεὸς τὰ πράγματα ἰλαύνει. On the adverbial use of πᾶς = πάντως, *prorsus*, see Jelf's *Gr. Gr.* 714, *Obs.* 2; Ellendt, *Lex. Soph.* II. 516, and compare *infra*, v. 494, ἐν σοὶ πᾶς ἴγωγε σώζομαι; v. 686, πᾶς .... θανεῖν.

264. Ἄρα. "This particle has here the same force as ἆρα οὐκ, *nonne*. So also below, v. 1220; *Elektr.* 614, 790, 816; *Œd. Tyr.* 822; *Œd. Kol.* 753, 780. Cf. Hermann *ad Vig.* p. 823, and Matthiä's *Gr. Gr.* 614." WUNDER. Add Monk to Eur. *Alkest.* 351; Porson, *Præf. ad Hek.* p. xiv.

265. Ξύμφημι δή σοι. With the commencement of this senarius Lobeck aptly compares *Œd. Kol.* 1748; *Elektr.* 1257. Add *Œd. Tyr.* 553, 642; *Philokt.* 1310. —— δίδοικα μὴ 'κ θεοῦ πληγή τις ἥκῃ. Nearly all the manuscripts and old editions have ἥκοι, as Plut. *V. Pelop.* X., ὁρᾶτε μὴ διαταράττοι, where Schäfer has restored the conjunctive. "Erfurdt reads ἥκῃ on the authority of Suidas and one manuscript. Perhaps the true reading is ἥκει. The words μὴ ἥκῃ or μὴ ἥκει signify *ne venerit*. Erfurdt justly remarks that ἥκω does not signify *venio*, but *veni*. In the same manner, οἴχομαι signifies *abii*, not *abeo*. Both these verbs are more nearly allied to ἰλήλυθα than to ἔρχομαι. Now it is well known that after δίδοικα μή, ὄρα μή, &c., the Greeks frequently employ the indicative to express that sense which the Latins express by the præter-perfect of the subjunctive. Thus, the Chorus in the *Orestes* of Euripides, believing that Orestes is dead, says to Elektra, v. 208, Ὅρα παρεῦσα, παρθίν' Ἠλίκτρα, πίλας Μὴ κατθανών σε σύγγονος λίληθ' ὅδε. See Budæus, p. 252, ed. 1548; Hoogeveen, pp. 708, 709. Among the examples produced by the grammarians is the following passage of Demosthenes (*De Fals. Leg.* p. 342. 8): Καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δίδοικα μή τινα λήθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμποιήσει. Are we to read ἐμποιήσει with Lambinus and Markland, or ἐμποιήσῃ with Reiske? We do not condemn the subjunctive, but we strongly suspect that, if Demosthenes had

employed it in this passage, he would have said ἐμπεποιηκὸς ᾖ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same relation βεβοηθηκὼς ᾖ, p. 345. 29; συμβεβηκὸς εἴη, p. 351. 9; πεποιηκότες εἴητε (εἶτε), p. 363. 19; δεδωκότες ἦτε, p. 411. 3. To return to Sophokles, the same arguments which lead us to suspect that ἥκει is the true reading in the verse before us, induce us to propose βέβηκε, *Philokt.* 493." ELMSLEY. The conjecture of this acute critic is supported by the authority of the MS. Ven., which exhibits ἥκει, and by the scholion μὴ ἦλθε in the MS. Ien. It is condemned, although without remark, by Matthiä ad Eur. *Phœn.* 93, and is pronounced inferior to ἥκῃ by Hermann and most subsequent editors.

266. Πῶς γάρ, for πῶς γὰρ οὔ, *how can it but be*, i. e. *yes assuredly.* See Matth. *Gr. Gr.* 611. 4; Scholefield, *Append. ad Æsch. Eumen.* 577; Koen. ad Greg. Cor. p. 144; and compare Xen. *Mem.* 4. 4. 13, οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὔ;

268. Ὡς ὧδ' ἐχόντων, κ. τ. λ. *That this is so you must be assured.* On the construction of ὡς with the participle, where we might have expected ὅτι with a finite verb, or, as in Latin, the accusative with the infinitive, ταῦτα οὕτως ἔχειν ἐπίστασο, see Lobeck to this verse, Blomfield ad Æsch. *Agam.* 1364, and Matthiä's *Gr. Gr.* 569. 7. Cf. also *Philokt.* 253; *Antig.* 1063; *Œd. Kol.* 1583; Plat. *Crit.* p. 108. B, ὡς ὑπαρχούσης αὐτῷ συγγνώμης ἴστω. Tekmessa, in her reply, as Jäger accurately teaches, opposes ἐπίστασθαί σε χρή to the language of the Chorus, δέδοικα μή, etc., in the following sense: *certa res est, a dis immissam Ajaci insaniam esse, non dubia, ut tibi videtur*, i. e. that the malady of Aias is the infliction of some deity is not a mere matter of fearful conjecture, but of certainty and fact. Wunder compares Ter. *Andr.* 3. 2. 30: opinor, narras; non recte accipis: certa res est.

269. προσέπτατο. So Aldus and the manuscripts, with Eustathius, p. 527. 52. Brunck, relying upon the authority of the old grammarians, says that πέταμαι is not Attic. He has accordingly displaced the common reading πέταται for πέτεται at Eur. *Ion.* 90, Ar. *Avv.* 573, 574, and in our own passage has written προσέπτετο. Porson to Eur. *Med.* 1 observes that "the Attics employ in the present πέτομαι, πέταμαι, in the aorist ἐπτόμην, ἐπτάμην, *the former of which I consider preferable, although not to be introduced in opposition to manuscripts.* Brunck, therefore, has well edited ἀνεπτόμαν in Soph. *Aj.* 657." Mœris, p. 311, πέτομαι — πέτεται Ἀττικοί; πέταμαι — πέταται Ἕλληνες. See Matth. *Gr. Gr.*

246, p. 428; Thom. M. p. 473; Græv. ad Luc. *Solæc.* t. 9. p. 485; Lobeck ad Phryn. p. 323 sq. Dindorf compares Æsch. *Prom.* 644, θιόσσυτον χειμῶνα καὶ διαφθορὰν | μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο; Eur. *Alkest.* 420, ἐπίστασμαί τι κοὐκ ἄφνω κακὸν τόδε | προσέπτατο.

271. ὡς κοινωνὸς ὤν. The comparative particle ὡς in construction with the participle denotes the thought, opinion, supposition, or view in which, or the pretext under which, the action or state expressed by the participle is conceived to exist. It may be rendered by *quippe*. Cf. *infra*, 1043, οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν; *supra*, v. 64, ὡς ἄνδρας .... ἔχων; *Elektr.* 1025, ὡς οὐχὶ συνδρᾶσουσα νουθετεῖς τάδε. See Jelf's *Gr. Gr.* 701; Liddell and Scott, s. Ὡς.

272. ἄκρας νυκτός. SCHOL.: περὶ πρῶτον ὕπνον. πιθανῶς δὲ καὶ τὸ τοῦ χρόνου προσκεῖται· οἱ γὰρ ἐπιβουλεύοντες τότε τὰς ἐξόδους ποιοῦνται, ὅστε λαθεῖν τὰς παρεφυλακάς. ἡνίχ' ἕσπεροι.] ἢ ὅτι οὐκ ἔφαινον ἔτι οἱ ἕσπεροι ἀστέρες, ἢ ὅτι ἐσβέσθησαν οἱ λύχνοι. συνετῶς δὲ καὶ οὐ κατὰ μαινόμενον, καὶ ἐκ τοῦ καιροῦ γὰρ ἐννοίας ἐπιβουλεύοντος, ἐπιθέσθαι περὶ πρῶτον ὕπνον. λαμπτῆρες δὲ, οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι. "The former writing, οἱ ἕσπεροι ἀστέρες, is approved by Spanheim ad Callim. *H. in Del.* 303; the latter is justly preferred by Valcknäer to Hdt. 7. 215. For although the stars are termed λαμπτῆρες by Manetho, 5. 426, and ἕσπερα λύχνα by Nonnus, 2. 324, it is nevertheless clear that in our passage the *foculi* or *grates* are meant, upon which dry wood and pine were burnt for the illumination of the sleeping apartments. Galenus, *Exeg.* p. 512, λαμπτὴρ ὃν οἱ πολλοὶ φανὸν, παρὰ μέντοι τοῖς Ἀττικοῖς ἐν ᾧ ξύλα κατεκαίετο παρέχοντα φῶς. Eustathius, p. 1848. 32, λαμπτῆρες ἐσχάραι μετέωροι ἢ χυτρόποδες, ἐφ' ὧν ἔκαιον. Cf. *Odyss.* 18. 304, αὐτίκα λαμπτῆρας τρεῖς ἔστασαν ἐν μεγάροισιν, ὄφρα φαείνοιεν. Theokrit. *Id.* 25. 47. In this way the Greeks were accustomed to distinguish the appearance and decline of day, marking the commencement of night by the lighting up of lamps, ἀρχομένης ἡμέρας, μεσούσης, δείλης ὀψίας, περὶ λύχνων ἀφάς, Liban. *Decl.* T. III. 127. So also Herodotus, l. c. Dionysius, *Antt.* 11. 33, Diodoros, 19. 43, and Nikephoros, *Breviar.* p. 42. B, call twilight περὶ λύχνων ἀφάς; Athenæus, XII. 526. C, μεχρὶ λύχνων ἀφῶν, and the same usage is attributed to the Attics by a grammarian in *Anecd. Gr.* p. 470, ἀφ' ἑσπέρας οὐκ ἀπεσπέρας ἀλλὰ περὶ λύχνων ἀφάς. The expression *vespertina lumina* is found in Ammian. *Marcell.* 16. 8. 9, and they were brought in during the interval which followed the removal of the tables. This period of time was, moreover, called *lumina prima*, and *primam facem* (see Oudendorp. ad Apul. *Met.* II. c. 27), and by more recent writers *lucernarum*

horam, τὸ λυχνικόν (see Voss. *de Vit. Serm.* 3. 21), the precise time being somewhat more accurately stated by Galen. *de Prænot. ad Epig.* 11. 638, T. XIV., ὥρας ἱππάτης ἄρτι λύχνων ἡμμένων. In the more advanced hours of the night, these lights either went out spontaneously, or were extinguished: περὶ πρωτὴν φυλακὴν, ἐν ᾗ τῆς ὥρας οἱ πλεῖστοι τὰς ἱσπιρέους σβεννύντες δᾷδας τῇ τῶν ὕπνων ἡγεμονίᾳ τὸ τῶν βλεφάρων ἐκδιδόασι στάδιον, Nikeph. *Greg. Hist.* 15. 8, unless for purposes of convivial enjoyment *in lucem proferuntur vigiles lucernæ*, Hor. *Od.* 3. 8. 14, which period is denoted by the phrase *extremæ lucernæ*, Propert. *El.* 3. 8. 1. From these considerations, it is evident that Aias did not start upon his expedition *prima nocte*, as Schäfer asserts, but when the night was considerably advanced, or περὶ πρῶτον ὕπνον, as the Scholiast explains and supports by the additional circumstance that this was an appropriate time for the consummation of his plot, as then all would be buried in deep sleep." LOBECK. Cf. *infra*, 278, ἀλλὰ νῦν γε πᾶς εὕδει στρατός; Dissen to Pind. *Pyth.* 11. 17; Klausen to Æsch. *Agam.* 737. "From the mere mention of the λαμπτῆρες or *foculi*, we have therefore ample proof as to the time at which Sophokles intended to represent the foray of Aias to have taken place. So Quintus Calaber, 5. 352 sq., distinctly testifies that Aias sallied forth during the night for the purpose of destroying the leaders of the army, and that upon the dawn of day, discovering the mental delusion by which the execution of his project had been defeated, he laid violent hands upon himself. Pindar, *Isthm.* 4. 58, whilst making no allusion to the slaughter of the cattle, states that he destroyed himself ὀψίᾳ ἐν νυκτί, which expression, according to the Scholiast to that passage, may mean either the close of day, *quum noctescit*, or midnight, or the still further advanced period of the night. The last of these explanations is, however, supported by the testimony of Arktinos, who narrates that Aias destroyed himself περὶ τὸν ὄρθρον. Other writers, as Ovid, *Met.* 13. 391, represent Aias to have fallen upon his sword in the assembly convened for the purpose of adjudicating the arms of Achilles, and Parrhasius has followed this representation in *Armorum Judicio*, Plin. XXXV. c. 5. The attack made upon the flocks, which is inconsistent with this statement, is expressly mentioned by Lesches, *Excc. Proculi*, p. 10, ἡ τῶν ὅπλων κρίσις γίνεται καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηνᾶς λαμβάνει, Αἴας δὲ ἰμμανὴς γενόμενος τήν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναιρεῖ, as also by Lycophron, v. 454; Hor. *Serm.* 2. 3. 211; Hygin. *Fab.* CVII., and others. The same myth is adopted by Sophokles as essential to the integrity of the plot, but the mental delusion is kept carefully separate from his death. The poet

thought it more consistent with the dignity of the hero that he should be portrayed as seeking death, not from the blind impulse of madness, nor in the mere impotence of despair and rage, but from the free and unfettered decision of his own intellect and will." LOBECK.

274. κενάς, *bootless, vain.* SCHOL.: κενάς· τὰς οὐκέτι χρησίμους γινομένας. Cf. *Antig.* 749, κενὰς γνώμας; *infra*, v. 453, ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται; *Elektr.* 403, τὸ θηρᾶσθαι κενά.

275. ἐπιπλήσσω, *reprove*, or *chide.* Cf. *Œd. Kol.* 1727, τί τόδ' ἐπέπληξας; Plat. *Protag.* p. 319. D, τούτοις οὐδεὶς τοῦτο ἐπιπλήττει, where this verb has the construction usually found with verbs expressing similar notions; Hdt. 3. 142, τὰ τῷ πίλας ἐπιπλήσσω; Æsch. *Prom.* 80, τραχύτητα μὴ 'πέπληησοί μοι. At Plat. *Protag.* p. 327. A, πᾶς πάντα καὶ ἰδίδασκει καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα, Stallbaum observes, that, "as no other instance has yet been found in which the verb ἐπιπλήττειν is constructed with an accusative of the person, I prefer to regard the accusative as dependent upon the more remote verb." The example he requires may be found in *Il.* 23. 580, καί μ' οὔτινά φημι ἄλλον ἐπιπλήξειν Δαναῶν, where this verb is joined, in the same way as μέμφεσθαι, with the accusative, without the notion of *transmission* of blame.

276. Αἴας. Hermann has edited Αἶαν from the MS. Par. 1 and Suidas. See note to v. 89, *supra*. —— τί τήνδ' .... ἀφορμᾷς πεῖραν. The MSS. Par. 1, Γ. Θ. Aug. C. Lips. 1. 2, and apparently the MS. Laur. 1, with Suidas, exhibit the reading in the text; the other manuscripts ἐφορμᾷς, which is approved by Brunck. Hermann, while admitting that the latter verb might stand, has preferred ἀφορμᾷς, "quia de abitu Aiacis intempesta nocte sermo est." So, too, Lobeck, who remarks that τί τήνδε πεῖραν ἐφορμᾷς would signify τί ἐπὶ .... πεῖραν ἑρμᾷς, as πρᾶξιν ἐφ' ἣν ὡρμᾶτο, Ælian. *H. Ann.* 10. 34, and that Tekmessa, merely seeing Aias making preparations to leave his tent, could not, in her ignorance of his purpose and intention, have said τί ἐπὶ τήνδε τὴν πεῖραν ἑρμᾷς; The Scholiast, misled by v. 274, incorrectly explains πεῖραν by πορείαν or ὁδόν. Compare v. 2 *supra*; below, v. 445, πεῖρα τις ζητητέα, ἀφ' ἧς .... δηλώσω, and 1001, κεἰ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν. With the construction ἀφορμᾷς πεῖραν, compare Thuk. 1. 3, ταύτην τὴν στρατείαν ξυνῆλθον (coire societatem), which is perhaps equivalent to στρατείαν ξυνελθόντες ἐποιήσαντο. See Hermann to *Trach.* 158; Xen. *Hell.* 1. 2. 17, ἄλλας ἐξόδους ἐξέρχεσθαι; Demosth. 1353. 24, στρατείαν ἐκείνην ἐξέρχεσθαι; *Trachin.* 505, παγκόνιτ' ἐξῆλθον ἄεθλ' ἀγώνων, where Wunder has edited ἐξῆνον from a conjecture of Wakefield, in opposition to the unanimous testi-

mony of all the manuscripts, whilst the Scholiast says that ἐξῆλθον is for διήνυσαν, ἐπεξῆλθον, ἠγωνίσαντο. In its own strict meaning, however, this verb has the accusative instead of the genitive in Hdt. 8. 29, ἐξῆλθον τὴν Περσίδα χώραν, like the Latin verbs *egredi, excedere,* in Plin. *Ep.* 7. 33, Historia non debet *egredi veritatem;* Liv. 2. 2, Nescio an Romani . . . . *modum excesserint;* although in their strict signification, *to go out,* they are generally constructed with *ex.* So, also, Aristot. *Pol.* 3. 14, and metaphorically Nymphiodor. *ap. Athen.* XII. p. 536. A, τὰ νόμιμα ἐξίεχεσθαι. Besides Thuk. 1. 15, ἐκδήμους στρατείας ἐξήεσαν, the verb ἐξίναι is found with the accusative in *Trachin.* 159, which passage has not escaped Lobeck, and we read in Xen. *Hell.* 4. 2. 13, τὴν ἀμφίαλον ἐξίναι, *to march out of the Isthmus.* So, too, Eur. *Alkest.* 187, καὶ θάλαμον . . . . ἐξιοῦσα ; *Ibid.* 610, ὑμεῖς δὲ . . . . πρεσείσατ' ἐξιοῦσαν ὑστάτην ἐδόν. In the signification *to rush upon, attack,* ἐφορμᾶσθαι is joined with the accusative in *Il.* 15. 691, ἀλλ' ὅστ' ὀρνίθων πετεινῶν αἰετὸς αἴθων ἔθνος ἐφορμᾶται. See Göller ad Thuk. 3. 31. On the accusative with συνίεχεσθαι, see below, v. 466, ἐπὶ τὸ σὸν λέχος ξυνῆλθον, in place of which we find the dative in *Œd. Tyr.* 572. Cf. Porson to Eur. *Phœn.* 831 ; Plato, *Rep.* 7, p. 537, ἐπειδὰν τὰ τριάκοντα ἔτη ἐκβαίνωσιν ; *Ibid.* p. 462. B, ὅταν δὴ δὴ αἱ γυναῖκες καὶ οἱ ἄνδρες τοῦ γενναῖν ἐκβῶσι τὴν ἡλικίαν ; and again, p. 338. E, καὶ τὸν τοῦτο ἐκβαίνοντα πολάζουσιν, where Schneider has received τούτου from the MS. Ven. C, although acknowledging that τοῦτο, the reading of the MS. Ven. B. and Aldus, is "æque bonum"; Eur. *Herc. F.* 82, γαίας ὅρια ἐκβαίνειν ; Plat. *Sympos.* p. 183. B, ὅτι καὶ ὀμνύουσι μόνῳ συγγνώμη παρὰ θεῶν ἐκβάντι τὸν ὅρκον, where, although one manuscript has τῶν ὅρκων, the accusative is read in the MSS. Vat. Δ. Ven. Ξ. Vind. 2. 7, Par. Aug. and Cyrillus *c. Julian.* 6, p. 187. In our own passage, πεῖραν is not the strict cognate accusative, nor does it express, as Mitchell observes, the actual cognate notion of the verb, but is rather what Kühner terms *the accusative of equivalent notion,* i. e. a notion substituted for the true cognate notion, as being that "wherein the action or state or effect of the verb for the time being consists, and being in a sort of opposition to it, as Æsch. *Choeph.* 144, ἀντικατθανεῖν δίκην = θάνατον, which is the δίκην, *to suffer punishment of death in turn,*" where, however, Hermann directs us to write ἀντικατθανεῖν δίκῃ. This equivalent substantive can be resolved into a cognate substantive and a genitive; as at Eur. *Or.* 1519, ἀνταυγεῖν φόνον = αὐγὴν φόνου, or *vice versa,* as ἀντικατθανεῖν δίκην = δίκην θανάτου, or it might assume an adjectival form. Consult note to v. 410, *infra.*

279. Ὁ δ' . . . . ἀεὶ δ'. "The particle δέ is frequently repeated in the

tenor of the same sentence. When this occurs, the first δέ must be connected with μέν, expressed or understood, in an adversative relation, the second δέ serving merely to continue the sentence. Cf. *Trachin.* 950; *Philokt.* 882, 959; but more particularly *Elektr.* 711–714, 917–918, 997–999." ELLENDT. —— ὑμνούμενα. SCHOL.: ἀεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων καὶ κοινά, ἢ ἀεὶ ὑπ' αὐτοῦ λεγόμενα πρὸς ἐμέ. The first is the true explanation. Plat. *Pol.* p. 549. E, ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὕμνειν; Xen. *Mem.* 4. 2. 33, τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν. Cf. Musgrave to Eur. *Andr.* 628.

280. With the sentiment expressed in this verse compare Hom. *Il.* 6. 490; Eur. *Herakl.* 477, γυναικὶ γὰρ σιγή τι καὶ τὸ σωφρονεῖν Κάλλιστον. In Æsch. *Theb.* 234, Eteokles is represented as rebuking the chorus of virgins in these words: σὺ δ' αὖ τὸ σιγᾷν καὶ μένειν ἴσω δόμων. Heliodor. *Æthiopp.* I. p. 36, πρέπειν γὰρ οἶμαι γυναικὶ μὲν σιγήν, κ. τ. λ.; Ælian. *ap. Suid.* s. v. Κόσμος· καὶ ἄλλα εἰργάσατο ἀσιβείας ἐχόμενα, ἃ μοι σιγῶντι κόσμον φέρει; Plautus, *Rud.* 4. 4. 70, Tacita bona 'st mulier semper, quam loquens. The Schol. Barocc. to this verse writes: ἐκ τῶν τοῦ Καλλιστράτου· ὥσπερ γὰρ τὰ φύλλα κόσμον τοῖς δένδρεσι φέρει, τὰ δὲ ἔρια τοῖς προβάτοις, ἡ δὲ χαίτη τοῖς ἵπποις, ἡ δὲ γενειὰς τοῖς ἀνδράσιν, οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναιξὶ φέρει.

282. Καὶ τὰς . . . . πάθας. SCHOL.: τοῦτο μὲν ἀγνοεῖ ἡ Τίκμησσα λέγειν, τοῦτο δὲ προσεῖπεν αὐτὰ ὁ ποιητής· ὡς ἐνοχλεῖν οὐ δεῖ τὸν θεατὴν ταυτολογοῦντα. Suidas s. v. Πάθας exhibits καὶ τὰς μὲν ἔνδον . . . . φράζειν πάθας, the word ἔνδον being manifestly erroneous. The MS. Dresd. a. and the Triclinian editions read λέγειν τύχας, but πάθας is defended, not only by the best manuscripts, but also by *Œd. Kol.* 7, στέργειν γὰρ αἱ πάθαι, κ. τ. λ.; *Antig.* 978; Ast to Plat. *Legg.* III. 2, p. 146; Koen. ad Greg. Cor. p. 425. As the Scholiast observes, the term belongs rather to the poet's knowledge than to Tekmessa's. Ellendt justifies its employment "propter strages editas ab Aiace, de quibus certe infelicissime ominabatur Tecmessa."

284. κύνας βοσκήρας. SCHOL.: ὕφ' ἓν ἀναγνωστέον, τοὺς κυμηνικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἄνθρωπον.

285. Καὶ τοὺς μὲν, κ. τ. λ. Compare the statement made at v. 229 sqq., of which our passage is a mere repetition. "Αὐχενίζειν is *cervice cædenda caput amputare*; ἄνω τρέποντα σφάζειν, *capite resupinato guttur ferire*, see Eustathius, p. 134. 7; ῥαχίζειν, *spinam dorsi secare.*" HERMANN.

288. Τέλος δ' ὑπάξας. SCHOL.: ἡ μὲν Τίκμησσα ἠγνόει, τίνι διείλεκται·

ἡμεῖς δὲ μεμαθήκαμεν ἐκ τοῦ προλόγου, ὅτι Ἀθηνᾶ ἦν ἡ λελήσασα αὐτῷ· τὸ δὲ σκιᾷ τινί, ὅτι οὐ συνέβαλε τὰ περὶ τὴν θεόν. Some manuscripts and Aldus read ἐπαΐξας; the MS. Laur. B. and Scholiast ἀπαΐξας; but the preponderance of authority is greatly in favor of ὑπάξας or ὑπαΐξας. Ellendt shows that ὑπάσσειν is the *verbum proprium* of persons *quitting* the house; ἀπάσσειν, of persons *reëntering* it.

289. Λόγους ἀνίσπα. Eustathius, p. 679. 63: ἐπὶ ἀλαζονείας τὸ ἀνασπᾶν, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα. HESYCHIUS: ἀνασπᾷ, ἐπαίρει. Menander, *Fragm.* p. 153, πόθεν τούτους ἀνεσπάκασιν οὕτω τοὺς λόγους. Ar. *Ach.* 1069, τὰς ἐφρῦς ἀνεσπακὼς ὥσπερ τι δεινὸν ἀγγελῶν. Render, therefore, *he uttered words of boastful vaunt.*

290. γέλων πολύν. The MSS. Γ. Ien. πολὺν γέλων. Hence the proverbial expression, Αἰάντειος γέλως, on which see note to v. 230 *supra.*

291. ἐκτίσαιτ'. "In our opinion, Lobeck and Erfurdt have acted injudiciously in not reading ἐκτίσοιτ' with Musgrave and Bothe. Although Tekmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which Aias was about to inflict on Odysseus, when he was called out of his tent by Athene. See vv. 105 – 110. If we retain ἐκτίσαιτο, Aias must be understood to speak of what he had already done, not of what he intended to do. Compare *Trach.* 793, Τὸ δυσπάρεινον λίκτρον ἐνδυτούμενος Σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον, Οἷον καταπτήσαιτο λυμάντην βίου. Musgrave observes, that, if the poet had represented Aias as speaking of a past transaction, he would not have added ἰών to ἐκτίσαιτο." ELMSLEY. This eminent scholar appears to have too hastily approved the emendation of Musgrave. "Ὕβριν ἐκτίνεσθαι would, according to general usage, signify *to exact payment for*, or *to revenge the insolent conduct* of another. But Tekmessa here describes the exultation of Aias on account of the cruel vengeance which he had wreaked upon the Atreidæ and Odysseus; so that the words ὅσην ὕβριν make no allusion to haughty insolence on the part of the sons of Atreus and Odysseus, but are limited exclusively to the revenge taken by Aias. We should therefore have expected that τιμωρίαν or τίσιν would have been used by the poet. As Sophokles, however, wished to specify more accurately the precise character of the vengeance or atonement taken, or, in other words, to attract attention to the outrageous cruelty with which Aias had revenged the treatment he had sustained at the hands of his adversaries (vv. 111 – 113), he has substituted ὕβριν, which must be understood in a passive signification, and as expressing the idea which would have been conveyed had τίσιν occupied its place. Hence the language here employed is equivalent

to this: ὡς ὕβριστικὴν (αἰκιστικὴν) τίσιν ἐκτίσαιτο. Lobeck rightly defends the aorist by remarking that the ὕβρις of Aias towards his imaginary foes commenced with their captivity, many of them at the time of his conversation with Athene having been already slain, and the remainder bound, carried off, and treated with various indignities. On the participle ἰών, see Matth. *Gr. Gr.* 557, note 2.

292. ἐπάξας. The MSS. La. Aug. C. and several others ἀπαΐξας.

294. ἄτης. "We must understand here, not only *the slaughter perpetrated on the flocks by Aias*, but the *calamity* in which he had involved himself by that act of madness." WUNDER.

295. ἐν δ' ἐρειπίοις . . . . φόνου. *Prostratus autem sedebat in prostratis cadaveribus cæsarum ovium.* So Wunder, who observes, that, just as ἐρείπια νεκρῶν is put here for ἐρειφόντες νεκροί, we find πτώματα νεκρῶν for πεσόντες νεκροί in Eur. *Phœn.* 1490. Objectionable as the expression ἐρειφθεὶς ἵζετο may appear to us, it is kept in countenance by v. 312, *infra*, ἐν μέσοις βοτοῖς σιδηρεκμῆσιν ἥσυχος θακεῖ πεσών, where θακεῖ πεσών is, to say the least, quite as incongruous as ἐρειφθεὶς ἵζετο, and by Virg. *Æn.* 7. 94, ovium effultus tergo stratisque jacebat velleribus. The word φόνος is frequently used by the Tragedians to denote *id quod occisum est.* Cf. below, v. 521, ποσφαγῆ . . . . φόνου; Eur. *Elektr.* 92, αἷμα μηλείου φόνου, *the blood of the slaughtered sheep*, where see Seidler's note; *Orest.* 992, Μυρτίλου φόνον δικὰν ἐς οἶδμα πόντου; *Ibid.* 1358, περὶν ἐνύμως ἴδω τὸν Ἑλένας φόνον καθαιμακτὸν ἐν δόμοις κείμενον. The use of *cædes* by the Latin poets is similar. Virg. *Æn.* 10. 245, crastina lux . . . . ingentes Rutulæ spectabit cædis acervos.

297. ἀπερὶξ ὄνυξι. Hermann directs us to combine these words, and to regard them as a single adverb. Wakefield, *Silv. Cr.* 2. 24, substitutes περί in place of χερί, which word, he says, cannot stand with ὄνυξι. The poets, however, frequently avail themselves of this σχῆμα κατ' ἐξοχήν, as it is termed, and associate the names of two parts of the body, one of which would be sufficiently indicated by the mention of the other, either with or without the copula. Hom. *Il.* 10. 158, λὰξ ποδὶ κινήσας. Below, v. 1091 sqq., οὕτω δὴ καὶ σὺ καὶ τὸ σὸν λάβρον στόμα σμικρεῦ νίφους τάχ' ἂν τις ἐκπνεύσας μίγας χειμῶν κατασβέσειε τὴν πολλὴν βοήν. Eur. *Phœn.* 1390, ἔγχος ἐκ χερὸς τῆσδ' ἀπ' ὠλένης βαλεῖν; Quint. Cal. 13. 9, χειρὶ δράγδην ἔγκατ' ἔχοντες. Plut. *V. Cat. Maj.* c. 20, τῇ χειρὶ πῦξ παίειν. Cf. Matthiä's *Gr. Gr.* 636; Kühner, 858. 3.

299. τὰ δείν' . . . . ἔπη. "Without the article, δείν' ἀπειλήσειν ἔπη, Eur. *Suppl.* 542; with it, Dio Cass. 45. 30, τῆς φωνῆς τὰ δεινὰ ἐκεῖνα

λεγούσης, signifying those things which were known to the auditors, as at Eur. *Or.* 376, ὃς τὰ δεῖν' ἔτλη κακά. But in our own verse those threats are meant which persons grievously enraged generally utter to themselves, i. e. he threatened me with death, τὰ ἔσχατα ἠπείλησε, Aristid. *Panath.* p. 109, T. 1. In the same way, Eur. *Phœn.* 185, ὃς τὰ δεῖν' ἐφυβρίζει πόλει, i. e. *excisionem*; Xen. *Kyr.* 4. 2. 35, πάντα τὰ χαλεπὰ ἀνεῖπε." LOBECK. Add v. 1164, below: σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι τλῆναι. *Philokt.* 108, οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῆ λέγειν;

300. "Brunck, who first admitted φανοίην into the text, believed it to be the optative of the 2 aor. ἔφανον. In this acceptation, φανοίην is certainly *contra linguam*. The 2 aor. ἔφανον does not exist; and if it did, its optative would be φάνοιμι. But if we agree with Burmann, as quoted by Erfurdt, in considering φανοίην as the optative of the contracted future φανῶ, it may safely be pronounced a legitimate Greek word. In my note to *Œd. Tyr.* 538, I have pointed out ἐροίη in Xenophon, and διαβαλοίην in Plato. With regard to the construction, Erfurdt properly compares ἀφειδήσοι, *Antig.* 414; ἀφαιρήσοιτο, *Philokt.* 376. So Xen. *Sympos.* 1. 7, ὡς δὲ πάνυ ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἵψοιντο, συνηκολούθησαν. We prefer φανοίην to φανείη for the following reasons:—the difference between εἰ μὴ φανοίην and εἰ μὴ φανείη is the same as the difference between εἰ μὴ φανῶ and ἐὰν μὴ φανῇ. Εἰ μὴ φανοίην has the same relation to εἰ μὴ φανῶ that εἰ μὴ φανείη has to ἐὰν μὴ φανῇ. Now it appears to us that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place*, than, *I will burn your house unless ten pounds are put in a certain place.* Compare *Antig.* 306, εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς, Οὐχ' ὑμῖν Αἴδης μοῦνος ἀρκέσει, πρὶν ἄν, κ. τ. λ.; *Ibid.* 324, Κόμψευέ νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται. The passage before us would be exactly similar to these passages, if the poet had put the threats of Aias into his own mouth, instead of throwing them into Tekmessa's narrative. Lobeck reads φανοίην with Brunck; Erfurdt reads φανείη with Porson. Bothe reads neither φανοίην nor φανείη, but rejects the verse as spurious." ELMSLEY.

301. κυροῖ. The common copies read κυρεῖ, and the Scholiast κύροι, to which he appends the following observations: τὸ κυρῶ περισπωμένως φησὶν ἡ συνήθεια καὶ Ἀττικοί· ἐν δὲ εὐκτικοῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μετὰ ἐκτάσεως τοῦ υ, κύροι λέγοντες ἀντὶ τοῦ κυροίη· νῦν δὲ ἀντὶ τοῦ κυρεῖ ὁριστικοῦ κεῖται. Elmsley, however, asserts that, with the exception of one passage

(*Œd. Kol.* 1159), the barytone form κύρω, like δόκω and ὤθω, is found only in the writings of the grammarians. Buttmann, *Gr. Gr.* II. p. 377, in allusion to our passage, says, "*die Lesart des Scholiasten, κύροι, ist gemüthlicher.*" In the present instance, we are inclined to consider the remark of the Scholiast as a sufficient reason for changing κυρεῖ into κυροῖ, although we do not assent to the statement of Elmsley, that the barytone verb is not found in the writings of the Attic poets. The true distinction seems rather to be this, that they employ the form κυρεῖν wherever the metre will permit, and κύρειν only where the metre requires the lengthening of the first syllable, as in *Œd. Kol.* 1159, θύων ἔκῡρον, ἡνίχ' ὡρμώμην ἐγώ; Eur. *Hippol.* 746, σεμνὸν τέρμονα κῡρων | οὐρανοῦ; and a verse cited from some unknown comic poet by Hesychius, s. v. κῦρον: οὔτ' εἶπον οὐδὲν πρὸς σὲ κύρον, ὦ γύναι. Elmsley remarks further, that a similar variety of both reading and construction occurs in v. 685 of the present tragedy, where Erfurdt says, "Ἀρκέσει *an* ἀρκέσει *scribas, ad rationem grammaticum nihil interest, sed illud meliores codices tuentur.*" A third instance is found in v. 713, where some manuscripts read θέλει, but all the editions θέλοι. In all passages of this kind, we should expect to find the optative, but every tyro knows that we frequently meet with the indicative. On the omission of ὤν, see note to v. 9 *supra*.

302. φίλοι. Hermann draws attention to the very felicitous introduction of this word, and imagines that Tekmessa, overwhelmed with grief at the recollection that her hasty explanation of the circumstances above narrated had caused Aias such distress, made use of the epithet in order to deprecate the anger with which the Chorus must have heard the recital of her indiscretion.

306. Πρὸς γὰρ . . . . ἔχειν. *For he was ever in the habit of maintaining that such a mode of lamentation was characteristic of a craven and abject soul.* Cf. vv. 557, 1015; Matthiä's *Gr. Gr.* 316. d. The adjective βαρύψυχος here signifies *doloris impatiens.* Cf. Plut. *Symp.* IX. 5. 739. E, ἐν ὀδυρμοῖς καὶ βαρυθυμίαις καὶ μερίμναις; Id. *V. Alex.* c. 70, ὑπὸ λύπης καὶ βαρυθυμίας, cited by Lobeck. Ἐξηγεῖτο may be regarded as occupying the place of the simple ἡγεῖτο, or as used in the sense of *dictitare* and *declarare*, as at Æsch. *Prom.* 214, τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου. Γόους ἔχειν for γοᾶσθαι is a periphrasis similar to μολπὰν ἔχειν for μέλπεσθαι, *Philokt.* 213. See notes to vv. 180, 515.

308. ἀψόφητος ὀξέων κωκυμάτων. *Sine acutarum lamentationum strepitu.* The Tragedians are especially addicted to the use of adjectives compounded with α *privative* in construction with a genitive, in which adjectives the

idea is implied generally which is more specifically expressed by the subjoined genitive. Cf. *Elektr.* 36, ἄσπινος ἀσπίδων; *Œd. Kol.* 786, ἄνατος κακῶν; 865, ἄφωνος ἀρᾶς; Eur. *Phœn.* 334, ἄστιλβος φαρέων. See Schäfer, *Mel. Cr. in Dion. H.* I. p. 137; Bernhardy, *Synt.* p. 172. 309.——ταῦρος ὡς βρυχώμενος. "In the MS. Par. D., μυκώμενος is suprascriptum, which has been received by Triclinius, as more appropriate to a bull. All the other manuscripts and Eustathius, p. 1145. 3, βρυχώμενος. Cf. *Œd. Tyr.* 1265, δεινὰ βρυχηθείς, for which the middle is more common. Plat. *Phædon.* p. 177. D, ἀναβρυχησάμενος; Apollon. IV. 19, γοερῇ βρυχήσατ' ἀύτῃ; Nonn. X. 83, κινυρῇ βρυχήσατο φωνῇ; and elsewhere very frequently of those giving vent to audible lamentation, whilst μυκᾶσθαι is not so used. The grammarians limit βρύχημα to the roar of lions, and μύκημα to the bellowing of oxen; yet we read in Hes. *Theog.* 832, ταῦρος ἐριβρύχης; Theokrit. *Id.* 25. 137, ταῦροι ἐβρυχῶντο. In Oppian. *Cyn.* 4. 165, μυκᾶσθαι βρύχημα, and Nonn. XXIX. 311, βρυχηδὸν ἐμυκήσαντο, both words are combined." LOBECK. Add μύκημα μέγα ἐβρυχήσατο, Dio Cass. 68. 24; βρυχώμενον σπασμοῖσι, *Trach.* 802. See Buttmann's *Lexilog.* p. 204, English translation.

312. Σιδηροκμῆσιν. SCHOL.: τῷ σιδήρῳ φονευθεῖσιν, ὡς ἀνδροκμῆσιν. Compare Æsch. *Choeph.* 360, δορικμὴς λαός, *slain with the spear.* That an adjective terminating in ής -ῆτος should be used as a neuter is exceedingly rare. In *Philokt.* 19. we read ἀμφιτρῆτος αὐλίου, and in Eur. *Elektr.* 375, ἐν πίνητι σώματι.

313. δῆλός ἐστιν ὅς τι δρασείων. On this construction, see Jelf's *Gr. Gr.* 677, 684, *Obs.* 1.

317. Φίλων . . . . λόγοις. All the manuscripts read φίλοι. The correction λόγοις is due to Stobæus, *Serm.* CXIII. 8. According to the reading of the books, Tekmessa says that persons who are influenced by feelings of reciprocal friendship yield readily to their friends; according to the reading of Stobæus, that such men as Aias are easily subdued by the advice of friends. Cf. *Œd. Kol.* 1193, ἀλλὰ νουθετούμενοι φίλων ἐπῳδαῖς ἐξεπάδονται φόνον. If the former reading should be retained, we prefer the explanation of the Scholiast: οἱ τοιοῖδε φίλοι, ὁποῖοί ἐστε ὑμεῖς, νικῶνται φίλων, ἤγουν ἡττῶνται· ἡττᾶται δὲ ὁ ἐρῶν τινος καὶ πολλὴν ἀγάπην εἰς αὐτὸν τρέφων· κρατεῖ δὲ ὁ ἐρώμενος. With the construction νικᾶσθαί τινος, compare v. 1291 below: παῦσαι· κρατεῖς τοι, τῶν φίλων νικώμενος; Aristoph. *Nub.* 1088, τί δῆτ' ἐρεῖς, ἢν τοῦτο νικηθῇς ἐμοῦ; Other examples are cited by Abresch to Æsch. *Suppl.* 1012, Valcknäer to Eur. *Hippol.* 438, and Matthiä, *Gr. Gr.* 357.

319. διαπεφοιβάσθαι. SCHOL.: ἐκμεμηνέναι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φοιβωμένων καὶ ἐνθουσιώντων· καὶ γὰρ ἐκεῖνοι μανίᾳ τινὶ ἔμοιον πάσχουσί τι. From the former part of this scholion, Valcknäer *ad Ammon.* p. 149 infers that διαπεφοιτάσθαι is the genuine reading. The MS. Laur. a. διαπεφοιβᾶσθαι. "The feeble and unnecessary ἡμῖν, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis which falls upon the pronoun. Eur. *Hel.* 310, Ἔσται τάδ', οὐδὲ μέμψεται πόσις ποτὲ Ἡμῖν. σὺ δ' αὐτὸς, ἐγγὺς ὤν, εἴσει τάδε. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τέκμησσα, δεινὰ, παῖ Τελ. λέγεις, Ἡμῖν τὸν ἄ. δ. κακοῖς. Compare v. 215, Μανίᾳ γὰρ ἁλοὺς ἡμῖν ὁ κλεινὸς Νύκτερος Αἴας ἀπελωβήθη." ELMSLEY.

327. Ὤμοι τάλαιν'· Εὐρύσακες. SCHOL.: ἀπορούσης τὸ ἦθος· τὸ μὲν ἀποιμώζει, τὸ δὲ καλεῖ τὸν παῖδα· εἶτα πρὸς ἑαυτὴν ἐπαπορεῖ, τί ποτε μενοινᾷ· καὶ πάλιν καλεῖ τὸν παῖδα, καὶ ἑαυτὴν ἀπολοφύρεται· λεληθότως δὲ ἐνεφάνισε καὶ τὸ τοῦ παιδὸς ὄνομα· ἐδεδίει δὲ, μὴ ἀνέλῃ αὐτὸν μαινόμενος.

329. Τεῦκρον καλῶ, κ. τ. λ. SCHOL.: ἐπιζητεῖ Τεῦκρον, ἵνα παράθηται αὐτῷ τὸν παῖδα, ὃν ἀφίησι τῷ χορῷ, μὴ εὑρὼν τὸν Τεῦκρον· τὸ δὲ ἀπεῖναι Τεῦκρον χρήσιμον τῇ οἰκονομίᾳ· παρὼν γὰρ ἐκώλυεν ἂν αὐτὸν πρᾶξαι ἃ ἐβούλετο· νῦν δὲ μόνης τῆς γυναικὸς ἐγένετο κρείττων. Where Teukros was at this conjuncture may be learnt from v. 678 below. That the Greeks, whilst besieging Troy, were frequently absent from their camp upon expeditions whose object was plunder, is distinctly asserted by Thukydides, 1. 11. 1: φαίνονται δὲ [οἱ Ἕλληνες] πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ λῃστείαν τῆς τροφῆς ἀπορίᾳ. For ἢ τόν, the reading of the books, Brunck has written ἦ τόν. But compare Eur. *Or.* 1423, σὺ δ' ἦσθα ποῦ τότ'; ἢ πάλαι φεύγεις φόβῳ; *Hek.* 765, εὗρες δὲ ποῦ νιν; ἢ τις ἤνεγκεν νεκρόν; *supra*, v. 102, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, ποῦ σοι τύχης ἕστηκεν; ἢ πεφευγέ σε;

331. Ἀλλ' ἀνοίγετε. "From the employment of the plural form, it may perhaps be inferred that Tekmessa was accompanied by one or two female attendants." HERMANN. Lobeck more naturally supposes, that by the use of the plural nothing more is meant than *aperite aliquis*, on which formula see Huschke to Tibull. I. 6. 39; and compare Æsch. *Choeph.* 873, ἀλλ' ἀνοίξατε; *infra*, v. 568, οὐ ξυνέρξεθ' ὡς τάχος;

332. κἀπ' ἐμοί. "The particle καί refers to the mention of Teukros just made by Aias. The Chorus says, *Even if Teukros is not present, yet Aias will probably be more moderate at the sight of me.*" HERMANN. "On

the contrary, *καί* must be referred to *αἰδῶ* in the following sense: *fortasse etiam moderatior*, or *verecundior erit me conspecto*. See my note to *Antig.* 280." WUNDER. We dissent from both Wunder and Hermann, and think that the collocation of these words satisfactorily indicates the connection intended by the poet. The Chorus, about to be introduced into the immediate presence of Aias, under the influence of reverence for its leader, heightened by the emotions inspired by the narrative it had just heard from Tekmessa to an unusual degree of intensity, says this: *Perhaps he will assume* (or *evince*) *some moderation* (or *respect*) *by looking even upon me.* On *αἰδῶ λάβοι ἄν* = *αἰδέσαιτο*, see Markland to Eur. *Suppl.* 1050.

333. Ἰδοὺ, διείγω. προσβλέπειν . . . . κυρεῖ. SCHOL.: ἐνταῦθα ἐκκύκλημά τι γίνεται, ἵνα φανῇ ἐν μέσοις ὁ Αἴας ποιμένιοις· εἰς ἔκπληξιν γὰρ φέρει καὶ ταῦτα τὸν θεατήν, τὰ ἐν τῇ ὄψει περιπαθέστερα· δείκνυται δὲ ξιφήρης, ἡματαμένος, μεταξὺ τῶν ποιμένων καθήμενος. "In the same way, Ottfried Müller observes to Æsch. *Eum.* p. 103, 'Aias wird durch ein Ekkyklema herausgeschoben, blut-besprützt, ein blosses Schwerdt in der Hand, von erwürgten Thieren umgeben.' This is incorrect. Aias is not pushed forward, but advances, according to the customary mode of tragic representation, through the opening doors, by which a view of the slaughtered cattle is afforded to the friends who stand immediately around him. It is quite unnecessary to suppose that the carnage he had made was exhibited to the spectators generally, unless we can arrive at the conclusion that the Choragos (Ar. *Pac.* 1021) had brought upon the stage some sheep and oxen which had been recently killed. Nor can we believe that the appearance of the hero with a drawn sword would have possessed any significance, whilst, on the other hand, the supposition that any sane man would carry such a weapon when about to converse with his friends seems wholly incredible." LOBECK. In this last remark we fully coincide, as also in the opinion that Aias was not thrust forward upon the stage in company with the cattle which he had slaughtered in his tent; and it is really surprising that such a scholar as Müller should have imputed so preposterous a proceeding to the Greeks. His opinion is probably derived from the mistaken notions he had formed respecting the *ἐκκύκλημα*. Upon this point consult Hermann's review of Müller's *Eumenides*, in *Diar. Vienn.* LXIV. p. 127 sqq.; Soph. *Elektr.* 1458 sqq.; *Antig.* 1293; *Œd. Tyr.* 1294 sqq. We believe, however, that Lobeck errs in assuming that Aias, after the opening of the doors of his tent, stepped forth upon the stage, and that the exhibition of the slaughter perpetrated among the cattle was not permitted to the spectators generally, but only to the few who

immediately surrounded the hero. In relation to the first point, nothing which follows can be understood to intimate such a coming forth on the part of Aias. That, on the contrary, he did not leave his tent during this whole conversation (which is extended to v. 571), is shown, first, by the injunctions he subsequently gives Tekmessa to close the doors of the tent. See v. 554 sq.: ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου, Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους Δάκρυε; v. 557, Πύκαζε θᾶσσον. From these instructions it is clear that Aias wished the doors of his tent to be closed, in order that the conversation with Tekmessa and the Chorus might be brought to a termination, and that he might be alone. Had he been upon the Logeion, such directions would have been absurd; for in that case their execution would have deprived him of the power to enter his tent, and he must have remained upon the stage. Now this we know was not the case. Accordingly, we have no other alternative than to suppose that he himself was in the tent, and Tekmessa upon the Logeion, when these commands were given to the latter; a supposition, we may remark, which is diametrically opposed to the views of Müller. Again, if Aias had come forth upon the stage, he then, as in all other similar instances in Greek tragedy, would have thrown open the doors with his own hands, and his approach would have been declared by the by-standers. That the poet has made no such representation, that he rather represents Tekmessa as opening the folding-doors in the words now under consideration, arises indisputably from the circumstance that Aias was to be exhibited to the audience in all the horrors of the situation in which he was then involved, sprinkled with blood and surrounded by the cattle he had slain. The same fact is forcibly set forth in the language of Aias himself at v. 337 sq. and the reply which follows immediately from the Chorus. So, also, the words of Tekmessa, τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ, and the observation wrung from the Chorus in v. 339 sq., can only refer to the butchery of the cattle and the blood-besprinkled figure of the hero. Compare v. 520 sq., ταρβήσει γὰρ οὐ νεοσφαγῆ που τόνδε προσλεύσσων φόνον. Thirdly, whatever the Chorus, from the place it occupied, could see in the tent of Aias after the opening of the doors, situated as that tent was in the middle of the stage, must have been visible also to the spectators. It is surprising that any commentator should have failed to observe the admirable art, by which the poet, in affording such an exhibition, creates the profoundest horror, and at the same time the most intense compassion for Aias, in the breasts of the audience. Tekmessa had just described the miserable deed of the hero, and his appalling grief when,

upon the recovery of his reason, he had come to a full consciousness of the deed he had committed. She portrays his sitting in all the *abandon* of despair amid the cattle he had slain, speechless, and refusing to partake of either food or drink. Fearing the worst consequences, she implores the Chorus with tears, and by every term of endearment, to enter the tent, and by their well-known presence to kindle other emotions in the mind of her beloved Aias. And at the very instant in which she has succeeded in exciting a vehement yearning in their breasts to behold with their own eyes their mighty leader in his deep misery, a sudden outcry of distress, ringing forth upon the stage from the interior of the tent, heightens their desire to perform those offices of consolation which the humblest friend may hope will not be altogether useless or unacceptable. Now Eurysakes, now Teukros, is invoked. Thereupon, at the express injunction of the Chorus, Tekmessa throws open the doors, and the bloody appearance of the hero, and the other proofs of his unhappy deed, are forthwith revealed. We submit that the poet would have left the very natural emotion of his audience unsatisfied, if he had not permitted them to behold the interior of that most wretched tent. Lastly, the advance of Aias upon the stage would have been wholly inconsistent with the poet's delineation of his character. It is the sense of shame and degradation which has plunged him into the extreme despair depicted by Tekmessa. In such a state of mind, a hero like Aias seeks concealment and solitude, not publicity and the rude gaze of men. These considerations induce us, therefore, to receive the observations of Lobeck with considerable limitation.

336. Μόνοι τ'. Hermann long since, in a note to Erfurdt, corrected μόνοι ἔτ'. Lobeck adheres to the writing of the manuscripts, which Wunder declares to be opposed to all grammatical rules. The necessity for alteration is, however, superseded, by regarding the second clause as epexegetical of the antecedent words μόνοι ἐμῶν φίλων. Cf. Eur. *Phœn.* 550, τῷ πλείονι δ' ἀεὶ πολέμιον καθίσταται τοὔλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται; *Ibid.* 571, ἢν δὲ νικήσῃ σ' ὅδε, Ἀργεῖά τ' ἔγχη δόρυ τὸ Καδμείων ἕλῃ. —— ὀρθῷ νόμῳ, *in uprightness, in fidelity of duty*, i. e. whose attachment has not wavered in consequence of the unhappy circumstances in which your leader is involved. Similarly *Antig.* 169, μένοντας ἐμπέδοις φρονήμασιν. The word ὀρθός is introduced with especial propriety, on account of the comparison which Aias institutes in the following verses between the present state of his fortunes and the condition of a tempest-tossed vessel. See Donaldson to *Antig.* 162 sq.

337. Ἴδεσθέ μ' . . . . κυκλεῖται. Matthiä, *Gr. Gr.* 422, directs us to

construct *με* with *ἀμφιδέρομαι*, i. e. to regard the whole expression as said poetically for *ἴδισθε, οἷον ἀμφ' ἐμὲ κῦμα κυκλοῦται.* From a comparison of the following passages, — Æsch. *Prom.* 92, *ἴδισθέ μ' οἷα πρὸς θεῶν πάσχω θεός* ; *Ibid.* 1129, *ἰσορρῷς μ' ὡς ἴκδικα πάσχω* ; Soph. *Trach.* 218, *ἰδού μ' ἀναταράσσει ἰδοῦ μ' ὁ κισσὸς ἄρτι Βακχείαν ὑποστρέφων ἅμιλλαν* ; *Antig.* 940, *λυέσκει . . . . τὴν βασίλειαν μούνην λοιπὴν, οἷα πρὸς οἵων ἀνδρῶν πάσχω,* — it seems preferable to refer the accusative of the personal pronoun directly to the verb. Wunder draws attention to the surpassing beauty both of the illustration and of the diction employed by Aias in these verses. In the word *κῦμα* he detects an allusion to the gore of the slaughtered beasts, and in the introduction of the comparatively rare and expressive word *ζάλης*, a reference to the insane impulse which led Aias to perpetrate the butchery. As, therefore, mental alienation was the cause of the slaughter, it is very poetically termed *φοινία*, in the same way as we read at *Elektr.* 96, *Ἄρης φοίνιος*, and *Antig.* 602, *φοινία νοῦς.*

339. *Οἴμ' ὡς ἴσκας, κ.τ.λ.* Schol. : *πρὸς τὴν Τέκμησσαν ὁ λόγος· νομίζω σε ἀληθῆ μοι μεμαρτυρηκέναι περὶ τῆς μανίας τοῦ Αἴαντος· οὕτως γὰρ τὸ πρᾶγμα δείκνυσιν ἡμῖν, ὅτι μανικῶς διετέθη.* "On the expression *ὡς ἴσκας*, cf. Buttmann to *Philokt.* 1082 ; *Antig.* 1270, 1278." Neue. On the word *ἀφροντίστως*, Neue objects to the interpretation *μανικῶς*, which is given by the Scholiast, observing, "*Potius τὸ ἔργον ἔχει ἀφροντίστως*, i. e. *ἀμηχάνως.*" The correctness of this criticism may be doubted, and it seems better to regard *ἀφροντίστως ἔχει* as simply meaning *ἀφροντιστεῖ*, s. *ἀφροντιστός ἐστι, mente captus est.* In the same way Lobeck has shown that, by the expression *ἀφρόντιστος ἔρως*, Theokr. 10. 20, a frantic, insane love is denoted, and not, as the Scholiast there interprets, *ὁ ἄγαν φροντίζων.* Musgrave observes correctly, that the employment of this word must be regarded as in some degree euphemistic.

341. *Ἰὼ γένος . . . . πλάταν.* All the manuscripts read *ἁλίαν.* The true reading was first restored by Hermann, who interprets the whole passage in the following way : *O qui motu nauticæ expeditionis adjutor navem conscendisti, remisque promovisti.* Compare, however, the observation of Porson to Eur. *Heb.* 293, that "*when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself.*" Lobeck observes correctly, that Hermann's rendering leaves us in doubt whether we are to understand that he intends to convey the same sense as that yielded by Brunck's translation : *qui conscensa nave* (*πλάτῃ*) *marinum agitastis remum* (*πλάτῃ*), or has connected *πλάτῃ* with both verb and participle in the same signification, *ἳς ἐπίβης τὴν πλάτῃ πιέσσων αὐτάν.*

Erfurdt follows the suggestion of the last-named scholar, that διῦρε or Ἴλιον must be supplied, *O! qui nave vectus in Troadem venisti*, and this is probably the simplest explanation that can be given. It is, however, by no means free from objection. Whether any other writer than Sophokles has made use of the expression ἱλίσσειν πλάστην or κώπην is doubtful. The Homeric word ἱλίκωπις has been referred by some to this etymon, and would therefore signify *οἱ τὰς κώπας ἱλίσσοντες*. The verb ἱλίσσειν, which is used in its own strict signification in *Elektr.* 736, σὺν δ' ἱλίσσεται πμπτοῖς ἱμᾶσι, is here applied *to the rapid turning of the oars in rowing*, and seems to differ from ἐρέσσειν in this respect, that it denotes that *rotatory movement* imparted to the oar which we express by a somewhat different figure, in the common phrase *feathering the oar*. On ἀρωγός with the genitive, cf. *supra*, 200; *Elektr.* 1381.

343. σί τοι μόνον δίδορκα ποιμένων ἐπαρκέσοντ'. Such, without any diversity, is the reading of all the manuscripts. The commentators have proposed many methods of explanation and emendation. The difficulty consists in the introduction of the word ποιμένων, which the Scholiast explains by τῶν κηδομένων, τῶν βοηθῶν· ὡς καὶ ποιμαίνειν τὸ φροντίζειν. [Εἰς τὸ αὐτό.] ποιμένων· τῶν ἐμὲ ποιμαινόντων καὶ θαλπόντων. So, too, Hermann, who remarks that the genitive ποιμένων depends upon μόνον, as in v. 335 *supra*, and that the friends of Aias, and not the hero himself, are denoted by this word. On the other hand, Lobeck accurately observes, that, if "the Chorus had called Aias its ποιμήν, no difficulty would have arisen, since this substantive is used for κηδέμων, in the same way as ποιμαίνειν for *fovere*; but that subjects should be denominated the ποιμένες of their king, whatever amount of sympathy and assistance they may give him when in sorrow, seems highly inconsistent." To this consideration may be added the difficulty of understanding who are the remaining protectors or ποιμένες of Aias, to whom this unwillingness to render him support is imputed. In addition to the personal relatives of Aias, whose continued attachment the poet can have no intention to impugn, the Chorus, representing, as it notoriously does, the whole body of Salaminians who accompanied him to Troy, must be supposed to comprise the entire number of his dependants and friends. That the self-reliant and haughty Aias, who regarded with contempt the proffered aid of the gods themselves, and who is recognized in express terms by the Chorus, vv. 1150 sqq. as its δείματος προβολὰ καὶ βελέων, should invoke by the title of his *protectors* the men of whom he was himself the bulwark and defender, is entirely inconsistent with the Sophoklean concep-

tion of this hero, and in opposition to the whole spirit of the heroic age. Whilst the sense yielded by this explanation — *Thou, thou alone of my protectors wilt assist me; therefore kill me* — is jejune and inappropriate. Lobeck's explanation, that the genitive ποιμένων refers to Aias, and is dependent upon ἐπαρκέσοντα, is set aside by the fact that ἐπαρκεῖν in the sense of *to help* or *assist* must be constructed with a dative of the person receiving the assistance. If the article had been joined with the participle, it might, occupying the place of a substantive, have been constructed with a genitive. But in our own passage the participle stands alone, and is purely verbal: δίδορκά σε ἐπαρκέσοντα being equivalent to δίδορκά σε ἐπαρκέσων, or ἐπαρκέσεις, ὡς ὁρῶ. Hence, then, the dative, in conformity with universal usage, is imperatively necessary. Bernhardy, *Synt.* p. 181, follows Musgrave in supposing that Sophokles has employed the genitive in imitation of the Homeric phrases ἀμυμόμενοι Καλυδῶνος, νηῶν ἠμύνοντο, and other instances cited by Matthiä, *Gr. Gr.* 354. Such a view is not merely opposed by the general considerations above mentioned, but by the fact that ἀμύνεσθαι signifies in these passages *to keep off* or *ward from*, which is a sense that the participle in our own verse can by no means bear. Thus, then, nothing is left us but to regard ποιμένων as corrupt. Wunder has received Reiske's emendation πημονέν, from which he elicits the following sense: *Du, du allein, ich weiss es gewiss, wirst die Schande von mir abwenden, darum tödte mich*; "You, O true friends, will not suffer men to behold your leader in such degradation, but will remove him by death from their contemptuous gaze." In this way, it is true, the grammatical accuracy of the passage is restored, and a suitable sentiment obtained, but the unanimity of the MSS., and the certainty that the word ποιμήν was read by the Scholiast and Suidas, must be regarded as sufficient proofs that this word, in one or other of its cases, must be here retained. By simply substituting ποιμενοῖν for ποιμένων, and constructing it as the dative dual with ἐπαρκέσοντα, all difficulty both as to sense and syntax will, in our judgment, disappear. The dual may be understood either of Aias and Tekmessa, at whose special invocation the Chorus had repaired to the presence of the hero, or of Aias and Eurysakes, whom the speaker subsequently recommends, in the absence of Teukros, to the protection and friendly offices of the Chorus.

345. Μὴ κακὸν . . . . τίθει. "Musgrave writes as 'multo elegantius' μὴ . . . . δίδου . . . . τιθείς, without perceiving that this is inadmissible on account of the metre. The arrangement of the words, which Stobæus, *Serm.* CVIII. 55, and Suidas, s. Πῆμα, have preserved, is abundantly

justified by vv. 193, 194, *supra*, where στηρίζει φλίγων is read for φλίγεις στηριζόμενος. The explanation of the construction given by the Scholiast, μὴ τὸ πῆμα πολὺ πλέον τῆς ἄτης, i. e. *noli committere, ut insaniæ* (ἄτης) *pudore ad gravius malum, mortem, adigaris*, is manifestly erroneous. Much more accurate is the statement subsequently given: πῆμα ἄτης κατὰ περίφρασιν τὴν ἄτην. So also Eustathius, p. 1461. 68: Ὁμήρου εἰπόντος πῆμα ἄτης ὁ ζηλωτὴς αὐτοῦ ὁ Σοφοκλῆς πῆμα ἄτης φησὶν, ὅ ἐστιν ἄτη περιφρασικῶς. In the same way πῆμα κακοῦ, *Odyss.* 3. 152; πῆμα νόσου, *Philokt.* 765; employed by Plato, *Protag.* p. 340. D, in the proverbial expression: εἰμί τις γιλοῖος ἰατρός· ἰώμενος μείζον τὸ νόσημα ποιῶ." LOBECK. Add τὰ τοῦδε πενθεῖν πήματα, *Œd. Kol.* 743. Render, therefore, *Do not, by applying ill as a remedy to ill, make thy calamity the greater.*

348. ἐν δαΐοις ἄρειστον μάχαις. "Some MSS., Aldus, and Triclinius read δαΐαις. Suidas, in citing these verses, s. Ἀφοβόσπλαγχνος, preserves the masculine case-ending. Δαΐαις ἐν ἐκφοραῖς, Æsch. *Choëph.* 426; δαΐας τόλμας, Eur. *Androm.* 837; but δαΐῳ τε λόγχῃ, *Troad.* 1301, where some manuscripts exhibit δαΐᾳ; δαΐοι.... χεῖρες, *Herc.* 915." LOBECK. Below, v. 472, ὦ δαΐα Τίμησσα. Matthiä to Eur. *Herc.* 1002, observes: "*Monet Elmslejus ὦ δαΐς non usurpari a Tragicis: non meminerat igitur Soph. Aj.* 742." The learned scholar is mistaken. In the verse referred to, ὦ δαΐα is written in all the ancient copies, by Suidas, s. Ὦ δαΐα, and Moschopulus, *Schol. ad Il.* 2. 23; the only exception being, that in the MS. Leid. Suidæ δηΐα is read, a form which Hermann affirms to be never used in tragic senarii, except in relation to an enemy, and, it may be added, is not to be found at all in the Tragedies, except in those of Æschylus.

349. ἐν ἀφόβοις θηρσί. Who the critics may be, to whom Musgrave alludes as entertaining the opinion that α prefixed in the word ἄφοβος is intensive, we are ignorant. It is at once evident that such an interpretation is in entire antagonism to the sense of the passage, since the destruction of such animals would have been a praise and distinction to Aias, as that of the Kalydonian boar to Meleagros, instead of an ignominy and disgrace. His peculiar degradation consists, as Wunder observes, in having made an attack upon tame domestic animals, who fear nothing at the hands of any rational man, but rather give him freely their confidence and trust. The Scholiast interprets τοῖς μὴ φόβον ἐμποιοῦσι, which is approved by Hermann, and would be Englished by *not formidable.* Cf. *Œd. Kol.* 39, ἔμφοβοι θεαί, where the adjective means *terribiles*, not *trepidæ.* Others, however, according to Lobeck, understand the expression under consideration in the following sense: "*pecudes securas nihilque sibi ab hominibus timentes,*" tame

animals whom every right-thinking man treats with humanity, not only because they do not endanger us, but because of the confidence with which they trust to our kindness. The adjective is indisputably used in this signification in *Œd. Kol.* 1325, *ἄγω τὸν . . . . ἄφοβον ἐς Θήβας στρατόν, the fearless host.* Bentley has proved by an example from Athenæus II. 471. C, that herds of domestic cattle are called *θῆρες*, which Heath denies. In Æsch. *Eum.* 7, the word *θῆρ* is used to denote every description of animal.

350. *Οἴμοι . . . . ἄρα.* "In place of *οἷον ὑβρίσθην* we might have expected *οἷον ὕβρισα.* Had Aias, however, so spoken, Tekmessa would not have invoked him, as she does, *Μὴ . . . . αὔδα τάδε.* For this reason, then, it is clear that the words *οἷον ὑβρίσθην* contain this sense: *quanta sum contumelia affectus*, viz. by the gods, or more especially by Athene, at whose instigation Aias avers that he had been led to commit so wanton and insane a deed as his attack upon the flocks. Cf. v. 378, *ἀλλά μ' ἁ Διὸς . . . . ἐλίσσειν αἰκίζει*, and v. 216 *supra*, *Αἴας ἀπελωβήθη.*" WUNDER. On the genitive *γέλωτος*, see Jelf's *Gr. Gr.* 489.

352. *οὐκ ἄψορρον ἱκνοῦμαι τόδε;* "In this passage I am inclined to consider *ἄψορρον* as an adverb, because the expression *ἄψορρος ποῦς* is nowhere read, and the adjective itself is usually employed as an epithet of living beings." LOBECK. Cf. *Elektr.* 53, *ἄψορρον ἥξομεν πάλιν. Ibid.* 1424, *ὦ παῖδες, οὐκ ἄψορρον; Trach.* 902, *Ὕλλος ἄψορρον ἀνεῷ πατρί.* It will be observed that in the use of the middle, *ἱκνούμεσθαι τόδε*, there is almost the same sense as that which would be imparted, if the verb were in the active voice, by the addition of the personal or possessive pronoun. Eur. *Med.* 728, *ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου τάδε.* With the phraseology itself Lobeck compares Pind. *Nem.* 6. 27, *ἵχνεσιν ἐν Πραξιδάμαντος ἰὸν πόδα νίμων*, where the introduction of the possessive pronoun deserves the notice of the tyro. The form of the future *νεμῶ*, repeated below, v. 488, *Trach.* 1240, Eur. *Phœn.* 551, and frequently elsewhere, is in opposition to the precept of Herodian, who prefers *νεμήσω.* See Lobeck to *Phryn.* p. 457. Wunder remarks, that it is quite in keeping with the character of Aias that he should receive a woman's rebuke with indignation. On the other hand, he takes in good part the expostulation of the Chorus to the same effect which immediately follows, and quietly proceeds to expatiate upon the great ignominy with which he felt himself to be overwhelmed. It may, moreover, be observed, that in all which follows as far as to v. 402, Aias pays no heed to the prayers and admonitions of the Chorus and Tekmessa, but is absorbed in the exclusive contemplation

of his own personal degradation. The same critic aptly illustrates the conduct of our hero in this respect by that of Orestes, in *Elektr.* 1179–1186.

354. ὕστερε καὶ φρόνησον εὖ. Probably an imitation of Hom. *Il.* 5. 440, φράζεο, Τυδείδη, καὶ χάζεο.

355. χερὶ .... μεθῆκα. The majority of the MSS., with Aldus, χερσί. The reading in the text is due to Hermann, and is followed by Erfurdt, Lobeck, and all subsequent editors. The genitive is the more usual construction: *Œd. Kol.* 838 sq., μίθεις χερσὶν τὴν πεῖδα θᾶσσον; *Trach.* 564, χερσὶν ἧκεν κομπάσην ἴόν; sometimes with the addition of a preposition: *Œd. Kol.* 910, τοῦτον δ' ἐγὼ .... ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός; Eur. *Bacch.* 1024, μεθεῖς διὰ χερῶν βλάστημ' ἄνω; Plut. *V. Timol.* c. 20, Σικελίαν ἐκ τῶν χερῶν μεθείς; Synes. *Epist.* IV. p. 161, μεθῆκεν ἐκ τῶν χερῶν ὁ κυβερνήτης τὸ πηδάλιον; but the dative is found in *Empedocl.* v. 268, εἰσόκε χερὶ μεθῇ, cited by Lobeck, who properly observes, "*qui e manu emittit, idem manu mittit.*" Render: *who have let slip from my hand the wicked* or *accursed villains.* —— For ἀλάστορας, the MS. Mosq. B. exhibits ἀλαστόρους, which form is found also in *Antig.* 975, ἀλαστόρων ἐμμάτων κύκλοις.

356. κλυτοῖς πεσὼν αἰπολίοις. SCHOL.: κλυτὰ λέγει τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς παραχὰς καὶ φωνάς. This explanation is condemned by Heath, who directs us to write 'κλύτοις, i. e. ἐκλύτοις. Musgrave, on the other hand, from Nic. *Ther.* 471, καὶ ἐπὶ κτίλα μῆλα δοκεύων, would have us substitute κτίλοις, *mansuetis*, an adjective, so far as I am aware, unknown to Sophokles. Brunck has well defended the common reading from *Odyss.* 9. 308, καὶ τότε πῦρ ἀνέκαιε, καὶ ἤμελγε κλυτὰ μῆλα, and Lobeck quotes Hesychius: κλυτὸς ὄρνις ὁ ἀλεκτρυών. See also Passow, *Lex. Gr.* s. v., and render, *Having fallen on the beeves with twisted horns and on the flocks of bleating goats.*

357. Ἐρεμνὸν αἷμ' ἵδυσα. Musgrave considers that αἷμα is used here in the same sense as that assigned to it by some of the old lexicographers in the *Elektra*, v. 1394, and would therefore translate, *nigrum ensem imbui.* He would, nevertheless, prefer to substitute αἶχμα in both places. This suggestion has been exploded by Lobeck, who, with his usual learning, has quoted a great number of passages, in which other verbs having strictly the same signification as δύειν, *humectare*, are employed in the sense of *effundere.* Cf. Pind. *Nem.* X. 141, τέγγει δάκρυα; *Trach.* 848, τέγγει δακρύων ἄπαν; *Œd. Tyr.* 1279, μίλας ὄμβρος .... ἐτέγγετο *profundebatur*; *Trach.* 780, μυελὸν ἐκραίνει; *Antig.* 527, δάκρυ' εἰβομένη; Eur.

Iph. T. 160, ὑδραίνει χοάς. See note to v. 55 *supra*. Erfurdt to *Trach.* 853. Seidler to Eur. *Iph. T.* 214. Jelf's *Gr. Gr.* 548 c. and 570.

358. ἐπ' ἐξειργασμένοις. SCHOL.: ἐπὶ τετελεσμένοις καὶ ἴασιν οὐκ ἔχουσιν. κατὰ τὸ Σιμωνίδου· Τὸ γὰρ γιγνημένον οὔκετ' ἄρικτον ἔσται. Cf. Blomfield, *Gl. ad Æsch. Pers.* 531. On the addition of ἐπί, "either in notion of *after*, ἐπ' ἐξειργασμένοις ἐλθεῖν, Hdt. 8. 95, or to express a consequence or sequence on, Hdt. 2. 22," to the dative absolute, see Jelf's *Gr. Gr.* 699, *Obs.* 2.

359. ὅπως . . . . ἴχειν. In Suidas, s. Τί δῆτα, the common reading is ἴχει, with the scholion, ἀντὶ τοῦ, ὅπως μὴ οὕτως σχοίη, either, as suggested by Lobeck, from an omission of the lineola employed to indicate the final ν, or from the emendation ἴχοι of some interpreter offended with the comparatively infrequent use of the infinitive. In support of the construction of ὅπως with the infinitive, which is properly an *anacoluthon*, the poet leaving the syntaxis with which he commenced his sentence for one equivalent to it, Erfurdt has quoted Xen. *Œk.* 7. 29, δεῖ ἡμᾶς . . . . πυρῶσθαι, ὅπως ὡς βέλτιστα τὰ προσήκοντα ἑκάστῳ ἡμῶν διαπράττεσθαι; Diodor. Sic. XX. 4, ὅπως . . . . τοὺς ἀναβησομένους ἑτοίμους ἔχειν; *Ibid.* 85, ὅπως . . . . αὐτοὺς εἴργεσθαι τῆς ἐπιβολῆς. Add Xen. *Hell.* 6. 2. 32, εὕρετο, ὅπως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι τῶν εἰς ναυμαχίαν μήτε . . . . ἀφικέσθαι. *Ibid.* 5. 42. *Kyr.* 4. 2. 37. See Hermann *ad Vig.* 435; Matthiä, *Gr. Gr.* 623. 3; Poppo to Xen. *Kyr.* l. c.; and especially Wesseling to Diod. Sic. p. 408.

360. πάνθ' ὁρῶν, ἀπάντων τ' ἀεί. "Brunck, Lobeck, and Erfurdt read, with one manuscript, ἀπάντων ἀεί. We prefer πᾶν θ' ὁρῶν, or ἀπάντων δ' ἀεί, for a reason which will be given in our note on v. 994." ELMSLEY. The reason alluded to in the above note is, that τε ought to be repeated in both clauses, or, if not given in the first, should be omitted in the second. Hermann has adopted the first of the corrections proposed by Elmsley, but Lobeck justly objects to the employment of the singular. We have therefore retained the common reading, and attach the less importance to Elmsley's objection, since the particle τε is repeated in the following clause, κακοπινέστατόν τ' ἄλημα. With the use of the word ἔργανον in this passage, compare the similar employment of the words *instrument* and *tool* in our own language.

362. Κακοπινέστατόν τ' ἄλημα. On the word ἄλημα, see the learned notes of Musgrave and Lobeck. It is rightly interpreted by the Scholiast to this verse and to *Antig.* 320: ἄλημα· τρίμμα, περίτριμμα, παιπάλημα. Zonaras, T. I. p. 131, explains by πανούργημα ἢ ἐπίτριμμα. On the

other hand, Eustathius, p. 352. 36, ἐκεῖθεν καὶ ἀπαιόλημα τὸ ἀποπλάνημα καὶ ἀποκάθαρμα, ὃ καθαρολογήσας ὁ Σοφοκλῆς ἄλημα στρατοῦ τὸν Ὀδυσσέα λέγει, etc., receives it for πλάνημα, i. e. πλάνος. Bothe, on account of its repetition at v. 369, would substitute τόλμημα, and Burgess to Æsch. *Suppl.* v. 8 suggests λῦμα, for the same reason. Thudichum translates in words with which our language will not allow us to contend, *du schmutzvollster Bettler*, but which perhaps Thersites's portraiture of himself in *Troilus and Cressida*, referred to by the Oxford translator, may be thought to match: — "No, no, I am a rascal, a scurvy railing knave, a very filthy rogue." Hermann supposes that the adjective κακοπινέστατον is expressive of the contempt in which Aias held the attempt of Odysseus, arrayed in πτωχικὴν στολήν (Eur. *Rhes.* 504), to penetrate Troy. See Hom. *Od.* 4. 244, 363, γέλωθ'. The MS. Mosq. B. and Suidas s. Ἄλημα exhibit the Attic form γέλων, but this is never used by the Tragedians except when necessary for the sake of the metre. The Scholiast observes, τοῦτο μάλιστα αὐτοῦ ἅπτεται, τὸ τῷ ἐχθρῷ καταγέλαστον εἶναι.

364. Ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κἀδύρεται. Hermann renders, *quivis, quum deo visum est, et ridet et lacrimatur*; that is, if we understand him rightly, the Chorus, with the view of inducing Aias to bear the exasperating thought of his adversary's joy with greater equanimity, expresses the general sentiment *that joy and grief come from the gods*. And so Thudichum: *mit Gotte lacht und weint ein Jeglicher*, which is an exact translation of the Greek, and, as we suppose, identical with the sense intended by Hermann. On the other hand, Wunder, erroneously asserting that the Latin of Hermann is equivalent to "*si nunc gaudet ille, erit etiam, ubi dolebit*," declares that the Greek expresses rather *Et bona et mala, quibus fruuntur homines, a dis mittuntur*, and then, without any explanation of the process by which he eliminates this translation, proceeds to affirm the identity of the "*precept*" which the Chorus here enjoins with that laid upon Philoktetes by Neoptolemos, v. 1316 sq., ἀνθρωποῖσι τὰς μὲν ἐκ θεῶν τύχας δοθείσας ἐστ' ἀναγκαῖον φέρειν ...., which is evidently an enunciation *of the necessity under which men lie to bear* or *submit to the dispensations of the gods*, and therefore, we need hardly observe, quite distinct from the sentiment expressed in the verse before us, and also in his own translation of it. Excellent commentator as Wunder undoubtedly is, it is yet to be wished, that, in this and many other passages of the Sophoklean plays, he had supplied us with a precise rendering, instead of indulging in periphrastic explanations of the poet's thought.

365. Ἴδοιμί νιν. "So Aldus and the Scholiast. Notwithstanding the

silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, Ἴδοιμι δή νιν, is found in no manuscript, except in those of the Triclinian recension. Perhaps the poet wrote Ἴδοιμ' ἰγώ νιν. So Æsch. *Choeph.* 265, πρὸς τοὺς κρατοῦντας, οὓς ἴδοιμ' ἰγώ ποτε, κ.τ.λ. In the present passage, ἰγώ appears to have been lost before νιν. In the following passage, νιν was lost after ἰγώ: Eur. *Ion.* 81, Ἴων' ἰγώ (νιν) πρῶτος ἐνομάζω θεῶν." ELMSLEY. Hermann emends ἴδοιμί νιν νῦν (for which we should prefer ἴδοιμι νύν νιν, as more appropriate to the preceding verse), thinking it extremely probable that the transcribers omitted this adverb in consequence of its resemblance to νιν, and this is adopted by Schneider. Dindorf formerly, in Zimmermann's *Mus. Stud. Antiqq.* 1836, I. p. 7, conjectured ἴδοιν, ἴδοιν νιν, or ἴδοιμ', ἴδοιν νιν, quoting Euripides, ἄφρων ἂν εἴην, εἰ τρέφοιν, τὰ τῶν πέλας, and Kratinos, πεδαπὰς ὑμᾶς εἶναι φάσκων, ὦ μειράκιας, οὐκ ἂν ἀμάρτοιν; but has more recently edited ἴδοιμ' ἴδοιμι, omitting the pronoun, a correction to which, in our judgment, few will subscribe. In Suidas, s. Ἀτώμενος, where our verse is cited, we read ἴδοιμι νιν, ὧδ' ἀτώμενος. With Wunder, we have adhered to the writing of the manuscripts.

367. Μηδὲν μέγ' εἴπῃς. Equivalent to μὴ κομπάσῃς. The singular number is also employed in Hom. *Od.* 22. 288, μὴ μέγα εἰπεῖν; Plat. *Phædon.* p. 95. B; *Hipp. M.* 295. A; Theokrit. X. 20; Soph. *Elektr.* 830, μηδὲν μέγ' αὔσῃς. Compare Virg. *Æn.* 10. 547, *dixerat ille aliquid magnum.* Lobeck observes, that μέγα λέγειν signifies not only *insolentia dicere*, but also *clara et contenta voce loqui*, as at Plat. *Rep.* V. 449. B; *Protag.* 310. B; *Amator.* 110. B; (in these last two passages τῇ φωνῇ is added); *Alcib.* I. 110. C; whilst, on the other hand, μεγάλα λέγειν has the former meaning only. Cf. Koen. ad Greg. Cor. p. ix.; Heindorf ad Plat. *Hipp. M.* 34. —— ἵν' εἶ κακεῦ. See Jelf's *Gr. Gr.* 527; *Œd. Kol.* 1270, ποῖ τις φρεντίδος ἔλθῃ; *Ibid.* 310, ποῖ φρενῶν ἔλθω; Eur. *Ion.* 1271, ἵν' εἶ τύχης.

368. Ὦ Ζεῦ, προγόνων προπάτωρ. The story of Zeus having borne away the nymph Ægina from Phlia to the island Œnona, afterwards called Ægina, is generally known. Æakos is said to have been the fruit of their intercourse. Cf. Pind. *Isthm.* 8. 45 sq.; *Nem.* 8. 10 sqq., with the note of Dissen; Apollodor. III. 12. 6, Αἴγιναν δὲ εἰσκομίσας ὁ Ζεὺς εἰς τὴν νῦν Οἰνωνὴν λεγομένην νῆσον, νῦν δὲ Αἴγιναν ἀπ' ἐκείνης κληθεῖσαν, μίγνυται καὶ τεκνοῖ παῖδα ἐξ αὐτῆς Αἰακόν . . . . γαμεῖ δὲ Αἰακὸς Ἐνδηΐδα, τὴν Χείρωνος, ἐξ ἧς αὐτῷ παῖδες ἐγένοντο Πηλεύς τε καὶ Τελαμών. Add Diod. Sic. IV. 72; Philostephan. ap. Schol. Hom. *Il.* 16. 14; Klausen's *Theol.*

p. 79. Hence the language in which Aias here addresses Zeus, and at v. 779 sq., ἐκ δὲ τῶνδέ μοι σὺ πρῶτος, καὶ γὰρ εἰκὸς, ἄρκεσον. Aias is also termed one of the Æakidæ at v. 609. —— πῶς ἄν, *utinam*. See Jelf's *Gr. Gr.* 427. 3.

369. βασιλῆς. "The MS. Par. reads βασιλῇς; the majority of the manuscripts have βασιλεῖς; the genuine reading is exhibited by the MSS. Laur. a. Dresd. a. See Draco ap. Straton. p. 115. 18; Herodian ap. Bekk. *Anecd. Gr.* p. 1195, σημειοῦται δὲ ὁ Ἡρωδιανὸς παρὰ τῷ Σοφοκλεῖ τοὺς βασιλῆς διὰ τοῦ η γραφομένους κατὰ τὴν αἰτιατικὴν, οἷον, τούς τε δισάρχους (sic) ὀλέσας βασιλῆς. ἔστι δὲ καὶ παρὰ τῷ Ξενοφῶντι (*Kyr.* 1. 1. 2) τοὺς νομῆς διὰ τοῦ η. See my note to Eur. *Rhes.* 480." DINDORF.

375. Ἕλεσθ' ἕλεσθέ μ' οἰκήτορα. Some manuscripts ἕλεσθέ μ', ἕλεσθ' οἰκήτορα, approved by Brunck. Compare Plaut. *Cist.* III. 9, *accipe me ad te, mors, amicum et benevolum.*

376. Οὔτε γὰρ .... ἀνθρώπων. Hermann has edited ὄνησιν on the authority of the MSS. Lips. A. B. and Suidas, s. Ἰώ. A more important consideration is the construction of these words, which has occasioned much perplexity to the critics. "Hermann, placing a comma after βλέπειν, joins τιν' εἰς ὄνασιν ἀνθρώπων, as I suppose in the following sense: *cum aliquo commodo hominum*, which agrees with the explanation of the Schol. Laur., εἰς ἡδονήν. And the Schol. Rom. seems to have followed a somewhat similar course; for he writes οὔτε θεῶν γένος οὔτε ἀνθρώπων ὁρᾶν ἔτι ἀξιόν μοι εἰς ὠφέλειαν, but in the opposite sense, *cum aliqua spe auxilii ab iis accipiendi*; nor can we doubt that he connected ἀμερίων with ἀνθρώπων, as at *Antig.* 790, ἀμερίων ἐπ' ἀνθρώπων. I have erased all marks of punctuation, in order that the verb βλέπειν may be constructed with the simple accusative, and also with the preposition." LOBECK. In other words, the preposition εἰς is omitted in the second clause. Compare the many examples of a similar kind collected by Mehlhorn to Anakreon, p. 71; Wellauer to Æsch. *Eum.* 673; Lobeck to this verse; and Matthiä, *Gr. Gr.* 595. 4. Bernhardy to Dion. V. 1037, and in *Synt.* p. 202, limits this ellipse to Pindar and the Alexandrine poets. But it occurs in the Tragedians also. *Antig.* 1176, πότερα πατρῴας ἢ πρὸς οἰκείας χερὸς ὄλωλεν; *Ibid.* 367, ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει; *Trach.* 765, σεμνῶν ὀργίων .... κἀπὸ πιείρας δρυός; Eur. *Herakl.* 755, μέλλω τῆς γῆς, μέλλω περὶ τῶν δόμων κίνδυνον τεμεῖν. The expression βλέπειν εἰς τινά signifies *expectare aliquid ab aliquo*. Cf. *Antig.* 914, τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι βλέπειν; *Elektr.* 925, μηδὲν ἐς κεῖνόν γ' ὅρα; Eur. *Iph. T.* 1056, εἰς ὑμᾶς βλέπω; Hes. *Opp.* 475, οὐδὲ πρὸς ἄλλους αὐγασέαι; and *infra*,

v. 489, ἰμὰ γὰρ οὐκέτ' ἐστὶν ἔ τι βλέπω. Wyttenbach, in *Bibl. Crit.* Vol. II. P. II. p. 43, objects to the word γένος in relation to the gods, and directs us to substitute τινός. See, however, Eur. *Med.* 747; *Hippol.* 7; *Hek.* 490. With the sentiment, compare *Œd. Kol.* 829, ποίαν λάβω θεῶν ἄρηξιν ἢ βροτῶν; Polyb. XV. 1, πάσης ἐλπίδος ἀποκλισθῆναι καὶ παρὰ θεῶν καὶ παρ' ἀνθρώπων; Cic. *Verr.* IV. 45, *quid speras, quid spectas? quem tibi aut deorum aut hominum auxilio putas futurum?* Tacit. *Hist.* V. 3, *monuit ne quam deorum hominumve opem expectarent.* The "summa salutis desperatio" here expressed by Aias has been aptly compared with the state of mind portrayed by Shakspeare in *King John*, Act 3, Sc. 4: —

> "There 's nothing in this world can make me joy;
> Life is as tedious as a twice-told tale,
> Vexing the dull ear of a drowsy man;
> And bitter shame hath spoiled the sweet world's taste,
> That it yields naught but shame and bitterness."

383. Εἰ τὰ μὲν φθίνει, κ. τ. λ. The three words τοῖσδ' ἐμοῦ πέλας may be said to be given up by all the commentators, as incapable of explanation, and we agree with Wunder in believing that they must remain so, until we are furnished with new manuscripts or new scholia. What has been proposed by way of explanation or emendation, we will place before the student. The Schol. Rom.: εἰ τὰ μὲν φθίνει, διὰ τὴν (Schol. Laur.: κατὰ τὴν) κρίσιν τῶν ὅπλων, and Triclinius further mentions that some referred the verb φθίνει to Athene in an active signification. Dindorf understands, in opposition to both, *the destruction of the cattle.* Upon the second verse the ancient interpreters make no remark beyond the following in the Schol. Ien.: ἄφειλεν εἰπεῖν τὰ δ' ἐμοῦ, ἵνα ᾖ ἀκόλουθον πρὸς τὸ εἰ τὰ μέν. ἐποίησε δὲ ἐναλλαγήν, from which we may infer that the writer found τοῖς δ', and not τοῖσδ', in his copy; and with regard to the enallage, that he believed Sophokles has employed the familiar inversion τοῖς δὲ ἐμοῦ πέλας, scil. εἰμί, in place of τὰ δὲ ἐμοῦ πέλας ἐστίν, scil. μοί. Triclinius paraphrases παραπλησίως τοῖς προκειμένοις ῥήμασι, and we may therefore presume that he found ὁμῶς, i. e. ὁμοίως τοῖς πέλας in his manuscript. Elmsley proposes εἰ τὰ μὲν φθίνει, φίλοι, τάδε δ' ἐμοῦ πέλας, believing this to be the meaning: εἰ τὰ μὲν ἄγαθα φθίνει, τάδε δὲ παπὰ πάρεστι. This correction, as he shows, suits the metre required by the corresponding verse in the antistrophe, where the first syllable of Τροίᾳ is short, as in v. 1149, and lacks nothing in its support "except an instance of the union of the two synonymous words ἐμοῦ πέλας." Bothe corrects τοῖσι

δ' ἐμοῦ πίλας, μωρᾶς, or μωρᾶς γ' ἄγρας. Hermann conjectures τοίοισδ' ἐμοῦ πίλας, scil. οὖσι, and quotes, as an example of a similar omission, *Œd. Kol.* 83, ὡς ἐμοῦ πίλας. Ellendt, remarking that τινά is not at all necessary in the antistrophic verse, and that πίλας is, in all probability, a gloss, expunges both these words, and writes τοιοῖσδ' ἐμοῦ. Neue imagines that τοῖς δ' ἐμοῦ πίλας is put for ἐκείνοις ἐμοῦ πίλας οὖσι, or for τῷ ἐκεῖνα πίλας εἶναι, but this, if free from other objections, would yield a very inappropriate sense. Lobeck suggests that the poet may have written τίσις, which differs very slightly in form from τοῖς, and proposes the following explanation of the thought: *If I have lost the honor and dignity I formerly enjoyed, revenge is nevertheless at hand, which I have drawn upon myself by destroying the cattle of the Achaians, and they will speedily rush to attack me.* Thudichum maintains that these verses are to be explained by the three following, and that the order in which we might have expected to find them has been inverted by the poet. *If there*, i. e. in the army, *all is lost, and here*, i. e. amongst the cattle, *whilst I, instead of consummating my vengeance upon my enemies, have achieved this foolish capture, yet the whole host*, &c. In our judgment, an opposition is required to εἰ τὰ μὲν φθίνει (which may be referred to the verses immediately preceding, i. e. if all hope of flight or of remaining here in safety is lost), such as τάδ' ἐμοὶ εἰστία, or τόδ' ἐμοὶ τλητόν.

385. δίπαλτος. The Roman Scholiast observes that Didymus explained this adjective by παντὶ σθένει, and Pius by λαβὼν τὰ δίπαλτα δοράτια. Hermann considers it equivalent to the Homeric expression ἔχων δύο δοῦρε, *bene armatus*. Ellendt detects in its employment a reference to the two Atreidæ, who would jointly lead the army against Aias. We prefer to regard it as used here in an active signification, like δορίπαλτος, Æsch. *Agam.* 117, to express the fury with which the Greeks would hasten to destroy Aias. Cf. Pind. *Pyth.* 2. 1, χειρὶ διδύμᾳ ; Hor. *Ep.* I. 18. 66, Fautor *utroque* tuum laudabit *pollice* ludum.

387. τοιάδ' . . . . φωνεῖν. On the infinitive in exclamations, cf. Matthiä, *Gr. Gr.* 544 ; and on ἴτλη ἄν, see note to v. 119, *supra*. —— χρήσιμον. SCHOL. : γενναιότατον.

389. Ἰὼ πόροι ἁλίῤῥοθοι. Brunck translates *fluvii in mare prolabentes*. Harpocration, s. v. Πόριοι, interprets ποταμοὶ εἰς τὴν θάλασσαν ῥέοντες, which Homer calls ἁλιμυρήεντες. HESYCHIUS : πόροι · ποταμοί. Lobeck, nevertheless, supposes that the expression πόροι ἁλίῤῥοθοι denotes here, as at Æsch. *Pers.* 365, *the ocean waves*, which Aias beheld in the distance. Cf. Archestr. ap. Athen. VII. 278. C, Αἰγαίου πελάγους ἰνάλιος πόρος ; Æsch. *Pers.* 453, ἰναλίων πόρων.

390. νίμος ἰσάκτιον. SCHOL.: τὸ ἄλσος τοῦ ἔρους τῆς Ἥβης τὸ παράλιον. Compare *Trach.* 1141, ἰσακτίᾳ Τίρυνθι.

392. οὐκ ἴν' ἀμπνοὰς ἔχοντα, *no longer drawing breath*, i. e. *no longer living.*

394. Σκαμάνδρου γείτονες ῥοαί, εὔφρονες Ἀργείοις. Compare Eur. *Hel.* 54, Σκαμανδρίοις ῥοαῖσι; *Ibid.* 259, Σιμουντίοις ῥοαῖς, quoted by Wunder. Lobeck considers that the poet intends in this passage to set forth the fierce resentment and passion of Aias, and adds, that it is eminently characteristic of men who suppose themselves to have been deeply injured to imagine that the inanimate objects by which they are surrounded are propitious to their enemies, and, as it were, confederate against themselves. So below, v. 433 sqq., μισεῖ μ' Ἑλλήνων στρατὸς, ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε. The Oxford translator observes, however, that "there is no reason why we should receive this certainly far-fetched idea, unless it be the rise of the Skamandros to overwhelm Achilles, as told in the Iliad." Musgrave, on account of the contrary representation given in Hom. *Il.* 23. 74, compared with vv. 36 – 40, where we find it denied that this river was kindly disposed to the Greeks, directs us to read δύσφρονες, and to substitute λάθρον for ἐλεθρίον in the corresponding strophic verse. Eustathius, p. 890. 22, teaches that the Skamandros is so styled διὰ τὸ χρησιμώτατον γίνεσθαι τοῖς Ἕλλησιν, and the Scholiast, διὰ τὸ ποτόν. Compare Æsch. *Pers.* 435, Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῷ.

398. ἔπος ἐξερῶ μέγα, *I will speak openly the boast*, said parenthetically. See note to v. 367, *supra.*

403. οὐδ' ὅπως. The common reading is οὐθ' ὅπως. "After οὔτοι, we ought to read οὐδέ instead of οὔτε. Compare Æsch. *Eum.* 299; Eur. *Med.* 469; *Alkest.* 1040; *Herakl.* 64; *Herc. F.* 316. See also Æsch. *Prom.* 435, with the remark of the Edinburgh Reviewer, Vol. XVII. p. 492." ELMSLEY. For an opposite opinion, see Hermann to Eur. *Med.* 4; Ellendt, *Lex. Soph.* II. 444; Matthiä, *Gr. Gr.* 609. With the double structure of the verb ἔχειν, Wunder compares *Antig.* 270, οὐ γὰρ εἴχομεν οὔτ' ἀντιφωνεῖν, οὔθ' ὅπως δρῶντες καλῶς πράξαιμεν, where the optative is used instead of the conjunctive, on account of the past time of the preceding finite verb. On the sentiment of these verses the Scholiast remarks, ὁ χορός ἐστιν ὁ λίγων· ἐνδίδωσι γὰρ ὁ χορὸς τῷ κάμνοντι, ὅπερ ἐστὶν εἶδος παραμυθίας· ἡ δὲ Τέκμησσα τοῦτο οὐκ ἐποίει.

405. Αἰαῖ· τίς ἄν . . . . κακοῖς. SCHOL.: συνῳδὸν ἔστεθαι καὶ ἐπώνυμον τοῖς κακοῖς· ἔπαιξε δὲ τὸ ὄνομα παρὰ τὸ αἰαῖ τὸ θρηνητικόν. Brunck condemns in severe terms the want of taste displayed by Sophokles in representing Aias in the very midst of his complaints as punning upon his own

name, although he awards him praise, that, in all his writings, this is the only example of the kind. In making this observation, he follows apparently in the heels of Valcknäer's criticism, who, to Eur. *Phœn.* 12, censures Euripides, and eulogizes Sophokles, — the first, for indulging so freely in such pleasantries; the second, for the opposite virtue. Lobeck, however, has shown that the ancients were accustomed to regard names as ominous of the destiny of the individuals to whom they belonged, and asserts that the moderns are not entirely free from the same superstition. See his note to this passage, and more especially his observations in *Aglaoph.* p. 870; Muret. ad Plat. *Polit.* I. 336. B; Quintil. *Inst. Or.* 5. 10. 31; Elmsley to Eur. *Bacch.* 508, and to *Herakl.* 919. One example of this *συνιμαστώσις*, from the Anth. Pal. c. 5, is so elegant, that we cannot forbear to quote it here: —

> Αὐταί ποῦ Μοῖραί τι κατωνόμασαν Φιλόδημον,
> Ὡς αἰεὶ Δημοῦς θερμὸς ἔχει μι πόθος.

That the present instance is not, as Brunck asserts, the only example in the tragedies of Sophokles, will be seen by a reference to v. 550, *infra.* Pindar, however, *Isthm.* 5. 27 – 31, gives a different history in regard to the name of Aias, which is briefly this: — When Herakles invited Telamon to take part in his expedition against Troy, in order to revenge the perfidy of Laomedon, he is said to have supplicated as a favor from Zeus, that the latter might be the father, by Eribœa, of a son whose strength might equal that of the lion in whose skin he was girt, and who might, moreover, possess the highest gifts of mental courage and bravery. Whilst offering this petition, Zeus is said to have sent him a great eagle. Encouraged by the appearance of the royal bird, Herakles assured Telamon that he would have a son such as he had prayed for, and Telamon gave him the name of Aias from this eagle. The Scholiast to the passage referred to, p. 547, ed. Böckh, observes, *εἴληφται δὲ ἐκ τῶν μεγάλων Ἡοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὐρίσκεται ἐπιζευνύμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων ἐν τῇ δορᾷ καὶ εὐχόμενος, καὶ ὁ διόπομπος αἰετός, ἀφ' οὗ τὴν προσωνυμίαν ἔλαβεν Αἴας.* Apollodoros, 3. 12: *καὶ ποιησαμένου εὐχὰς Ἡρακλέους, ἵνα αὐτῷ* (i. e. Τελαμῶνι) *παῖς ἄρρην γένηται, φανέντος δὲ μετὰ τὰς εὐχὰς ἀετοῦ, τὸν γεννηθέντα ἐκάλεσεν* (ὁ Τελαμών) *Αἴαντα.* It is unnecessary to point out, that no allusion to this myth is contained in the play before us, and that the verse under review furnishes conclusive proof that Sophokles derived the name *Αἴας* from *αἰαῖ.* With regard to the construction, join *ἐπώνυμον ξυνοίσειν*, and consult note to v. 69 *supra.*

410. Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας. SCHOL.: εἵληφε τὴν Ἡσιόνην παρὰ τοῦ Ἡρακλέους. See below, vv. 1237 – 1241; Apollodor. 2. 6. 4, and 3. 12. 7; Diodor. 4. 32; and Schol. Hom. *Il.* 8. 284. Telamon is mentioned as the first who penetrated Troy, by Apollodoros and Diodoros, the latter of whom thus writes: ὁ δ' Ἡρακλῆς ἐστεφάνωσε Τελαμῶνα ἀριστεῖοις, δοὺς αὐτῷ τὴν Λαομέδοντος θυγατέρα Ἡσιόνην· οὗτος γὰρ κατὰ τὴν πολιορκίαν πρῶτος βιασάμενος εἰσέπεσεν εἰς τὴν πόλιν, Ἡρακλέους προσβαλόντος κατὰ τὸ καρτερώτατον μέρος τοῦ τείχους τῆς ἀκροπόλεως. The Scholiast, as also Matthiä, *Gr. Gr.* 423, interprets ἀριστεύσας by τῷ ἀριστεῖσαι λαβών, understanding Hesione, who was given to Telamon, as an ἀριστεῖον. It is better, however, to regard τὰ πρῶτα καλλιστεῖα as *the accusative of equivalent notion* to that contained in the participle ἀριστεύσας, with which, therefore, it must be strictly connected. In the same way, at v. 55 *supra*, in the expression ἵκειρε φόνον, the poet, from a wish to give a more precise definition of his meaning, has substituted φόνον for the cognate accusative κέρσιν. And there is peculiar propriety in the employment of the word καλλιστεῖα in the verse now under consideration. For in this case, the ἀριστεῖον, or prize of highest valor, was also the prize of highest beauty, viz. Hesione. Hence τὸ καλλιστεῖον is almost identical with τὸ κάλλιστον ἀριστεῖον. That not merely ἀριστείαν ἀριστεῦσαι, like δουλείαν δουλεῦσαι and similar phrases, but also ἀριστεῖον ἀριστεῦσαι, is a legitimate expression, is evident from v. 1238, τὰ πρῶτα ἀριστεύσας. Consult notes to vv. 276, 414.

411. πᾶσαν εὔκλειαν, "*summam gloriam. Philokt.* 142, πᾶν κράτος, *summa potestas*, where see my note." WUNDER. Add *Trach.* 645, πάσας ἀριστᾶς λάφυρ' ἔχων.

414. ἔργα . . . . ἀρκίσας. SCHOL.: ἀρκίσας· δείξας, βοηθήσας, πράξας. See note to v. 410 *supra*. Here again we might have expected ἄρκεσιν. But a more precise definition being required, viz. the exact character of the assistance or ἄρκεσις which he had, either by word, counsel, or deed, actually rendered in averting danger from his friends, this is briefly expressed by the substitution of the accusative of equivalent notion for the cognate accusative. In other words, ἔργα ἀρκίσας is here put, as Wunder has perceived, for ἄρκεσιν ἐργαστικὴν ἀρκίσας, *having afforded active or efficient help*. Compare *infra*, v. 1040, τοιαῦθ' ἁμαρτάνουσιν . . . . ἕκα, where ἕκα stands in precisely the same relation to ἁμαρτάνουσιν as ἔργα to ἀρκίσας in the present verse; τοιαῦτα ἕκα ἁμαρτάνουσιν being equivalent to τοιαύτας ἁμαρτίας ἑκικὰς ἁμαρτάνουσιν, i. e. τοιαῦτα ψιθὴ λέγουσιν. See Jelf's *Gr. Gr.* 596, *Obs.* 4.

418. Κρίνειν ἔμελλε. SCHOL.: μετὰ κρίσεως διδόναι τινὶ κράτος ἀριστείας, ἤγουν ἔμελλε κρίνειν, τίς ὁ κρατῶν ἐν ταῖς ἀριστείαις. Hence, says Wunder, κράτος ἀριστείας κρίνειν τινί will signify *principatum summæ virtutis alicui adjudicare.*

419. ἄλλος ἀντ' ἐμοῦ. *Alius mea vice.* See Æsch. *Prom.* 467; *Œd. Kol.* 488; Ar. *Nub.* 653. In this formula the preposition must not be thought to lose its force. Cf. Pflugk to Eur. *Hel.* 574; Jelf's *Gr. Gr.* 618.

420. παντουργῷ φρένας. SCHOL.: πάντα πράττοντι καὶ μηδὲν ὑποστελλομένῳ, πανουργῷ καὶ ἀναιδεῖ. Lobeck compares Æsch. *Theb.* 655, φωτὶ παντόλμῳ φρένας. *Philokt.* 636, ἀλλ' ἐστ' ἐκείνῳ πάντα λειπτά, πάντα δὲ τολμητά. Eustathius, pp. 524. 40, 1848. 51, ὁ πανοῦργος καὶ παντουργὸς διάφορον σημασίαν ἔχει παρά τι τοῖς ὕστερον. Σοφοκλῆς γὰρ καὶ τὸν παντουργὸν εἰς ταὐτὸν ἄγει τῷ πανούργῳ, εἰπὼν ἀνδρὶ παντουργῷ φρένας, where ἀνδρί is evidently a mere gloss upon φωτί.

421. Ἔπραξαν. "*Fecerunt ut contingeret.* The Greek phrase πράττειν τί τινι corresponds with our own expression *jemandem etwas verschaffen*, and conveys the idea of clandestine agency and partisanship. See Ducker. ad Thuk. IV. 89." WUNDER. Compare Ar. *Acharn.* 755, ἄνδρες πρόβουλοι τοῦτ' ἔπρασσον τῇ πόλει. See Bernhardy, *Synt.* p. 122 sq., and Hermann *ad Vig.* p. 290.

422. Εἰ μὴ . . . . τῆς ἐμῆς. *And had not my eye and perverted senses hurried me away from my design.* SCHOL.: εἰ μὴ διὰ ἔκστασιν τοῦ δίοντος ἐξέστησαν αἱ διάνοιαί μου, οὐκ ἄν ποτε ἄλλου οὕτως ἀδίκως κατεψηφίσαντο· ὡς καὶ παρ' Ὁμήρῳ· Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο (*Il.* I. 232). This explanation certainly confirms the reading ἀπῆξαν, which we have adopted after Turnebus and Canter. Another Scholiast writes ἀπῆξαν· ἀντὶ τοῦ ἀπήγαγον· γρ. καὶ ἀπεῖξαν, ὅ ἐστιν ἐκώλυσαν. Lastly, ἀπεῖξαν is read in the MSS. Bar. A. Γ. Mosq. B. Dresd. b. and Iunt. Compare vv. 55, 70, *supra*, where ἀπείργειν is used by Athene in reference to the circumstances here alluded to. The reading ἀπῆξαν, which is exhibited in the remainder of the MSS. and in Aldus, must not be regarded as identical with ἀπῆξαν, for, as Brunck points out, the ancients wrote ἀπήιξα. Lobeck accurately observes, that *the aorist* ἦξα, which Heath would introduce at Æsch. *Choëph.* 950, and Brunck at Ar. *Ran.* 468, *is never used by the Tragedians.* See Buttmann, *Gr. Gr.* II. p. 65, *Anm.* With the expression, φρένες διάστροφοι, compare Æsch. *Prom.* 673, εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι ἦσαν. The same adjective is employed to denote distorted vision in Eur. *Bacch.* 1165, ἐν διαστρόφοις ὄσσοις; *Trach.* 791,

διάστροφον ὀφθαλμὸν ἄρας. Lastly, on the sentiment of the whole passage, compare the very apposite illustration cited by Lobeck from Libanius, *Ep.* 851, p. 400, σὺ δὲ μικροῦ ἐμιμήσω τὸν Αἴαντα τὸν ἄλλα μὲν βουληθέντα, ἄλλα δὲ ἀναγκασθέντα.

424. οὐκ ἄν .... ἐψήφισαν. "Sophokles has used the active, where we might have expected the middle voice. Compare Plat. *Gorg.* 515. E, οὐδεμίαν αἰσχρὰν δίκην κατεψηφίσαντο αὐτοῦ. Observe, moreover, the use of the aorist indicative for οὐκ ἄν ψηφίσειαν, as in Plat. *Eryx.* 393. D, οὐκ ἄν προηρεῖτο, εἰ μὴ .... ἡγεῖτο; Julian. *Ep.* XXXIX. p. 70, οὐκ ἄν μέ τις ἐγράψατο παραβαίνοντα τὸν νόμον, εἴ σε .... ἀξιώσαιμι." LOBECK. Eustathius, p. 361. 29, charges Sophokles with an anachronism in the use of this verb: ψηφίζειν γὰρ οὔπω εἴδησαν (ᾔδεσαν) ἥρωες, ἀλλὰ μεταχρόνιον τὸ τῶν ψήφων εὕρημα. The same error (?) may be imputed to Pindar, in *Nem.* 8. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεραπεύσαν· χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

425. Νῦν δέ. "*Atqui.* So at *Œd. Tyr.* 263; *Œd. Kol.* 273; *Elektr.* 335; *infra*, 1004. Latin writers, although rarely, use *nunc vero* in a similar sense. See Ter. *Adelph.* 3. 2. 41; and Cic. ad Quint. fratr. I. 1. 88, 93." WUNDER. All the MSS. and Suidas s. v. exhibit ἀδάμαστος. Elmsley to *Œd. Tyr.* 196, Reisig, *Comm. Critt. in Œd. Kol.* p. 385, Wunder, *Advers. in Philokt.* p. 34 seq., and Buttmann, *Gr. Gr.* 102, *Anm.* 7, have, however, clearly shown that ἀδάματος is the only form of this word in use among the Tragic Poets.

426. ἐπεντύνοντ'. SCHOL.: εὐτρεπίζοντα. Render, *arming my hand against them*, and compare *Il.* 8. 374, ἐπέντυνε νῶϊν ἵππους; Oppian. *Hal.* 5. 562, ἤδη γὰρ δελφῖσιν ἐπεντύνουσιν ἄρηα. Hermann sneers at Valcknäer, who, to Eur. *Hippol.* 1183, directs us to correct ἐπευθύνοντ'; from a recollection, probably, of ἀπευθύνοντα at v. 72, *supra*.

428. Ὥστ' ἐν τοιοῖσδε .... βοτοῖς, i. e. ἐν τοιοῖσδε, δηλονότι βοτοῖς. Matthiä to this line, and in *Gr. Gr.* 471, interprets, *tam vilibus pecudibus*, with the approbation, apparently, of Lobeck. Wunder more correctly teaches, that there is no special reference to the *kind* of beasts whom Aias slew, but a mere opposition between them, as actually slain by him, and the men whom he designed to kill, but did not. According to this view, βοτοῖς is to be regarded as an appositum to τοιοῖσδε. Compare *Philokt.* 1271, τοιοῦτος ἦσθα .... πιστός, ἀτηρὸς λάθρα, i. e. δηλονότι πιστός, etc.; Hom. *Il.* 21. 108, οὐχ ὁράᾳς, οἷος κἀγώ, καλός τε μέγας τε; See Wunder's observations to *Philokt.* 38, where many examples are brought forward of a precisely similar employment of the pronoun ἄλλος by Greek writers.

431. φύγοι τἄν. We have received, without hesitation, the emendation of Elmsley. The particle γέ, which the MSS. generally exhibit, is altogether inappropriate, and τοί is common in apodosis. See Wellauer to Æsch. *Theb.* 534; Wunder to *Œd. Kol.* 1366; Hartung, *Griech. Partik.* 2. 355; Jelf's *Gr. Gr.* 736. 3. Compare Æsch. *Suppl.* 78; *Agam.* 879; *Eum.* 891; Soph. *Elektr.* 582; *Philokt.* 854; Eur. *Hippol.* 480. The frequent use of τοί in the secondary sentence is by no means, however, our chief reason for adopting Elmsley's emendation. For, as that illustrious scholar knew full well, there are almost innumerable passages in which it does not so occur. The reason for his correction he has left the reader to discover for himself, and it is this; that if any word should be emphasized in our passage, it must certainly be ὁ κακός, or, at all events, not φύγοι. With the sentiment here expressed, Lobeck properly compares *Elektr.* 687, ὅταν δέ τις θεῶν βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

432. ὅστις . . . . Τροίᾳ. "The force of the relative is apparently extended through all three clauses, ὅντινα θεοὶ ἐχθαίρουσι, μισεῖ δὲ στρατός, ἔχθει δὲ Τροίᾳ." Lobeck. Or we may explain the change of construction in the latter clauses as standing for μισοῦμαι δὲ ὑφ' Ἑλλήνων στρατοῦ, ἔχθομαι δὲ, κ. τ. λ. Similarly, *infra*, v. 1239, ἣ φύσει μὲν ἦν Βασίλεια, Λαομέδοντος, ἔκκριτον δέ νιν Δώρημ' ἐκείνῳ 'δοκεν Ἀλκμήνης γόνος. Hom. *Odyss.* 9. 20, ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω καί μευ κλέος οὐρανὸν ἵκει. Demosth. p. 53. 3, οἷς οὐκ ἐχαρίζοντο, οὐδὲ ἐφίλουν αὐτούς. Cic. *Orat.* 3, ipsius in mente insidebat species pulchritudinis eximia quædam, *quam* intuens *in eaque* defixus, ad illius similitudinem artem et manum dirigebat. Id. *Fin.* 2. 2. 5, hunc ipsum sive finem, sive extremum, sive ultimum definiebas id esse, *quo* omnia, quæ recte fierent, referrentur, *neque id* ipsum usquam referretur. On ὅστις, in the sense of *quippe qui*, see Neue to *Elektr.* 437; Matthiä, *Gr. Gr.* 483; Ellendt, *Lex. Soph.* II. 385. 6.

434. πεδία τάδε. Hermann, *Præf. ad Eur. Hek.* p. xxxix., corrects καὶ πέδον τόδε, in order to avoid the introduction of a tribrach into the fifth foot of a senarius. Compare, however, *Philokt.* 1303; Eur. *Hel.* 995; *Ion.* 1541.

435. Πότερα. In double disjunctive questions introduced by πότερον (πότερα) in the first clause, ἤ is sometimes omitted in the second, as at *Œd. Kol.* 333; *Philokt.* 1235; Plat. *Protag.* p. 359. C; *de Legg.* I. p. 626. C; or the alternative inquiry is presented by other particles, as in the present instance by ἀλλὰ δῆτ', κ. τ. λ., at v. 441. "With the expression λιπὼν μόνους Ἀτρείδας, compare Eur. *Hel.* 1199, κενὰς λιποῦσ' ἕδρας; *Iph. Aul.* 806, οἴκους ἐρήμους ἐκλιπόντες; Tryphiod. 141, λιπόντες

ἐρημαίην χθονὸς ἀκτήν; Plat. *Pol.* 298. B, καταλιπόντες ἐρήμους; and Plutarch. *V. Lucull.* c. 30, οἰχήσονται τὸν Πόντον ἔρημον ἀπολιπόντες, i. e. *destituentes*, and therefore stronger than *relinquentes*, as the Scholiast teaches in his note upon this passage." LOBECK. On this proleptic employment of the adjective μόνους for ὥστε μόνους εἶναι, see note to v. 69, *supra*. Perhaps it would be preferable to remove the comma after οἴκους and Ἀτρείδας, and connect πρὸς οἴκους with the participle, as at Eur. *Phœn.* 87, ἐπεί σε μήτηρ παρθενῶνας ἐκλιπεῖν μεθῆκε μελάθρων ἐς διῆρες ἔσχατον; Plat. *Phæd.* 149. C, χώρει· τί μοχθεῖς ταῦτ'; ἀνίστασθαί σε χρὴ εἰς Ἄργος, οὗ, κ. τ. λ., and other instances quoted by Heindorf to that passage.

437. ποῖον ὄμμα . . . . Τελαμῶνι; "The commentators quote, in illustration of the sentiment and diction, *Œd. Tyr.* 1371; *Philokt.* 110; Eur. *Iph. A.* 445, ποῖον ὄμμα συμβάλω; Hdt. 1. 37, νῦν τε τέοισί με χρὴ ὄμμασι φαίνεσθαι; Æschin. c. *Ktesiph.* p. 512, ποίοις ὄμμασι τὰς ἱκεσίας ποιήσεσθε; Ovid. *Her.* 6. 145, quo vultu natos, quo me, scelerate, videres?" WUNDER.

441. Ἀλλὰ δῆτ' ἰών. Lobeck observes that these words may have been written from a recollection of the tradition alluded to in Cic. *Tusc.* IV. c. 24, semper Ajax fortis, fortissimus tamen cum Danais inclinantibus prælium instituit insaniens; and Philostrat. *Her.* 11. 721, μανέντα αὐτὸν ἔδεισαν πλέον μὴ προσβαλὼν τῷ τείχει ῥήξει αὐτό.

443. εἶτα. On the employment of εἶτα or ἔπειτα after a participle, see Koen. to *Greg. Cor.* p. 145; Hermann to Vig., note 219, and to Ar. *Nub.* 857; Schäfer's *Mel. Critt.* p. 124; Dawes, *Misc. Cr.* p. 525; and Blomfield to Æsch. *Prom.* 777. Compare Æsch. *Theb.* 267; *Agam.* 481; *Choëph.* 573; *Eum.* 438, 654; Eur. *Elektr.* 1058; Ar. *Ach.* 24, 1197. So also in prose-writers. Plat. *Charmid.* p. 163. A, ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδέν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Xen. *Mem.* 1. 1. 5, προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα κᾆτα ψευδόμενος ἐφαίνετο. It may be Englished by *straightway*, *thereupon*, or the participle may be resolved into a finite verb, and εἶτα rendered *and then*, *and thereupon*. Compare the similar use of *inde* in Liv. 21. 50: Ob hæc consuli nihil cunctandum visum, quin Lilybœum classe peteret; et rex regiaque classis una profecti: *navigantes inde* pugnatum ad Lilybœum fusasque et captas hostium naves *accepere*.

444. Ἀλλ' ὧδέ γ' Ἀτρείδας ἄν. "Instead of this reading, two MSS. (Mosq. B. Dorvill. B.) furnish ὧδ' ἂν Ἀτρείδας. The MS. Dresd. A. reads ὧδ' Ἀτρείδας ἄν. The common reading is unobjectionable. Com-

pare v. 111, Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ. Else it would be easy to conjecture, Ἀλλ' ὧδ' ἂν Ἀτρείδας ἂν εὐφράναιμί που. A similar correction may with more probability be made in the following passage, Eur. *Alkest.* 646: Γυναῖκ' ὀθνείαν, ἣν ἐγὼ καὶ μητέρα Πατέρα τε γ' ἐνδίκως ἂν ἡγούμην μόνην. If Mr. Wakefield had found ὧδ' ἂν Ἀτρείδας ἂν in his copy of the Aias, perhaps he would have commented upon it in the following terms:—'This repetition of the particle ἂν in Greek authors is equally singular and awkward; and yet there are many instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present, we would gladly relieve the clumsiness of this expedient by reading, with several MSS., Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.' See the Critical Review, Jan., 1801, p. 9. If a single instance of this repetition of ἂν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155, 500, 512, 1003, 1017, 1022, 1088, 1184, 1276. Brunck does not seem to have made up his mind on the subject. He says, in his note on v. 512, *invenuste geminatur* ἄν. But he has inserted the following words in his Index to Aristophanes: *ἄν eleganter geminatur; Thesm.* 196; *Ran.* 572, 581; *Nub.* 1396; *Ach.* 218. To confess the truth, these words *eleganter, venuste,* &c., are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be elegant in one place, and inelegant in another, according as we wish to attack or defend the reading in which it is exhibited. It must be observed, that, where the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. "Αν *geminatum cum indicativo et optativo sæpissime, cum subjunctivo nunquam conjungunt Attici.* These are the words of the Edinburgh Reviewer, Vol. XVII. p. 238. If the common reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted *very rarely.* Ar. *Eqq.* 1108, Ὁπότερος ἂν σφῷν εὖ με μᾶλλον ἂν ποιῇ Τούτῳ παραδώσω τῆς Πνυκὸς τὰς ἡνίας. Perhaps we ought to read, Ὁπότερος ἂν σφῷν νῦν με μᾶλλον εὖ ποιῇ." ELMSLEY.

446. δηλώσω .... γεγώς. On the attraction of the supplemental participle with verbs, whose complement of predication is incomplete, see Monk to Eur. *Alkest.* 779; Hermann to Vig. p. 771; Jelf's *Gr. Gr.* 684. It is imitated by the Latins. Plaut. *Asin.* 3. 3, Argenti viginti minæ modo ad mortem appulerunt, Quas hodie adulescens Diabolus ipsi *daturus* dixit. Virg. *Æn.* 3. 327, *sensit* medios *delapsus* in hostes.

449. Κακοῖσιν .... ἐξαλλάσσεται. SCHOL.: ὅστις διαλλαγὴν οὐ δέχεται,

ἀεὶ ἐν κακοῖς ἐξετάζεται. "Stephanus, *Thes. L. Gr.* T. I. p. 353, translates correctly, *qui nullam mutationem accipit in suis malis*, i. e. *whose misfortunes remain ever in the same condition.* A different view of the passage has induced Schneider, *Lex. Gr.* s. v. ἐξαλλάσσω, to render, *qui nihil ab ignavis differt.*" ERFURDT. Hermann objects to this local acceptation of the dative, and observes that κακοῖς is not *in malis*, but *malis*, i. e. *quod attinet ad mala, with respect to his misfortunes.* The dative has this signification frequently in the poets. Cf. *Œd. Tyr.* 25. 557; *Œd. Kol.* 313; Matthiä's *Gr. Gr.* 400. 6.

450. Τί γὰρ .... κατθανεῖν; SCHOL.: τί γὰρ ἔχει ἡμέρα τέρπειν προσθεῖσα ἑαυτὴν δηλονότι ἐπὶ ἤματι καὶ ἀνεθεῖσα τοῦ κατθανεῖν ἤγουν ἀπολυθεῖσα καὶ ἐλευθερωθεῖσα τοῦ θανάτου, from which it is apparent that he found ἀνεθεῖσα in his copy, and this is read also in the MSS. Bodl. Par. 1, Aug. C., and is adopted by Brunck. The remainder of the manuscripts exhibit ἀναθεῖσα, as also Stobæus, *Serm.* CXXI. 22. Moschopulus, *Lex.* s. Ἀνατίθημι: τὸ ἀναθεῖσα τοῦ κατθανεῖν παρὰ Σοφοκλεῖ κατὰ διάφρασιν συντακτέον εἰς γενικὴν, οἷον ὑπέρθεσιν ποιουμένη τοῦ θανάτου. "Παρ' ἦμαρ is *alternis diebus*: see H. Stephanus, *Thes. L. Gr.* s. v. Παρά. The employment of the two verbs προστιθέναι and ἀνατιθέναι accounts for the use of the expression ἡμέρα παρ' ἦμαρ. Nor can we doubt that the common reading κἀναθεῖσα, which is interpreted by the gloss ἀναβολὴν ποιήσασα καὶ ἀνάθεσιν, and is supported by the authority of Stobæus, *Serm.* VII. 3, and CXXI. 22, is the genuine writing of the poet. The word κἀνεθεῖσα, found as a various reading in the Membranæ and some other manuscripts, although approved by Brunck, is spurious. The language of Sophokles is simply this: *quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate et addat aliquid et differat.*" HERMANN. "Hermann has received the genitive τοῦ κατθανεῖν as partitive, which, however well it may suit the verb προσθεῖναι, is far less appropriate to ἀναθεῖναι. Nevertheless, I believe that his opinion comes exceedingly near the truth, with the single exception of the meaning he assigns to ἡμέρα παρ' ἦμαρ. These words, in my judgment, signify, not *alterni dies*, but ἡμέρα παρ' ἦμαρ θεορουμένη or ἡμέραι παράλληλα ἐξεταζόμεναι. For it is not *day alternating with day* which brings us nearer, or removes us from, the hour of death, so that it can be said of us, as concerning the Dioskouroi, ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀποθνήσκομεν, but *every day, dies singuli.* This thought may be thus expressed in German: *Jeder Tag bringt uns um einen Schritt dem Tode näher und entdrückt uns ihm wieder für den Augenblick,* — the first, because we every day grow older; the latter, because at the comple-

tion of the day we have apparently escaped some risk of death. The following, then, may be regarded as the meaning of the poet: τί τερπνὸν τὸ ζῆν, τουτέστιν ἡ ἀπαρέλλακτος τῶν ἡμερῶν ἐπαλληλία, τοῦ γε κατθανεῖν πάντως προκείμενον, οὔπερ ἑκάστη ἡμέρα προστίθησί τι καὶ αὖ ἀνατίθησιν αὐτό, the genitive τοῦ κατθανεῖν being referred to the more remote participle. *Qui melius consulat, consul fiat!*" LOBECK. "In ascertaining the true meaning of these verses, it will be necessary to take with us the following considerations. First, that Hermann's translation of παρ' ἦμαρ, *alternis diebus*, is undoubtedly correct; second, that the genitive τοῦ κατθανεῖν depends upon ἀνατιθεῖσα, as pointed out by Moschopulus, who is, however, manifestly at fault in the meaning he assigns to the participle. Upon this latter point, it will be acknowledged that the verbs προστιθέναι and ἀνατιθέναι must have partly an analogous, partly an opposite signification: an analogous, because the principal element (*Grundform*) of both verbs is the same; an opposite, in so far as the prepositions πρός and ἀνά are opposed in meaning. Now, the notions which Lobeck and Hermann ascribe to these verbs, *to add something to a thing* and *to remove something*, do not occupy that relation in which προστιθέναι and ἀνατιθέναι must stand to each other when, as is here the case, the difference of signification is produced merely by the prepositions. Full satisfaction will be rendered both to the sense of this passage and the usage of the Greek language if we concede that in προστιθέναι the preposition πρός means *to, up to*, in ἀνατιθέναι the preposition ἀνά *back, away from*, so that προστιθέναι denotes *to place to, give up to*, and ἀνατιθέναι *to place back, take away from*. Hence, then, it will at once be evident that to προσθεῖσα we must supply the idea τὸ κατθανεῖν in the dative. On this expression I here quote Musgrave's note to Eur. *Androm.* 1016: 'προσθέντες, *addicentes*. HESYCHIUS. προσθεῖναι· τὸ παραδοῦναι τῷ ἰωνημένῳ ὑπὸ πήχυν. Inde πρόσθετος *addictus, qui creditori in servitutem addicitur*. Plutarchus *in Lucullo*: αὐτοῖς δὲ τέλος μὲν ἦν προσθέτοις γινομένοις δουλεύειν. Idem *Vit.* p. 1818, ὥστε ὑπὸ πήχυν προστιθεμένων. Athenæus, p. 607, καὶ τῷ πωλοῦντι ἄλλῳ τινὶ θᾶττον προσθέντι.' Cf. also Eur. *Hek.* 368, Ἅιδῃ προστιθεῖσ' ἐμὸν δέμας. Hence the expression προστιθέναι τῷ θανάτῳ (τῷ κατθανεῖν) means *addicere morti, to give up to death*. I would next remark, that the poets construct even simple verbs of motion with a genitive of the object, in a direction from which the motion takes place. Thus, ἄγειν νήσου, *Philokt.* 613; αἴρειν χθονός, *Antig.* 417; ἵστασθαι βάθρων, *Œd. Tyr.* 142; and frequently elsewhere. It is, therefore, quite in harmony with grammatical usage that the compound verb ἀνατιθέναι, *to take away from*, has been here constructed

with the genitive of the thing away from which the action of the verb is represented to take place. Thirdly, it will not cost a moment's thought to determine what is the object which we must regard as understood with the verbs τίρεται, προστιθίναι, ἀνατιθίναι. It is the substantive ἄνδρα in a collective sense which is to be supplied from the words immediately preceding: αἰσχρὸν γὰρ, ἄνδρα, κ.τ.λ. Fourthly, the verses just alluded to show that the general sentiment which the poet wishes to establish in the words before us is the following: *Vain and wretched is the pursuit after a long life.* The especial reason why such a pursuit is declared vain and miserable is contained in the first of these verses, *What pleasure can a day confer upon mortals?* But this simple inquiry does not set forth the reason of the previous assertion with sufficient distinctness; hence its enforcement in the words which follow, whose sense can assuredly be no other than this: *For no one knows, if he lives one day, whether he shall survive the next.* Hence, too, the addition of the words οὐκ ἂν προαίμην οὐδενὸς λόγου βροτόν, ὅστις κενοῖσιν ἐλπίσιν διεμαίνεται. The *vain hopes* here spoken of must be the calculation men make of enjoying the following day. Thus, then, speaks the unhappy Aias in the words αἰσχρὸν γὰρ, ἄνδρα . . . . τοῦ γε κατθανεῖν, expressing the same thought, in an altered form, which we meet again in the *Trachiniæ*, v. 943 sq.: —

> Τοιαῦτα τἀνθάδ' ἐστίν. Ὥστ' εἴ τις δύο
> Ἢ καὶ πλείους τις ἡμέρας λογίζεται,
> Μάταιός ἐστιν. Οὐ γὰρ ἐσθ' ἥ γ' αὔριον,
> Πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

With which compare Hor. *Od.* 4. 7. 17, Quis scit, an adjiciant hodiernæ crastina summa tempora di superi? Literally translated, these words would therefore be, *How can a day impart pleasure to mortals, which alternately gives them up to death and takes them from it?* being equivalent to τί γὰρ ἡμέρα τίρεται ἔχει, παρ' ἧμαρ τῶν ἀνθρώπων προστιθιμένων τῷ θανάτῳ καὶ ἀνατιθιμένων τοῦ θανάτου; I observe lastly, that, since the language here employed refers to ordinary mortals, who, once dead, do not return again to life, the poet must have supposed that these words would be understood by his hearers in no other sense than the following: *What gratification can a day impart to mortals, if they are snatched one day (to-day) from death, and on another day (to-morrow) are given up to death?* that is, *How can life delight us, since we are but creatures of a day, and, though in life and health to-day, may on the morrow fall into the arms of death?*" WUNDER. We can by no means approve the reasoning of the

last note, or the result at which it finally arrives. The participles προσθεῖσα κἀναθεῖσα appear to us to express a nearly identical meaning, and may be rendered by *apponens imponensque*. With the genitive, compare *Œd. Tyr.* 709, μάθ' οὕνεκ' ἐστί σοι βρότειον οὐδὲν μαντικῆς ἔχον τέχνης. The thought, therefore, is the following: *Quid habet dies diei adjecta oblectationis, quum addat suggeratque aliquid mortis.* So Eustathius, p. 906. 35, τὸ μὲν εὐκλείας θανεῖν τῶν ἀγαθῶν μόνον ἴδιον, καὶ τὴν παραυτίκα σωτηρίαν οὐκ ἀπαλλαγὴν θανάτου δοξάζει, ἀλλὰ μικρὰν χρόνου ἀναβολήν· τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει; Plutarch. *Cæs.* c. 57, βέλτιόν ἐστιν ἅπαξ ἀποθανεῖν ἢ ἀεὶ προσδοκᾶν. Liban. T. IV. 143, ἧττον εἰς συμφορὰν εἰσάπαξ ἀποθανεῖν ἢ πολλάκις ἐγγὺς ἰέναι τοῦ θανάτου.

453. θερμαίνεται. SCHOL.: ἀντὶ τοῦ θαῤῥεῖ, καθ' ὁ λέγεται θάλπον παρ' Ὁμήρῳ τὸ θαλπωρή. With the phraseology, compare Eur. *Elektr.* 402, χαρᾷ θερμαινόμεσθα καρδίαν; Pindar. *Olymp.* 10. 5, θερμαίνει φιλότατι νόον; Ar. *Ran.* 844, παῦ', Αἰσχύλε, καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ; and with the general sentiment, Hor. *Od.* 1. 4. 15, Vitæ summa brevis spem nos vetat inchoare longam. Jam te premet nox, fabulæque manes, et domus exilis Plutonia.

454. Ἀλλ' ἤ. Maximus Planud. in schol. ad Hermog. p. 371, ἢ γάρ, which is preferred by Musgrave. Lobeck suggests that Libanius — who, *in Decl.* p. 1040, T. IV., attributes the following sentiment to Aias: δεῖ γὰρ τοὺς ἀγαθοὺς ἢ ζῆν εὐδοκιμοῦντας ἢ τεθνηκέναι — may have found the same reading in his copy. The common reading is supported, not merely by all the manuscripts and old editions, but by Suidas s. v. Ἀλλ' ἤ and Εὐγενής, and the Scholiast to Plato, p. 142, ed. Ruhnk. With the sentiment, compare Isokr. ad *Nik.* p. 22, κρεῖττον τεθνάναι καλῶς ἢ ζῆν αἰσχρῶς; *Elektr.* 989, ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

455. Πάντ' ἀκήκοας λόγον. *Thou hast heard all.* Cf. *Philokt.* 1240, *Trach.* 241, where the same formula is repeated. See Blomfield to Æsch. *Agam.* 582.

457. φρενός. A prose-writer would have added the preposition ἐκ or παρά. See Jelf's *Gr. Gr.* 483, *Obs.* 4. *Infra*, v. 588, τὰ .... ἔργα χεροῖν. Æsch. *Prom.* 908, Ἥρας ἀλατεῖαι, *errores a Junone excitati.* *Philokt.* 1116, πότμος δαιμόνων, but at v. 106, τὰ ἐξ Ἀτρείδων ἔργα. *Antig.* 1219, τὰ ἐκ δεσπότου κελεύσματα. Xen. *Kyr.* 5. 5. 13, τὸ παρ' ἐμοῦ ἀδίκημα.

460. τῆς ἀναγκαίας τύχης .... κακόν. SCHOL.: Τεκμήσσης ὁ λόγος, οὐ γὰρ δεῖ τὸν χορὸν μηκύνειν τὸν λόγον. μικτὸς δὲ ὁ λόγος· τὸ μὲν γὰρ αὐτοῦ γεννικὸν καὶ ἐλευθέριον διὰ τὴν παῤῥησίαν τῆς φύσεως, δούλη γὰρ ἐπά-

ναγκης γίγνοιν· τὸ δὲ συναρμόζον τοῖς καιροῖς, δι' ὅλου δὲ τὴν φιλοστοργίαν ἔμφαινον. καὶ ὅταν τὰ ἑαυτῆς καταβάλῃ, τεχνικῶς ἐπιχειρεῖ, μαλθακώτερόν πως καθιστῶσα τὸν Αἴαντα· διὸ οὖν τοὺς αὐτοὺς λόγους, ὅτι διὰ τὴν ἐλευθερίαν παῤῥησιάζεται. "Eustathius, p. 1089. 38, παρὰ Σοφοκλεῖ ἀναγκαία τύχη ἡ δουλική. This interpretation is received by Brunck, under the mistaken supposition that Tekmessa speaks of her own state of servitude with the design of teaching Aias that misfortunes must be borne with equanimity. Such an explanation does great violence to that modesty of character which is attributed to her by the poet. We believe that the sentiment which she expresses is simply οὐδὲν ἰσχυρότερον ἀνάγκης καὶ τύχης, Diodor. 15. 63; δεινῆς ἀνάγκης οὐδὲν ἰσχύει πλέον, Eur. *Hel.* 521. That ἀναγκαία τύχη is said for ἀνάγκη may be learnt from Plat. *Legg.* VII. 806. A, εἰ διαμάχεσθαι περὶ πόλεως ἀναγκαία τύχη γίγνοιτο, and Damaskios ap. Suid. T. II. 760, ἀπ' οὐδεμιᾶς ἀναγκαίας τύχης αὐθαίρετον συνίβη γενέσθαι τὴν μεταβολήν. Compare Demosth. *Ep.* II. 1468. 14. Now it becomes a wise man τἀναγκαῖα τοῦ βίου φέρειν ὡς ῥᾷστα, Eur. *Hell.* 255, and this is the advice Tekmessa here gives Aias. But since she had herself become a victim to the tyrannous power of Necessity, she narrates the history of her own fortunes, not with the view of proposing it as an example for the imitation of Aias, but to excite his commiseration and pity." LOBECK. "ἀναγκαίας, *fated, inevitable.* Some editors understand it of captivity." NEUE. With Dindorf and other scholars, we must confess our inability to deduce from the language here employed the admonition which is contained in the verse quoted from Euripides. The words of Tekmessa simply state that *men meet with no greater evil than the lot assigned them by Necessity,* and imply no exhortation that this misfortune is to be endured with constancy. Nor, if this sense could be extracted from these verses, would such advice be appropriate either to the circumstances in which she stood with regard to Aias, or to the design she had in hand. We regard them rather as a preface to the narrative which subsequently follows. Her whole address is nothing more than a pathetic appeal to Aias that he will not, by depriving himself of life, bring shame, want, and misery upon the relatives he will leave behind him. Lastly, the opposition pointed out by Wunder in the following words, ἐγὼ δ' ἐλευθέρου μέν, κ.τ.λ., evidently shows that we are to understand ἀναγκαία τύχη of *slavery,* and that the sense of the entire passage is briefly this:— *The greatest of all human ills is slavery. To this calamity am I reduced, who erst was free and the scion of a lofty race: for thou hast made me a slave. I adjure thee, therefore, to have compassion on me and on thy son:*

for a frightful destiny awaits me, if I, bereft of thee, shall be delivered into the hands of thy enemies.

463. Εἴτις τινός. SCHOL.: εἴτις τινός· ἀντὶ τοῦ ὡς οὐκ ἄλλου τινός. The MSS. Γ. Dresd. b. Lips. a. b. read εἴτις τινίς, which variation is manifestly due to some transcriber ignorant of the construction. Εἴτις τινὸς σθένοντος ἐν πλούτῳ is said by attraction for σθένοντος ἐν πλούτῳ, εἴτις τις ἄλλος ἴσθενε, and the genitive Φρυγῶν is added, because this formula contains the superlative notion μέγιστον σθένοντος. See Jelf's *Gr. Gr.* 869. 3; Schäfer on *Œd. Kol.* 734; and compare Demosth. p. 701. 7, ἐγὼ δ', εἴτις τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω καὶ μοὶ νῦν ἀρμόττειν εἰπεῖν; Hdt. 9. 27, ἡμῖν ἐστι πολλά τε καὶ εὖ ἔχοντα, εἰ τίσεσι καὶ ἄλλοισι Ἑλλήνων, i. e. ἡμῖν μάλιστα ἔστι; Arrian. *Alex.* III. 22. 3, Δαρείῳ . . . . ἀνδρὶ τὰ μὲν πολέμια εἴτις τινὶ μαλθακῷ. —— ἐν πλούτῳ. With the use of the preposition ἐν to denote means and instrumentality *as existing in the object itself* in a more emphatic way than the mere instrumental dative, see Jelf's *Gr. Gr.* 622. 3; Kruger's *Griech. Sprachl.* 68, *Anm.* 6; and compare v. 494 *infra*, ἐν σοὶ πᾶσ' ἔγωγε σώζομαι; Demosth. p. 824. 3, Ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία. In this usage it may be rendered *by* or *through*. "By the noun πλοῦτος, not only wealth, but resources and prosperous circumstances of all kinds, are meant. Compare below, v. 494; *Trach.* 134; *Œd. Tyr.* 380; *Elektr.* 648; and *Œd. Tyr.* 1070, ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει." WUNDER.

464. Νῦν δ' εἰμὶ δούλη. Compare Eur. *Hek.* 349, τί γὰρ με δεῖ ζῆν, ἣ πατὴρ μὲν ἦν ἄναξ Φρυγῶν ἁπάντων . . . . νῦν δ' εἰμὶ δούλη. Achilles Tat. V. 17, p. 118, ἐλίησόν με γυνὴ γυναῖκα, ἐλεύθεραν μὲν ὡς ἔφυν, δούλην δὲ ὡς δοκεῖ τῇ τύχῃ.

465. Καὶ σῇ μάλιστα χειρί. Schäfer calls attention to the peculiar beauty of this additional remark. Tekmessa fears that, in attributing her condition as a slave to the mere good pleasure of the gods, she may arouse the anger of her haughty lord. Our own Milton, in the noble lines in which he delineates the distinction between the sexes, has correctly appreciated and beautifully described the feeling which induced this true-hearted woman "in sweet humilitie" so to correct her language:—

> "For valor he and contemplation formed;
> For softness she and sweet, attractive grace:
> He for God only, *she for God in him.*"

466. Τὸ σὸν λέχος ξυνῆλθον. On the accusative, see note to v. 276 *supra*, and the examples quoted there, from which it will be learnt that

these words do not signify, as some suppose, τὸ σὸν λέχος ξυνελθοῦσά σοι ἔσχον, but εἰς τὸ σὸν λέχος ξυνῆλθον. Compare Eur. *Phœn.* 831, ἡ δὲ σύναιμον λέχος ἦλθεν. *Trach.* 27, λέχος γὰρ Ἡρακλεῖ κριτὸν ξυστᾶσα. Hom. *Od.* 23. 296, οἱ μὲν ἔπειτα ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο. —— εὖ φρονῶ τὰ σά. SCHOL.: εὔνους σοι καθίσταμαι. Similarly, Eur. *Androm.* 689, ταῦτ' εὖ φρονῶν σ' ἐπῆλθον.

467. Καί σ' ἀντιάζω, κ.τ.λ. SCHOL.: κάλλιστα ἀμφοτέροις τοῖς ὅρκοις ἐχρήσατο· μέγιστον γὰρ δικαίωμα, τὸ τῆς αὐτῆς ἑστίας ἐπιτυχεῖν, ὅποτε καὶ τῶν πολεμίων διὰ ταῦτα φειδόμεθα· καὶ τὸ σεμνὸν τῆς κοίτης χρήσιμον, ὅπου γε καὶ τὸ σεμνότατον τῶν προσώπων, περὶ τοῦτο ὄμνυσι· Σή θ' ἱερὴ κεφαλὴ καὶ νωΐτερον λέχος. (*Il.* 15. 39.)

468. ᾗ συνηλλάχθης ἐμοί. SCHOL.: συναλλαγὰς ἔχεις, γάμῳ συνεζεύχθης, συνηρμόσθης, ὅθεν καὶ συνάλλαγμα. ἧς συνηλλάχθης· δι' ἧς συνηρμόσθης. The MSS. Ien. Dresd. B. Mosq. b. Membr. read ἧς, which has met the approval of Brunck, *because the Attics construct the relative in the case of its antecedent substantive, not in that which is required by the verb contained in the relative clause.* That the Tragedians frequently decline to avail themselves of this attraction is, nevertheless, most certain. Compare *Œd. Tyr.* 384, ἀρχῆς, ἣν ἐμοὶ ἐνεχείρισε; Eur. *Orest.* 78, ἀδελφῆς, ἣν οὐκ εἶδον; 1079, ἀδελφῆς, ἣν σοι κατηγγύησα; *Herakl.* 152, τοσαύτης, ἣν ἐπῆλθον, Ἕλλαδος, and frequently elsewhere. Eustathius, therefore, p. 147. 10, observes correctly, χαίρω τῷ λόγῳ ᾧ λέγεις καὶ ὃν λέγεις· καὶ γὰρ τοῦτο ἀσόλοικον. That the dative in the signification δι' ἧς ἐμοὶ συνηρμόσθης or καθ' ἣν is legitimate, is proved by such passages as Eur. *Troad.* 74, λέκτρα καὶ γάμοι, οἷς ἦλθον ἐς μέλαθρον Ἕκτορος. As, then, our reading has the additional authority of the first Laurentian and the majority of the manuscripts, we have not hesitated to receive it into the text. If the genitive should be preferred, it may be regarded as standing either for the accusative ἥν, after the analogy of the following examples: Hom. *Il.* 15. 32, φιλότης τε καὶ εὐνὴ, ἥν (μοι) ἐμίγης; Dionys. Per. 656, ἐκ γὰρ ἐκείνης φιλότητος, τήν ποτε Σαυρομάτῃσιν ἐπ' ἀνθρώποισι μίγησαν; or for the dative ᾗ, as in Diog. VII. 93, καρτερία ἐστὶν ἐπιστήμη ὧν ἐμμενετέον; Paus. IV. 26, σοὶ .... ἔσται κρατεῖν, ὅτων μεθ' ὅπλων ἐπέρχῃ, and the numerous passages from Xenophon and Æschines which are collected by Krüger in his masterly *Commentt. de Attractione*, pp. 274 – 278; Bernhardy, *Synt.* p. 301; and Matthiä, *Gr. Gr.* 473.

470. χειρίαν ἐφεὶς τινί. The majority of the ancient copies exhibit ἀφείς. We have received ἐφείς on the authority of the Scholiast and the MSS. Laur. a. b. Γ. Suidas s. Χειρίαν: μή με τῶν σῶν ὑπ' ἐχθρῶν χειρίαν

ἴφης τινί. Compare v. 1235 below: ἴφηκεν ἰλλοῖς ἰχθύσιν διαφθορέα. On the perpetual interchange of these prepositions in the manuscripts, see note to v. 276, *supra*.

471. Ἢν γὰρ θάνῃς. *For in case you die and by your death abandon me.* The MSS. La. Lb. Γ. and Aug. B. read εἰ γὰρ θάνῃς, the latter with ἢν suprascriptum. That this construction is admissible may be inferred from Æsch. *Choeph.* 173, εἰ τῆσδε χώρας μήποτε ψαύσῃ ποδί; *Œd. Kol.* 1443, δυστάλαινα τἄρ' ἐγώ, εἰ σου στερηθῶ, *wretched indeed am I, if,* as you say, *I am to lose you.* See Hermann to *Antig.* 706; Krüger to Dionys. p. 270; Matthiä, *Gr. Gr.* 521, *Obs.* 2, and 525. b; Jelf's *Gr. Gr.* 854, *Obs.* 1. The MSS. Mosq. B. Ien. have εἰ γὰρ θάνοις, which was formerly approved by Hermann, but in his last edition of this play (Leipsic, 1848) he writes θανεῖ. Dindorf, who is followed by Wunder, has admitted Bothe's conjecture ἢ γάρ, but this is rendered inadmissible by the addition of the words τῇ τόθ' ἡμέρᾳ in the following verse, and is, moreover, shown to be unnecessary by *Trachin.* 720, καίτοι δίδοκται, κεῖνος εἰ σφαλήσεται, ταύτῃ σὺν ἐρμῇ κἀμὶ συνθανεῖν ἅμα, where εἰ and ταυτῇ are correlative.

474. δουλίαν ἕξειν τροφήν. SCHOL.: οὐ ψιλὸν τὸ τῆς δουλείας εἴσειν, ἀλλὰ καὶ ὅσα ἔνεστιν εἰσεῖν τινα ἰδόντα αὐτὴν ἐν δουλείᾳ. καὶ ἡ τοιαύτη δὲ διδασκαλία Ὁμήρου· Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα (*Il.* 6. 432). ἀποτρέψαι δὲ βούλεται αὐτὸν διὰ τῶν τοιούτων λόγων. On δουλίαν, for which Aldus and some manuscripts exhibit δούλιον, see note to v. 172 *supra*.

476. Λόγοις ἱάπτων. *Lædens maledictis.* SCHOL.: γρ. ἀτίζων. The correction is unnecessary. Λόγοι is here equivalent to πώμματα, as at *Trach.* 263, πολλὰ μὲν λόγοις ἐπεῤῥόθησε, and frequently elsewhere. See Markland to Eur. *Suppl.* 565. Compare Æsch. *Theb.* 388, θίνειν ἐπεῖδεν; Hom. *Od.* 13. 142, πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἱάλλειν; Mosch. 4. 39, ἱάπτομαι ἄλγεσιν ἥτορ; Maxim. Tyr. 108, πληγαῖς ἱάπτειν. The whole passage is a close imitation of Hom. *Il.* 6. 440, καὶ ποτέ τις εἴπῃσιν, κ. τ. λ.

478. Οἵας ἀνθ' ὅσου. See below, vv. 533, 874, and the many passages collected by Monk to Eur. *Alkest.* 146. On the attraction of the relatives, cf. Jelf's *Gr. Gr.* 823; Stallbaum to Plat. *Phil.* p. 54. A. The expression ἀνθ' ὅσου ζήλου is for ἀντὶ βίου μάλιστα ζηλωτοῦ. —— τρέφει. SCHOL.: αὔξει, ἴχει. See Abresch. to Æsch. 3. p. 81; Wunder to *Antig.* 884; and Liddell and Scott, s. v.

479. Κἀμὶ μὲν δαίμων ἰλῇ. "In these words we must not suppose

with the Scholiast that δαίμων νῦν ἡ δυστυχία is meant, but Death, as at Apoll. Rh. II. 815, Ἴδμονα ἤλασε μοῖρα, *me quidem his calamitatibus mors eximet, tibi autem vel post mortem dedecori erit.*" LOBECK. "To this observation we have first to object the meaning given to ἐλαύνειν, which assuredly can never signify *to remove from life* or *rescue from misfortune;* secondly, it is equally impossible that δαίμων, standing, as it does, without any additional epithet, should denote the god of death; and thirdly, the thought which, according to this explanation, the words before us are made to yield, is not simply inappropriate, but in direct opposition to the context. Tekmessa has just alluded, in the words τοιαῦτα τις ἐρεῖ, to the bitter scorn which will be heaped upon her by the foes of Aias after his decease, and the reproachful taunts which will be levelled at himself. That in the words now under our review, and those with which they are immediately connected, she is setting forth the consequences of this crimination and abuse, is shown clearly and unequivocally, amongst other considerations, by the subsequent words αἴσχρα τἄπη ταῦτα. But besides this, she also speaks, as we may see from ἐμὲ μέν and σοὶ δέ, of the double calamity which will ensue upon these taunts; the misfortune, namely, which they will inflict upon herself, and that moreover which they will bring upon Aias. Now it would have been really absurd if she had sought to represent as the consequence of this offensive language, on the one hand, her own removal from the world, and, on the other, the shame and disgrace which were to be accumulated upon Aias." WUNDER. On the constant employment of the verb ἐλαύνειν, in the sense here assigned to it, by the Tragedians, see note to v. 262, *supra.* That ἤλασε is used in the same signification by Apollonios, in the passage quoted by Lobeck, will be apparent to every one who reads it in connection with the context. Compare *Œd. Kol.* 1749, ἐλπίδων γὰρ ἐς τίν' ἔτι με δαίμων τανῦν γ' ἐλαύνει;

481. αἴδεσαι . . . . προλείπων. On this construction, see Matthiä, *Gr. Gr.* 551. 1. The employment of the participle denotes that the state of mental feeling expressed by the verb is either antecedent or coincident with the action expressed by the participle. *Antig.* 540, ἀλλ' . . . . οὐκ αἰσχύνομαι ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. *Œd. Tyr.* 635, οὐδ' ἐπαισχύνεσθε, γῆς οὕτω νοσούσης, ἴδια κινοῦντες κακά; On the other hand, the infinitive is joined with these verbs when the idea of disinclination, hesitation, or aversion to a course of action is to be represented as predominant. Xen. *Anab.* 2. 3. 22, αἰσχύνομαι θεοὺς Κῦρον προδοῦναι, *reverence for the gods prevents me from betraying Cyrus.* Eur. *Hek.* 96, αἰσχύνομαί σε προσβλέπειν ἐναντίον, *shame prevents me from looking you in the face.*

482. μητέρα . . . . κληροῦχον. "Compare Eumathius *de Ism.* L. III. p. 106, οὐκ αἰδῇ τὸν Θεμισθέα πατέρα τὸν σὸν καὶ τὴν τῶν πολλῶν ἐτῶν κληροῦχον Διάντειαν. Eustathius, p. 878, νέος ὢν καὶ ὀλίγων ἐτῶν κληρονομήσας." LOBECK.

485. νέας τροφῆς . . . . μόνος. Νέα is *juvenilis*, as at Pind. *Ol.* 2. 78, νέα ἄεθλα; Eur. *Med.* 48, νέα φροντίς. "To the following words the gloss of Hesychius, διοίσεται· διάξει, βιώσεται, apparently refers, and Suidas s. v. interprets in the same manner. The Schol. Barocc., however, explains differently: χωρισθήσεται σοῦ θανόντος or κομισθήσεται κεχωρισμένος. Musgrave adopts the view first given, and supplies βίον or αἰῶνα, which is open to the objection that διοίσει βίον rather than διοίσεται would be required, and that διαφέρειν τὸν βίον must be understood of the whole of life, and not simply of that portion of it which is spent under the care of guardians. Hence it would appear more appropriately rendered *vexabitur, raptabitur maleque tractabitur*, in a very similar sense with the language of Dio Chrys. *Or.* XLI. 506. C, ὑπ' ὀρφανιστῶν διασπασθήσεται, and Plutarch, *V. Timol.* c. 13, ἔτη δώδεκα ἐν ἀγῶσι καὶ πολεμίοις διεφορήθη, *circumactus et jactatus est.*" LOBECK. "The objection Lobeck urges against the explanation of Musgrave, that διαφέρειν τὸν βίον must be understood of the whole period of life, instead of the interval spent under the care of guardians, appears to me of little force. Nor do I think that the mere notion of *the separation* of Eurysakes from his deceased parent is sufficiently appropriate to the sense of the passage. Perhaps the verb should be taken in its own strict meaning, *differetur, in varias partes trahetur, huc illuc trudetur.*" HERMANN. Wunder urges, in opposition to the opinion of Lobeck that διαφέρεσθαι is here used in the sense of *vexari, male tractari*, that no passage can be cited from any classic writer in which it has this signification. An equally conclusive reason against this explanation may be derived also from the consideration, that, whilst the employment of the middle for the active is somewhat rare (consult note to v. 611 below), this ought to occasion less hesitation than the assumption that it is used in the sense of the passive. In reference to the statement that διοίσεται βίον must refer to the whole period of life (cf. Eur. *Hel.* 10, Hdt. 3. 40, and many other passages in which it has undoubtedly this application), we think that it exists in the very nature of the thing, that this expression was allowable also of a definite interval or portion of existence; and as our poet has expressly defined the period during which Eurysakes, in the event of the death of Aias, must spend his life unhappily, we agree with Hermann in considering the phraseol-

ogy of the text as free from all objection on this score. On the genitive with *μόνος*, here equivalent to *μονωθείς*, cf. Matthiä, *Gr. Gr.* 351.

489. Ἐμοὶ γὰρ οὐκ ἔτ' ἐστίν. SCHOL.: καὶ τοῦτο Ὁμηρικόν· Οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ. εἶτα ἑξῆς· Ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ. (*Il.* 6. 413, 429.)

491. Καὶ μητίρ' ἄλλη μοῖρα τὸν φύσαντά τι. "The reading of the books is Καὶ μητίρ'. ἀλλ' ἡ μοῖρα τὸν φύσαντά μι. If it is correct, we consider it as much more discreditable to Sophokles than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent a use of the particle ἄν. It is a most wanton violation of propriety to represent Aias as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Aias flourished, and which Hesiod distinguishes from the brazen age which preceded it by the epithets δικαιότερον καὶ ἄριστον. But we know of no age or state of society in which the mention of such a transaction would not be carefully avoided in a tender and pathetic appeal, like the present address of Tekmessa. We commend Bothe, therefore, who, in *his* "Aias," represents the parents of Tekmessa as both deceased before the destruction of their country. The words of *Bothe's* Tekmessa are, Καὶ μητίρ' ἤδη μοῖρα, τὸν φύσαντά τι, Κατεῖχεν, Ἅιδου θανασίμους οἰκήτορας. Erfurdt reads, Καὶ μητίρ' ἄλλη μοῖρα τὸν φύσαντά τι Καθεῖλεν Ἅιδου θ. οἰκ. The alteration of the received reading is very slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us that the common reading agrees better with the two next following verses, Τίς δῆτ' ἐμοὶ . . . . σώζομαι. If Tekmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more impertinent than her question, Τίς πλοῦτος; compared with the words of Andromache, Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ. We think, therefore, she mentions the loss of her parents merely as a subordinate incident to the loss of her country; and that country, father, and mother are all included in the word πατρίς." ELMSLEY. A sense somewhat less objectionable than that referred to in the preceding observations, which sufficiently explode the punctuation of the common copies, might be obtained from adopting the following alteration in the words before us: καὶ μητίρ' ἄλλ' ἢ μοῖρα τὸν φύσαντά τι καθ., *ac matrem meam patremque aliud quam fatum sustulit.* If this slight change should be admitted, Tekmessa must be

understood to intimate that her parents perished together in the indiscriminate slaughter which ensued upon the capture of her ancient city by the Greeks, and that for this Aias, as their leader, was in some degree responsible. We have, however, received into the text the emendation of Lobeck and Erfurdt, which is supported by the authority of the MSS. Aug. B. Γ., and is suprascriptum in the MS. Lb. Nevertheless, it is still doubted if this reading is a genuine restoration of the writing of the poet. "Hermann, on account of there being nothing to which ἄλλῃ is opposed, conjectures that a verse has perished, in which Tekmessa may have added something concerning the destruction of her house and her own abduction into slavery. Bothe thinks that ἄλλῃ should be written, *alio abripuit*, i. e. ad Orcum. Neither of these suggestions will be thought necessary, if we assume that the parents of Tekmessa perished together when Aias stormed their city, not by the hand of Aias, but in the common slaughter of the citizens, and that Tekmessa, in order to avoid seeming to impute the blame of this most dire calamity to Aias, intended to convey this representation by the ambiguous expression ἄλλῃ μοῖρα, which may be regarded as a euphemism for *infelix* or *adversa fortuna*. So δαίμων ἄλλος, Eur. *Rhes.* 884; εἰ συμβήσεταί τι ἄλλο, Thuk. 7. 64, where the Scholiast remarks, εὐφημότατα ἠνίξατο τὴν ἧτταν. And in Polyb. 15. 10, the expression τὸ ὡς ἄλλως is said antithetically of things which happen in correspondence with a vow." LOBECK. "That the adjective ἄλλος cannot be employed without an opposition expressed or implied is evident as day. In the expression δαίμων ἄλλος, and in similar phrases, there must have been either the express mention or the implied intimation of a δαίμων, to which the δαίμων ἄλλος is put in opposition, and, in conformity with the usage of the Greeks, a δαίμων ἄγαθος. In the passage from the *Rhesus*, τί ποτ' εὐτυχίας ἐκ τῆς μεγάλης Τροίαν ἀνάγει πάλιν εἰς πίνθη δαίμων ἄλλος, τί φυτεύων; the idea of a δαίμων ἄγαθος is contained in the words εὐτυχίας ἐκ τῆς μεγάλης. In our own verse, Aias himself must be the opposition to ἄλλῃ μοῖρα, as the antecedent words σὺ γάρ μοι πατρίδ' ἥσσωσας δορί most manifestly show. Consequently, Tekmessa would call Aias, as the destroyer of her father-land, a δαίμων ἄγαθος, or a μοῖρα ἀγαθή. But that this is impossible requires no further exposition. If the words were really written by the poet in the way we have exhibited them in the text, they can bear no other meaning than this, that Tekmessa ascribes the overthrow of her country to the prowess of Aias, and the sending her parents to the under-world to the might of some other, and indeed to μοῖρα. The words ἄλλῃ μοῖρα, therefore, stand for ἄλλος, δη-

λονότι μοῖρα. Upon this use of the pronoun, see my observations to *Philokt.* 38." WUNDER. Upon this highly ingenious and admirable explanation, we have simply to observe, that we should have preferred ἄλλο, δηλονότι μοῖρα. See note to v. 428, *supra.*

492. Καθεῖλεν . . . . οἰκήτορας. "Supplenda est præpositio εἰς." BRUNCK. "Perhaps the poet wrote καθεῖλ' ἐς Ἅιδου . . . . οἰκήτορας, *demisit ad Orci incolas.*" MUSGRAVE. Both these editors have failed to perceive that οἰκήτορας is here said by prolepsis for ὥστε οἰκήτορας εἶναι. See note to v. 69 *supra*, and the numerous examples quoted, in illustration of this usage, by Lobeck to this line. —— θανασίμους. SCHOL.: ἀντὶ τοῦ νεκρούς. So also Moschopulus, *Sched.* p. 49, who quotes our verse in order to establish the passive signification in which this adjective is occasionally employed. Cf. *Œd. Tyr.* 959; *Philokt.* 819. On the other hand, it is used in its more frequent active sense, *infra*, v. 977; *Œd. Tyr.* 560; *Trach.* 758.

494. ἐν σοὶ . . . . σώζομαι. On the preposition, see note to v. 463, *supra*, and on the adverbial signification of the pronoun πᾶς, to v. 262.

495. Ἀνδρί. "Said emphatically, as its position at the commencement of the clause sufficiently indicates, for εὐγενὴς ἀνήρ below, v. 499. It has the same pregnant signification at vv. 1021, 1282, 1301; *Antig.* 710." JAEGER. See Wunder to *Œd. Kol.* 389.——Ἀλλ' ἴσχε κἀμοῦ. SCHOL.: καλῶς τὸ κἀμοῦ, οἷον μετὰ τὸν πατέρα καὶ τὸν υἱὸν κἀμὲ ἔν τινι μοίρᾳ κατάθου· αἰσθάνεται γὰρ τὰ τῆς τύχης, ἐν ᾗ νῦν ἐστιν. αἰδημόνως δὲ αὐτὸν ὑπομιμνήσκει τὰ τῆς εὐνῆς, διὰ τοῦτο γὰρ μάλιστα δοκεῖ αὐτὸν πείθειν. ὁ δέ γε Εὐριπίδης μαστροπικώτατα εἰσάγει τὴν Ἑκάβην, λέγουσαν (v. 811 sqq.)· "Πεῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ, ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων χάριν τιν' ἕξει παῖς ἐμή, κείνης δ' ἐγώ;"

496. εἴ . . . . πάθοι, *si passus sit.* The MSS. La. Lb. Γ. εἰ . . . . πάθῃ, *si passus fuerit, in case he may have suffered*, which is received by Wunder. Hermann's observation, "*Imperitum se* rationis syntacticæ prodat, qui id recipiat, nisi scribat ἤν," is too sweeping. See notes to vv. 266 and 471 *supra*, and compare *Œd. Tyr.* 198, εἴ τι νὺξ ἀφῇ. *Œd. Kol.* 1442, εἴ σου στερηθῶ. Even in Attic prose, εἰ is sometimes found with the conjunctive, if the idea of the truth or realization of the conditional clause is to be made predominant. Thuk. 6. 21, οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, εἰ ξυστῶσιν αἱ πολεῖς φοβηθεῖσαι. Xen. *Anab.* 3. 1. 36, εἰ δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἕψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. The optative is defended by v. 1282 below: Ἄνδρα δ' οὐ δίκαιον,

εἰ θένοι, βλάπτειν, κ. τ. λ. So again at v. 1102, καὶ γὰρ αἰσχρὸν, εἴ πύθοιτό τις, λόγοις πολάζειν. With the sentiment, compare Virg. *Æn.* IV. 317, Si bene quid de te merui, fuit aut tibi quicquam Dulce meum, miserere domus labantis, et istam, Oro, si quis adhuc precibus locus, exue mentem.

498. Ὅτου δ' ἀπορρεῖ . . . . "Eustathius, p. 981. 33, οὐκ εὐγενής ἐστιν εἴ γε ἀπορρεῖ αὐτοῦ μνήστις εὖ πεπονθότος. Longinus, LXXIII. 31, ἡ μνήμη τῶν καλῶν ταχέως ἀπορρεῖ. Synesius, *Ep.* XCVIII. 238, τὰ μεγάλα τῶν ἔργων ἀπορρεῖ τῆς μνήμης." LOBECK. See Jacobs's Anth. Pal. p. 625.

499. Οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνήρ. Such is the reading of the MSS. La. Lb. Aug. B. Mosq. b, and the Scholiast, who adds the following explanation: οὗτος γὰρ οὐκ εἰς τὸ ἑξῆς γενναῖος νομισθείη. Aldus and the remainder of the MSS., γένοιτό τοί οὗτος, which is retained by Brunck. Porson (*Præf. ad Eur. Hek.* p. lviiii.), from a MS. of Suidas in the library of Corpus Christi College, Oxford, emended, Οὔπω γένοιτ' ἂν οὗτος εὐγ. ἀνήρ, in order to remove the objectionable anapæst in the third foot, observing, at the same time, that he would offer no objection to the reading in the text. Hermann aptly quotes Eur. *Suppl.* 47, πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις. Add Ar. *Αυν.* 829, καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις. *Infra*, v. 1019, οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι. Plat. *Apol.* 6, ἣν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμείμφωμαι ἐμαυτὸν, πῶς ἂν ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι. Elmsley to Ar. *Acharn.* 306 observes, that ἔτι in such passages is redundant, and was probably influenced by this consideration in his Review of Porson's Hekuba, p. 67, to propose the following correction in the verse before us: οὐκ ἂν γένοιτ' ἂν οὗτος, κ. τ. λ.

500. ὡς κἀγώ. SCHOL.: δυσωπητικὰ τὰ τοιαῦτα. εἰ γὰρ ὁ ξένος ᾤκτιρε, πόσῳ μᾶλλον ὁ Αἴας; Wunder observes, that we might have expected ὡς ἐγώ, καὶ σὺ, κ. τ. λ. See Seidler to Eur. *Iph. T.* 577; Heindorf to Plat. *Phædon.* 23; and compare *Elektr.* 1301; *Œd. Kol.* 53.

502. Καὶ κάρτα . . . . τιλεῖν. *And of a truth she shall meet with approbation at my hands, if she has but resolution to execute the thing I have enjoined.* "The poet, with admirable art, represents Aias as replying in these brief words to the admonitions of the Chorus. The sentiment which they express is this:—*It is not for me to obey her commands, but for her to fulfil mine. If she discharge this duty, she will obtain my approbation at all events.* Moved in no respect by the address of Tekmessa, he commands the presence of his son in order that he may, before his death, exhort him to the pursuit of virtue, and declares that he will

reward Tekmessa with the guerdon of his praise if she offer no impediment to the speedy execution of his purpose." WUNDER. On the collocation, *καὶ κάρτα*, see Liddell and Scott, s. v.

506. *Καὶ μὴν φόβοισί γ' αὐτόν.* SCHOL.: *τοῦ φόβου χάριν ῥύσασθαι θέλουσα ἐξήγαγον.* From this observation it has been conjectured that the Scholiast read *ἐξῤῥυσάμην*, and this is edited by Hermann. On the dative *φόβοισι*, see Matth. *Gr. Gr.* 397; Brunck to *Antig.* 1195. —— *ἐξελυσάμην, sustuli e conspectu, ablegavi.*

507. *Ἐν τοῖσδε τοῖς κακοῖσιν.* "Aias here speaks of the time in which he was insane." WUNDER. On the contrary, the use of the demonstrative pronoun intimates that Aias must here be understood to point to the proofs of his insanity, which, as he spoke, surrounded him, i. e. the slaughtered cattle.

509. *Πρέσβον . . . . τόδε.* SCHOL.: *ἦν καὶ τοῦτο τοῦ ἐμοῦ δαίμονος, τὸ ὑπ' ἐμοῦ τὸν παῖδα ἀναιρεθῆναι· ἀντὶ τοῦ ἔπρεπε τῇ παρούσῃ μου τύχῃ τὸ καὶ αὐτόχειρά με τοῦ παιδὸς κατασκευάσαι.* On the construction of the genitive *δαίμονος* with the participle *πρέσβον*, of which this is the only example found in classical Greek writers, see Jelf's *Gr. Gr.* 521. 3. Lobeck observes, that the observation of Thomas Magister, p. 734, *τὸ πρέσβον οὐ δοτικῇ μόνον ἀλλὰ καὶ γενικῇ· Θουκυδίδης, ὡς πρέσβον ἡμῶν*, is incorrect, so far as *Thuk.* 3. 59 is concerned, for all the manuscripts and editions exhibit the dative. In the present case, it is perhaps best to regard the genitive as dependent upon the *substantive* force of the participle. Cf. Matthiä *Gr. Gr.* 386, *Obs.* 1. The tyro will observe that *τἄν* is not for *τι ἄν*, since, as Porson remarks to Eur. *Med.* 863, "*the Attics never employ the collocation γί τι*," but for *τοι ἄν*. On the crasis of these particles, see Blomfield to Æsch. *Theb.* 179; Jelf's *Gr. Gr.* 14. 3. Ellendt, *Lex. Soph.* s. v., observes that *γε*, when it is placed before restrictive particles, often appears redundant, but in *Philokt.* 823, *Œd. Kol.* 1324, *Antig.* 1064, *Trach.* 1212, and our own passage, both particles are necessary: "*γε* ut extollendo, *τοι* copulando serviat, *tamen* significans." Compare also Jelf's *Gr. Gr.* 736. 4, 790, *Obs.*

510. *τοῦτό γ' ἀρκέσει.* SCHOL.: *ἀποσοβῆσαι τὸ θανεῖν.* On the infinitive without the article, as the complement of a verb whose signification is referred directly to a specification of the same subject, see Matthiä's *Gr. Gr.* 506. 1, and the numerous examples collected there.

512. *ὡς ἐκ τῶνδε, ex hoc rerum statu*, i. e. *quum hæc ita sint, porro.* Compare Eur. *Androm.* 1184, *οὗτος τ' ἂν ὡς ἐκ τῶνδ' ἐτιμᾶτ' ἄν.* *Thuk.* 4. 17, *ὡς ἐκ τῶν παρόντων, ex præsentibus.* Soph. *Philokt.* 893, *ἐκ τούτων.*

See Krüger, *Griech. Sprachl.* 68. 17. 10; Ellendt. *Lex. Soph.* II. s. Ὡς, A. 4; Hermann *ad Vig.* p. 570.

515. παρουσίαν ἔχειν. SCHOL.: ἤτοι παρεῖναι. See note to v. 179 *supra*. The MSS. Γ. Aug. B. Dresd. B. omit οὐ. In defence of the common reading, Lobeck quotes Æsch. *Prom.* 632, τί δῆτα μέλλεις μὴ οὐ γιγωνισκεῖν τὸ πᾶν. See Jelf's *Gr. Gr.* 750. 2, and *Obs.* 5.

518. Ἔρποντι . . . . λόγου; SCHOL.: ἐγγὺς ὄντι ἢ ἀπολιμπανομένῳ τῆς κλήσεως. "Matthiä to Eur. *Hippol.* 323, has accurately taught that λίλειμμαί τινος signifies, *non assecutus sum rem, non novi, ignoro.* Hence λιλειμμένος λόγου denotes one, *qui dictum non assecutus est*, or *non audivit*, i. e. in the passage before us, *qui jussum non exsequitur.*" WUNDER. Compare Eur. *Hel.* 1262, λίλειμμαι τῶν ἐν Ἕλλησιν νόμῳ, *ignarus sum Græcorum instituti. Orest.* 1085, λίλειψαι τῶν ἐμῶν βουλευμάτων, *you do not understand* (literally, *fall short of*) *my plans*, i. e. do not obey them.

520. Αἶρε. SCHOL.: πρόσφερε. Μή μοι οἶνον ἄειρε, Hom. *Il.* 6. 264. Cf. Eur. *Elektr.* 791, αἶρειν λουτρά. Soph. *Elektr.* 634, ἴσαιρε δή συ θύμαλ'. With the position occupied by σύ, Neue directs us to compare *infra*, vv. 526, 646, 1268; *Œd. Tyr.* 137; *Antig.* 96; *Œd. Kol.* 125, 363, 906, 1000; *Trach.* 44, 425; *Philokt.* 12, 887. See Elmsley to Eur. *Med.* 1073; Wex to Soph. *Antig.* 96.

521. Νεοσφαγῆ τόνδε . . . . φόνον. *These recently-slaughtered cattle.* See note to v. 296 *supra*. The MSS. Γ. Lb. Dresd. B. Mosq. b. Lips. read νεοσφαγῆ τοῦτόν γε.

522. Εἴπερ δικαίως ἐστ' ἐμός . . . . "This expression is simply the Homeric εἰ ἐτεόν γ' ἐμός ἐστι. Compare the observation of Priscian, XVII. 23, p. 90, *juste pro vere vel vere pro juste . . . . Sophocles*, Αἴαντος δίκαιος γόνος *pro ἀληθής*, and again, XVIII. 24. 202, *justum pro vero et verum pro justo frequenter tam nos quam Attici ponimus*, Σοφοκλῆς Αἴαντι δίκαιος γόνος. See Taylor ad Æsch. *c. Ctes.* p. 586." LOBECK. Cf. *Œd. Tyr.* 853, 1283; *Trach.* 853, 1283, where δίκαιος has the same signification.

524. πωλοδαμνεῖν. SCHOL.: ὡς πῶλον γυμνάζειν. See Eur. *Rhes.* 187, 624; Plut. *Mor.* p. 2. E; Xen. *Œk.* 13. 7; Eustathius, p. 1217. 6.

525. Ὦ παῖ, ... πατρός. SCHOL.: μέτριος ὁ λόγος. ἡ δὲ ὁμοία εὐχὴ παρ' Ὁμήρῳ· Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι Παῖδ' ἐμόν, ὡς καὶ ἐγώ (*Il.* 6. 476). "Compare the language of Coriolanus, as narrated by Dionysius, *Antt.* VIII. 41, τρέφετε τὰ παιδία ταῦτα . . . . οἷς θεοὶ δοῖεν εἰς ἄνδρας ἐλθοῦσι τύχην μὲν κρείττονα τοῦ πατρός, ἀρετὴν δὲ μὴ χείρονα. Libanius, *Decl.* T. W. 252, Θυγατριδοῦς εἰ γένοιτο, τύχῃ μὲν, ὦ θεοί, διενέγκοι τοῦ πάππου, τὰ δ' ἄλλα ὅμοιος γένοιτο. Attius in *Armorum Judicio*

ap. Macrob. VI. 1, Virtute sis par, dispar fortunis patris. Virg. *Æn.* 12. 435 sq., Disce, puer, virtutem ex me, verumque laborem; Fortunam ex aliis." LOBECK. On the optative γίνοιο, see Jelf's *Gr. Gr.* 418. *b.*

529. Ἐν τῷ φρονεῖν, κ. τ. λ. In this passage the poet asserts that childhood is the sweetest period of existence, because then the mind does not indulge in the contemplation of misfortunes with which it has made no practical acquaintance. Poverty, hardships, contempt, on the one hand, and wealth, the favor of the world, and all other sources of enjoyment and esteem, on the other, do not vex or agitate the happy days of the child, whose intellectual life is not so far advanced as to be able to recognize in them causes for joy or sorrow. We meet with the same thought in our own poets. Gray, in his beautiful Ode on a Distant Prospect of Eton College, v. 41 fg., thus writes: —

"Gay hope is theirs by fancy fed,
Less pleasing when possest;
The tear forgot as soon as shed,
The sunshine of the breast:
Theirs buxom health, of rosy hue,
Wild wit, invention ever new,
And lively cheer, of vigor born;
The thoughtless day, the easy night,
The spirits pure, the slumbers light,
That fly the approach of morn.
Alas! regardless of their doom
The little victims play;
No sense have they of ills to come
Nor care beyond to-day."

And again, v. 98 fg.: —

"Thought would destroy their paradise.
No more; — where ignorance is bliss
'T is folly to be wise."

Mliton, *Comus*, 359: —

"Peace, brother; be not over-exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief?"

Prior (Ep. to Hon. C. Montague, st. ix.): —

"From ignorance our comfort flows,
The only wretched are the wise."

Davenant, *Just Italian*, p. 32 : —

"Since knowledge is but sorrow's spy, it is not safe to know."

And Dodsley, *Old Plays*, XI. p. 119 : —

"Ignorance is safe ;
I then slept happily ; if knowledge mend me not,
Thou hast committed a most cruel sin
To wake me into judgment."

530. *Τὸ μὴ φρονεῖν .... κακόν.* Valcknäer to Eur. *Hippol.* 247, Brunck to the preceding verse, Porson to Eur. *Med.* 140, Elmsley to *Herakl.* 1014, and most modern critics, consider this line a spurious introduction from the margin. It is omitted by Stobæus, *Serm.* LXXVIII. 9, where the preceding and subsequent verses are quoted, but is recognized apparently by the Schol. Rom. in the words *ἐν τῇ νηπίᾳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ἡμᾶς ἀκίνδυνον*, by Suidas s. v. *Ζηλοῦν*, Eumathius *de Ism. et Ismenia*, p. 52, and Tzetzes, *Chil.* 6. 69. Hermann argues warmly in its favor, and represents it as extremely appropriate to the language which precedes. "*Quum poeta dixisset ignorantes vivere jucundissime, ne hoc falso dixisse videatur, in parenthesi addit : nam si malum est ignorantia, at innoxium est malum, usque dum discernere didiceris quid sit gaudere et quid dolere.* Repetitio verborum in his *ἐν τῇ φρονεῖν μηδὲν* et *τὸ μὴ φρονεῖν*, neminem offendet, qui meminerit frequentissimas esse hujusmodi repetitiones. Illa autem *ἥδιστος βίος* et *κέρτ' ἀνώδυνον κακόν*, non idem, sed diversissima sunt." Even if there had been no diversity of meaning, the repetition of the language would have weighed little with us as an argument against the reception of this verse for *δὶς ταῦτα λέγουσιν οἱ σοφοί*, as at *Elektr.* 1078, Eur. *Phœn.* 358, *Ion.* 50, and frequently elsewhere. We cannot, however, agree with this eminent critic in thinking that the words before us are added as an explanation of a thought which we fail to discover in any part of this address ; nor is it, we believe, customary for explanatory or qualifying clauses to be introduced, in either prose or poetry, without some previous mention of the sentiment which they are intended to limit or define. Who, moreover, can suppose that *τὸ μὴ φρονεῖν γὰρ κέρτ' ἀνώδυνον κάκον* would have been placed by any writer for that which, in conformity with Hermann's reasoning, ought to have been written *κακὸν μέν ἐστι τὸ μὴ φρονεῖν, ἀλλὰ κέρτ' ἀνώδυνον* ? On such principles of interpretation, the words under review may be regarded as corrective of any idea under heaven. In the connection in which we find them, and in reference to the words immediately antecedent, we must, then, confess ourselves unable to discover

any consistency between the two assertions ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος, and τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν. The ἀφροντιστία of early childhood, as an indication of intellectual inferiority, may, indeed, be called a κακόν, but why should the adjective ἀνώδυνον be added? Still more difficult is it to understand why, even as an ἀνώδυνον κακόν, it should be represented as the cause τοῦ ἡδίστου βίου. For, as Lobeck accurately observes, the particle γάρ is here used in a causal, and not a mere corrective sense. The mere inability to discriminate between pain and pleasure, and the total want of all consciousness of this inability, must be regarded as unsatisfactory and inadequate reasons for the extreme enjoyment of the child. That the reference is not, on the other hand, to that insensibility to external ills so characteristic of thoughtless youth, is evident from the consideration that this has been already stated at v. 528, in the words ὅτι οὐδὲν τῶνδ' ἐπαισθάνει κακῶν. If, then, this verse is to be retained, our only alternative is emendation. The reading of Suidas, l. c., τὸ μὴ φρονεῖν δέ, κ.τ.λ., is certainly preferable to the Vulgate, and has been viewed with favor by some scholars. A far better mode will be to read τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακῶν, i. e. ἄνευ κακῶν, or rather ἄνευ ὀδύνης κακῶν. No explanation will be required to show how entirely opposite a sense this simple alteration will impart, and no hesitation will be felt at the expression ἀνώδυνον κακῶν, so thoroughly in harmony with the Sophoklean diction, by those who remember *Œd. Kol.* 786, κακῶν ἄνατος; *Ibid.* 865, ἄφωνος ἀρᾶς; v. 308 *supra*, ἀψόφητος ὀξίων κακυμάτων; *Elektr.* 36, ἄσκευος ἀσπίδων; and the numerous similar examples from the other Tragedians which have been collected by Jelf, *Gr. Gr.* 529, *Obs.* 2.

531. Ἕως . . . . μάθῃς. The temporal conjunctions ἕως, ἕστε, πρίν, and μέχρι (οὗ) are sometimes, although rarely, constructed with the conjunctive without ἄν, when, as in the present passage, the thought expressed by the writer or speaker is represented as not problematic or uncertain. Cf. Plat. *Phæd.* 62, οὐ πρότερον αὐτὸν ἀποκτεννύναι δεῖ, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ. Thuk. 6. 10, οὐ χρὴ ἀρχῆς ἄλλης ἐρίγεσθαι πρὶν ἣν ἔχομεν βεβαιωσώμεθα. *Ib.* 1. 137, τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μέχρι πλοῦς γένηται. Soph. *Philokt.* 917, Μὴ στένακε, πρὶν μάθῃς. *Infra*, v. 547, μέχρις μυχοὺς κίχωσι νερτέρου θεοῦ. See Jelf's *Gr. Gr.* 842. 2.

532. δεῖ σ' ὅπως πατρὸς δείξεις. On this "remarkable construction," see Jelf's *Gr. Gr.* 893, *Obs.* 2, and compare *Philokt.* 54, τὴν Φιλοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λόγων. Kratinos ap. Athen. IX. p. 373. E, δεῖ σ' ὅπως ἀλεκτρυόνος μηδὲν διοίσεις. As the future

indicative is the prevalent construction with ὅπως after verbs which express the idea of caring, considering, exerting one's self, etc., when the end proposed is not represented as simply problematic, but as definitely possible, it is perhaps best to suppose an ellipse of φροντίζειν or πράττειν, in the sense of *curare*, after the words δεῖ σε. So in Xen. *An.* 1. 7. 3, ὅπως οὖν ἴσισθε ἄνδρες ἄξιοι τῆς ἰλευθερίας, supply ἐπιμελεῖσθε.

533. οἷος ἐξ οἵου. See note to v. 478, *supra*.

534. κούφοις πνεύμασιν. SCHOL.: κούφῃ καὶ ἀπαλῇ ζωῇ· τῇ δὲ μεταφορᾷ τῶν μικρῶν φυτῶν ἐχρήσατο, ἅτινα οὐδὲν σφοδρὸν δύνανται ὑποφέρειν, οὐ καύσωνα οὐκ ἄνεμον. "Compare Dio Chrys. *Or.* XII. 202. B, τρεφόμενοι τῇ διαπνοῇ τοῦ πνεύματος ἐπιῤῥοῇ ἀέρα ὑγρὸν ἕλκοντες ὥστε νήπιοι παῖδες. Lucian, *Bis accus.* T. II. 793, ἄνεμοι φυτουργοῦντες. See other instances in Aglaoph. T. I. 760." LOBECK. Add *Trach.* 141, τὸ γὰρ νεάζον ἐν τυῖδε βόσκεται Χώρᾳ, ἵν' αὐαίνοντος οὐ θάλπος θεοῦ, οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, etc. Orph. *H.* 37. 22, πνοὰς ψυχοτρόφους. Pallad. *Epigr.* 122, αὔραι ζωογόνοι. Catullus, LXIII., Ut flos in septis secretus nascitur hortis, Quem *mulcent auræ*.

535. νέαν . . . . χαρμονήν. "*Teneram animam* (vitam) *fovens, ut matri huic gaudio sis.* On χαρμονήν (*a source of joy*), in apposition with νέαν ψυχήν, see Matthiä, *Gr. Gr.* 432, and compare v. 1149, *infra*, *Elektr.* 966, *Œd. Tyr.* 603, cited by Neue." WUNDER. Compare Pindar ap. Plat. *Polit.* 1. 5, γλυκεῖά οἱ παιδίαν ἀπάλλοισα γηροτρόφος συναορεῖ ἐλπίς. HESYCHIUS: ἀπάλλοι· τρέφει, τιθηνεῖ.

536. Οὗτοι . . . . μή τις ὑβρίσῃ, i. e. οὐδὲν δεινόν, μή τις ὑβρίσῃ. See note to v. 83, *supra*. The MSS. Ien. Mosq. B. Par. D. Aug. B. read ὑβρίσει, which is edited by Brunck, in conformity with the canon of Dawes, that after οὐ μή the conjunctive of the 1 aor. act. is never found. We believe with Elmsley, that the reading in the text, which is supported by the authority of the MSS. La. Lb. Γ. Θ., is right, and we are certain that ὑβρίσει is wrong. The form of the Attic future is ὑβρεῖ. See the *Quarterly Review*, Vol. VII. p. 454; Matthiä, *Gr. Gr.* 517, *Obs.* 1; Lobeck ad Phryn. p. 746; Elmsley to *Œd. Kol.* 177; Reisig, *Comment. Crit. in Soph. Œd. Kol.* p. 251 sqq.; Liddell and Scott, s. Οὐ μή; and compare *Philokt.* 381; *Œd. Tyr.* 771; *Œd. Kol.* 408, 702; Ar. *Lysistr.* 704; Xen. *Anab.* 4. 8. 13, 7. 3. 26.

538. Τεῖον πυλωρὸν . . . . ἵμερα. "The expression πυλωρὸν φύλακα is analogous to λιθόλινοστον Ἄρη, v. 242, *supra*, and other instances quoted in my note to *Antig.* 500. Strictly speaking, the adjective πυλωρός signifies πύλης φύλαξ, i. e. it already contains the idea expressed by the noun with

ad Plat. *Civ.* T. II. p. 319; Siebelis ad Pausan. 1. 25. 6; Bernhardy, *Synt.* p. 323.

550. Ἀλλ'.... ἐπώνυμον. SCHOL. · πίστισται ὡς οὐδὲν ἀπολειψομένου τοῦ παιδὸς τῆς αὐτοῦ ἀρετῆς · τὸ δὲ σάκος διὰ τὸ ἐξαίρετον τῷ παιδὶ φυλάσσειν πιλεύει, τὰ δὲ ἄλλα τεύχη συνθάψαι φησίν · ἐπίστασται γὰρ καὶ αὐτὰ περιμάχητα ἐσόμενα. οἶδεν Ὅμηρος ὅπλα συγκαιόμενα · Ἀλλ' ἄρα μὲν κατέκηε σὺν ἔντεσι δαιδαλέοισι. (*Il.* 6. 418.) On the adjective ἐπώνυμος, Hemsterhuis, ad Luc. *Dial. Mort.* IX. 1, observes, "Ἐπώνυμος præditum duplici potestate, eo magis observanda, quod sæpe deluserit eruditos interpretes; vel *qui nomen ab alio trahit*, vel *qui suum alteri tribuit.*" Render, *of the same name with yourself*, or *from which you have received the name Eurysakes.*

551. διὰ . . . . πόρπακος. *Swaying it by means of the thickly-folded handle.* Homer, *Il.* 7. 219, mentions Tychios, of Hyle, σκυτοτόμων ὄχ' ἄριστος, as the maker of Aias's shield of seven ox-hides. See also Nonnus, *Dionys.* 13. 671, and the other authorities cited in Lobeck's note. On the word πόρπαξ, which Eustathius, p. 995. 19, denies to have been used by the heroes of the Homeric age, see Eur. *Hel.* 1396, ἐμβαλὼν πόρπακι γεγραίαν χέρα, Wesseling to this verse, Klausen to Æsch. *Agam.* 757, and more particularly Smith's *Dict. of Greek and Roman Antt.* p. 298. a.

553. τεθάψεται. See Jelf's *Gr. Gr.* 407. 1. —— On κοινά, for κοινῶς, see Wunder to *Antig.* 544; and on the practice here alluded to, the observations of the Scholiast quoted in note to v. 550, compared with Thuk. 1. 8.

555. Καὶ δῶμα πάκτου. All the manuscripts and old editions καὶ δῶμ' ἀπάκτου. A precisely opposite error has been already pointed out in the note to v. 178, *supra.* The genuine reading has been preserved by Eustathius, p. 742. 40, and is defended by Ar. *Lys.* 265, μοχλοῖς δὲ καὶ πληθέοισι τὰ προπύλαια πακτοῦν; Archiloch. ap. Polluc. 10. 27, θύρας πακτοῦν; Anth. Pal. V. n. 4, πηκτὴν κλεῖε θύρην. —— ἐπισκήνους, *at* or *before the tent.* See note to v. 216, *supra*; Matthiä, *Gr. Gr.* 446. 8; Jelf's *Gr. Gr.* 714. a.

556. Κάρτα . . . . γυνή. "Sophokles does not here say, *Lamentis mulierum facile hominum miserationem commoveri*, but Hermann, who finds fault unnecessarily with the common explanation, *facile misericordia afficitur mulier.*" APITZ. With the sentiment, compare Eur. *Med.* 924, γυνὴ δὲ θῆλυ, κἀπὶ δακρύοις ἵφυ. *Herc. F.* 536, τὸ θῆλυ γάρ πως μᾶλλον οἰκτρὸν ἀρσένων. *Trach.* 1062, γυνὴ δὲ θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν. On the predicative employment of the neuter adjective when the subject

refers to a class, and not to a particular individual, see Matthiä, *Gr. Gr.* 437; and compare Virg. *Æn.* 4. 569, Varium et mutabile semper Femina; *Ecl.* 3. 80, Triste lupus stabulis.

557. Οὐ πρὸς . . . . τήμαντι. *For it is not the part of a skilful physician to utter doleful incantations over a disease that asks the knife*, i. e. my malady can only be cured by the sword. With the word ἐπῳδαί, used, in the sense of the Latin *incantationes*, to denote *songs* or *charms* for the alleviation or cure of physical pain and suffering, compare Hom. *Od.* 19. 457, ἐπαοιδῇ δ' αἷμα κελαινὸν ἴσχεθον, with the observation of the Scholiast there: ἰστέον ὅτι ἀρχαία ἐστὶν ἡ διὰ τῆς ἐπαοιδῆς θεραπεία, ὅστε καὶ Πίνδαρος ἐπὶ τοῦ Ἀσκληπίου "μαλακαῖς ἐπαοιδαῖς" λέγει. (*Pyth.* 3. 31.) Æsch. *Eum.* 649, τούτων ἐπῳδὰς οὐκ ἐπείσεται πατήρ. On the preposition πρός, see note to v. 306, *supra*; Jelf's *Gr. Gr.* 638. 2. b; and with the construction of θρηνεῖν, for which the common copies incorrectly exhibit θρεῖν, with the accusative, compare Hom. *Il.* 722, ἀοιδὴν ἐθρήνεον; Ar. *Av.* 213, θρηνεῖν ὕμνους; and the numerous examples in Jelf's *Gr. Gr.* 566. 4. —— τεμοῦντι. SCHOL.: τῆς τομῆς διαμένῃ.

559. Δίδωμ' ἀκούειν. See note to v. 480, *supra*.

560. Οὐ γάρ μ' ἀρέσκει. "That is, ἀρέσκει με, not ἀρέσκει μοι. See my note to Ar. *Plut.* 353, and Greg. Cor. *de Dial. Att.* XXIII." BRUNCK. Cf. Elmsley to Eur. *Med.* 12; Monk to *Hippol.* 184; and Jelf's *Gr. Gr.* 594. 4, *Obs.* 2.

561. δρασείειν. Cf. v. 317, *supra*; and on the frequent employment of these *verba desiderativa* by the Tragedians, see Buttmann's *Ausführ. Griech. Sprachl.* Bd. II. s. 389. According to the *Etym. M.* 750. 50, they are employed only in the present tense.

562. κρῖνε. SCHOL.: ἀνάκρινε. *Ne interroga.* Cf. *Antig.* 399; *Elektr.* 1445; *Trach.* 195, 314, 388. —— Σωφρονεῖν. SCHOL.: νῦν τὸ μὴ περιεργεῖν· ἐν τούτῳ γὰρ μάλιστα ἡ σωφροσύνη ταῖς γυναιξὶ διασώζεται, εἰ μὴ περιεργάζοιντο, ἤ, τι πράττει ὁ ἀνήρ. "Aias forbids all prying curiosity on the part of the Tekmessa, and commands her τὰ αὐτῆς πράττειν, which is Plato's definition of σωφροσύνη." CAMERARIUS.

564. μὴ πρόδοὺς γένῃ. "*Ne deseras.* So below, 1205, *Elektr.* 368, *Œd. Tyr.* 331, and elsewhere. On the periphrase πρόδοὺς γένῃ, see my observations to *Œd. Tyr.* 928, and to *Philokt.* 756." WUNDER.

565. Ἄγαν γε λυπεῖς. . . . . ἐφυλίσης ἔτι; "Ursinnus, p. 498, aptly compares Virg. *Æn.* 11. 51, Nos juvenem exanimum et nil jam cœlestibus ullis Debentem vano mœsti comitamur honore, which he pronounces an imitation of our passage. In the same way, Maximian, *Eleg.* V. 231,

Nil mihi cum superis, explevi munera vitæ; and a matron on the point of death, in Val. Max. 2. 6. 8, tibi quidem dii magis, quos relinquo quam quos peto, gratias referant. Aias, therefore, says this: *Di, per quos me obtestaris*, (i. e. *superi*) *nihil ad me, cui mori decretum est.*" LOBECK. "Of the various explanations given by the Scholiast, that alone is true which directs us to supply τινὶ or σοί to the infinitive ἀρκεῖν. Render, therefore, *Nescisne, non me amplius hoc debere diis, ut tibi opituler?* i. e. vain is your adjuration by the gods, for they have no such claim of merit upon me that for their sake I should bear aid to thee." HERMANN. Neither of these explanations is entirely satisfactory; the first, because it assigns no place to the verb ἀρκεῖν, and expresses a sentiment to which the admonition that follows immediately from Tekmessa, εὔφημα φωνεῖ, *blaspheme not*, is entirely inappropriate; the second, on account of the imperfect sense attributed to οἶδέν, and the harshness of the supposed ellipse. The expression is rather equivalent to Οὐκ κάτοισθ', ὡς ἐγὼ θεοῖς οὐκέτι ὀφειλέτης εἰμὶ ἀρκεῖν τι; *Knowest thou not that I am no longer under obligation to the gods to render any aid?* Aias says, You adjure me by the gods: are you, then, ignorant that they have visited me with calamities so vast as to release me from all responsibility and obligation, and that no appeal *to them* can be effectual in procuring any assistance from me? With the flagrant impiety of this inquiry, the reply of Tekmessa harmonizes well. On the construction of the infinitive with ὀφειλέτης, see Jelf's *Gr. Gr.* 667, and compare Eur. *Rhes.* 965, ὀφειλέτις δέ μοι τοὺς Ὀρφέως τιμῶσα φαίνεσθαι φίλους, i. e. ὀφείλω δὲ τιμᾶν, κ. τ. λ.

569. ξυνίεξεθ'. SCHOL.: ἀποκλείσατε. τοῖς θεράποντσι κελεύει αὐτὴν ἀποκλείειν. The MS. Lb. ξυνίεξασθ', with ξεσθ' suprascriptum; the MSS. Θ. Lips. a. b. συνίεξεθ'; and the MS. Aug. C. συνίεξεσθ'. On this old form, cf. *Œd. Tyr.* 890; Thuk. 5. 11; Hdt. 3. 136; Plat. *Gorg.* p. 461. D; Buttmann, *Ausf. Griech. Sprachl.* Bd. II. s. 169; Poppo to Thuk. 8. 74. The Scholiast understands these words as a command to the attendants to shut up Tekmessa within the tent, and supplies αὐτήν as the object of ξυνίεξεσι. Wunder, comparing vv. 555, 557, *supra*, decides that τὸ δῶμα is the accusative which must be understood. On the employment of the plural, see note to v. 331, above.

570. φρουεῖν. SCHOL.: γράφεται λέγειν. "Aias must now be supposed to retire within his tent, in company with Tekmessa and his son, from which he again advances at v. 610. Welcker, in Mus. Rhen. III. Fasc. 1. 87, maintains, on the contrary, that they remain upon the stage. Τοῦτο πεῖσαι ἔσται συχνῆς πειθοῦς." LOBECK. In what respect we differ

from the views of Lobeck, will be seen by referring to the note upon v. 333, above. That the opinion of Welcker is still more incorrect may, we think, be learnt from the arguments brought forward there, and from the language of Aias at v. 555, μηδ' ἐπισκήνους γόους Δάκρυε. In the following song, the Chorus expatiate, in an apostrophe to their native island, first, upon the many woes which the malady of Aias will entail upon themselves, and next, upon the grief into which his parents, and more especially his aged mother, will be plunged, when intelligence far more dreadful than the tidings of his death shall be communicated to them respecting their unhappy son.

573. Ναίεις . . . . εὐδαίμων. *Art a place of happy residence.* Compare *Il.* 2. 626, νήσων αἳ ναίουσι πέρην ἁλός. Hesiod. *Opp.* 286, ὁδὸς ἐγγύθι ναίει. The majority of the manuscripts, and Eustathius, p. 306. 19, exhibit ἁλίπλαγκτος, which occurs again at v. 659 below, in an active signification, as an epithet of Pan. Erfurdt, Hermann, and most editors have received the emendation of Lobeck, ἁλίπλακτος, on the authority of the MSS. Aug. B. Γ. Lips. a. b., and Æsch. *Pers.* 307, θαλασσόπληκτον νῆσον Αἴαντος. That ἁλίπλαγκτος was used also in the passive sense of ἁλίκλυστος, *sea-washed*, or rather *sea-tost*, is clearly taught by Pind. *Pyth.* 4. 24, φαμὶ γὰρ τᾶσδ' ἐξ ἁλιπλάγκτου ποτὶ γᾶς Ἐπάφοιο, κ. τ. λ. Eur. *Hek.* 782, θαλασσόπλαγκτόν γ', for ὥστε θ. εἶναι, *so as to be tossed upon the waves.*

574. Πᾶσιν περίφαντος ἀεί. *Renowned for aye in the estimation of all men.* Welcker has pointed out the anachronism involved in this indirect allusion to the naval victory at Salamis in Ol. 75. 1, B. C. 480. The dative πᾶσιν is not, as Musgrave supposes, equivalent to παντάπασι, *in all respects*, but is used in the same manner as the dative of the personal pronouns, to express the persons *in whose opinion* or *estimation* the predicate is here affirmed of the subject. Cf. *Œd. Tyr.* 40, ὦ κράτιστον πᾶσιν Οἰδίπου κάρα. *Œd. Kol.* 1446, ἀνάξιαι γὰρ πᾶσίν ἐστι δυστυχεῖν. Xen. *Mem.* 1. 1. 1, Σωκράτης ἄξιός ἐστι θανάτου τῇ πόλει. *Infra*, v. 1072, τῷδε δ' οἴχομαι, *as far as he is concerned.* See Bernhardy, *Synt.* p. 83; Jelf's *Gr. Gr.* 600. 1.

575. παλαιὸς ἀφ' οὗ χρόνος. SCHOL.: ἐκ πολλοῦ χρόνου. Cf. *Philokt.* 493, παλαί' ἂν ἐξ ὅτου, Isokr. *Or. ad Phil.* p. 91. 47, οὗτοι οὐ πολὺς χρόνος ἐξ οὗ εἰς τοσαύτην μεταβολὴν ἦλθον, and the many similar examples quoted in Lobeck's note.

576. Ἰδαίᾳ μίμνω . . . . τρυχόμενος. "So Aldus. The difficulty of this passage consists in the three words λειμωνίᾳ πόᾳ μήλων, out of which

it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read λειμωνίᾳ μήλων πόᾳ. Brunck edits λειμωνίᾳ ποίᾳ μήλων, with the consent of most of the MSS., including five out of six of those in the Bodleian Library. The sixth reads λειμωνίᾳ πόᾳ μήλων. Ποίᾳ or ποιᾷ is the proper orthography, whether the first syllable be long or short. Bothe reads λειμωνίδι μηλοτόᾳ. Λειμωνίδι is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits λειμώνιδι (*sic*) as the reading of the two Baroccian MSS. at Oxford. Erfurdt reads λειμωνίδι ποίᾳ μήλων, and says in his note, ποίᾳ μήλων, *licet corruptum, servare placuit.* Perhaps the true reading is λειμωνίδι ποίᾳ μήλων. Μίλειν and μίλεσθαι are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among*, etc. The following examples, among others, are supplied by Beck, *Index to Euripides. Iph. T.* 642, κατολοφύρομαί σε τὸν χερνίβων | ῥανίσι βαρβάρων μιλόμενον αἱμακταῖς, where we have supplied the word βαρβάρων to complete the verse. *Hel.* 194, Ναύτας Ἀχαιῶν | τις ἵμολεν, ἵμολε, | δάκρυα δάκρυσί μοι φέρων, | Ἰλίου κατασκαφὰν πυρὶ μίλουσαν Ἰδαίᾳ. Compare *Hek.* 931; *Hel.* 1176, Νῦν δ' οἱ μὲν Ἅιδᾳ μίλονται κάτω. Our emendation affords an exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (586) is, νῦν δ' αὖ φρενὸς οἰοβότας. The Scholiast reads οἰοβώτας, which Erfurdt has admitted into his text. The Triclinian editions read, νῦν δ' αὖ φρενὸς γ' οἰωβότας. Although Triclinius is perhaps guilty of the insertion of this particle, we believe him to be innocent with regard to οἰωβότας, which is found in Erfurdt's *Augustanus Secundus.* If Triclinius had not found this reading in his copy of Sophokles, he would not have changed the order of the words in the corresponding verse of the strophe. Οἰωβότας accords perfectly well with our reading of the strophic verse. Yet we suspect that οἰοβότας is the true reading. The strophes and antistrophes of this ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is Ἰδαίᾳ μίμνω; the antistrophic, Κρατοῦντ' ἐν Ἄρει." ELMSLEY. In these exceedingly corrupt verses, we have adhered to the form in which they are given in the MSS., with the exception that a few copies exhibit ποίᾳ, with an inaccurate accentuation, for πόᾳ, and in the subsequent verse εὐνόμᾳ is read in place of εὐνώμᾳ, by the far larger number. As Elmsley has observed, the depravity of these verses is at once discernible from both sense and metre, and there can be no doubt from the following explanation of the Scholiast, itself not free

from numerous errors, that he must have found the same corruptions in the copies he made use of. ΙΔΑΙΑι. τῇ Τρωϊκῇ. οἷον, ἐν τῷ τῆς Ἴδης χωρίῳ τοῖς χλωροῖς καὶ λειμῶνας ἔχουσι διάγων. ΑΝΗΡΙΘΜΟΣ. ἐν οὐδενὶ ἀριθμῷ ταττόμενος, ἀλλὰ περιεῤῥιμένος. ΕΥΝΟΜΑι. ἤτοι τῷ εὐνομουμένῳ καὶ δικαίῳ. ἢ εὐκινήτῳ. ἢ εὐνόμᾳ λειμῶνι, τῷ καλὰς νομὰς ἔχοντι. τὸ δὲ ἑξῆς, παλαιὸς ἀφ' οὗ χρόνος αἰὲν εὐνόμᾳ χρόνῳ τρυχόμενος Ἰδαίᾳ μίμνω λειμωνίᾳ πόᾳ μήλων. ἀνήριθμος κακὴν ἐλπίδα ἔχων, πῶς με δεῖ τὸν Ἅιδην ἀνύσειν. Hermann's explanations and emendations are as follows: "Partem veri me vidisse puto, quum in istis λειμωνίᾳ ποίᾳ, λειμώνι' ἄποινα latere conjeci. Nisi magnopere fallor, scribendum est: ἐγὼ δ' ὁ τλάμων πάλαιος ἀφ' οὗ χρόνος Ἰδαία μίμνω λειμώνι' ἄποινα, μηνῶν ἀνήριθμος αἰὲν εὐνώμᾳ χρόνῳ τρυχόμενος, *ego autem miser diu est ex quo Idæa pratensia præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus.* Ἰδαῖα λειμώνι' ἄποινα intellige præmia commorationis in prato Scamandrio, in quo secundum Homerum pugnabatur, i. e. eversionem Trojæ direptionemque. Deinde junge μηνῶν ἀνήριθμος, *mensium numero carens.* Ita in *Œd. R.* 179, ὧν πόλις ἀνήριθμος ὄλλυται. Ita *El.* 232, ἀνάριθμος θρήνων. Maxime vero quadrat hoc in *Trach.* 256, ἦ κἀπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον χρόνον βεβὼς ἦν ἡμερῶν ἀνήριθμον;" All these corrections and the interpretation of their author have been received by Dindorf, but are dismissed by Lobeck with no remark beyond the following: "Aptissimum videtur, λειμώνι' ἔπαυλα μήλων,"—as if the word μήλων was not *per se* sufficiently perplexing. We are happy to perceive that critics of such acute discrimination as Elmsley and Hermann agree in considering μήλων a corruption, and cry Lobeck's mercy if we refrain from further investigation of the *poetry* of his conjecture. We must object, however, to the mode in which Hermann renders his own correction λειμώνι' ἄποινα. According to universal usage, the adjective λειμώνια would, in such a collocation, occupy the place of the genitive λειμῶνος, and with ἄποινα would accordingly denote *ransom-money*, or *compensation for a meadow* which had been ceded to another. How entirely opposite this is to the destruction and plunder of Troy needs no formal explanation. Other equally inexplicable difficulties, which we cannot stay to notice, are presented by the adjectives εὐνόμᾳ or εὐνώμᾳ. We believe the text is incurably corrupt, and that, without further means of assistance than those we now possess, it is hopelees to suppose that we shall succeed in tracing the writing of the poet.

580. ἀνύσειν. Supply ὁδὸν εἰς. See Elmsley to *Œd. Kol.* 1562, Monk to *Hippol.* 740, Matthiä, *Gr. Gr.* 409, and compare *Antig.* 805, τὸν παγ-

κοίταν ἔθ' ὁρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύτουσαν, sc. ὁδὸν εἰς θάλαμον. Eur. *Suppl.* 1142, ἀνύτειν Ἅιδην.

581. ἀπότροπον, *from which one turns away.* Cf. *Œd. Tyr.* 1314; Pind. *Pyth.* 8. 133, ἀποτρόπῳ γνώμᾳ σεσεισμένον. On ἀΐδηλον, *devouring, destructive*, see Buttmann, *Lexil.* I. S. 247 (p. 48, Eng. edit.). Others follow Passow, in rendering, *invisible, dark, unknown.*

582. Καὶ .... Αἴας. SCHOL.: οἷον πρὸς τοῖς πρώτοις κακοῖς ὥσπερ δεύτερόν ἐστί μοι κακὸν τὸ τοῦ Αἴαντος ξυνεστηκός· τοῦτο γὰρ δηλοῖ τὸ ἔφεδρος. ἔφεδρος δέ ἐστιν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος (ὁ μεταπαυόμενος?) εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν· ἐνταῦθα οὖν φησιν, ὅτι ἔσχατος καὶ ὡς ἔφεδρος ἐλείφθη μοι ὁ Αἴας εἰς κακόν. The general meaning of the Chorus in the words which follow seems to be this: My long absence from my native island, the pressure of advancing age, and the many hardships I here endure, have been my first and arduous conflict. And if I rise victorious from this, a second and more fearful is at hand in the person of my own king, whom the gods have visited with madness, of which all hope of cure is vain.

583. ἔφεδρος. *A fresh* or *third combatant.* For a full explanation of this term, see Wesseling to Diodor. IV. 50, Krüger to Xen. *Anab.* 2. 3. 10, and especially Liddell and Scott, s. v.

584. μανίᾳ ξύναυλος. SCHOL.: ἀντὶ τοῦ σύνοικος. Literally, *dwelling with madness*, i. e. *mad.* Cf. *Œd. Tyr.* 1206, ξύνοικος ἀλλαγᾷ βίου; Plat. *Symp.* 203. D, ξύνοικος ἐνδείᾳ; *Rep.* 367. A, τῷ μεγίστῳ κακῷ ξύνοικος ᾖ, and the similar use of the verb συνεῖναι, as a periphrase for the simple verb, in Æsch. *Pers.* 177, *Œd. Tyr.* 303, *Elektr.* 611, Ar. *Nub.* 1404, Xen. *Œk.* 15. 12. On the expression θείᾳ μανίᾳ, see note to v. 185, *supra.*

585. ἐξεπέμψω. SCHOL.: ἀντὶ τοῦ ἔπεμψας ὧδε, i. e. to Troy.

586. νῦν δ' αὖ φρενὸς οἰοβώτας. SCHOL.: αὐθαίρετος, ὡς ἂν εἴποι τις, αὐτὸς ἑαυτοῦ διάνοιαν βόσκων, καὶ μηδενὶ πειθόμενος· ἢ μονωθεὶς ἐκ τῆς φρενὸς, ἢ μονότροπος, μεμονωμένος τῷ λογισμῷ· ἢ ποιμαίνων τὴν ἑαυτοῦ διάνοιαν, καὶ μόναρχος ὢν τῷ λογισμῷ· ἢ οἷον διεσθίων αὐτοῦ τὴν φρένα, παρὰ τὴν βόσιν· ἢ ὁ βαίνων ἐν ἐρημίᾳ, διὰ τὸ συγκεκλικέναι ἑαυτὸν, καὶ ὅμοιόν ἐστι τὸ Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων. (*Il.* 6. 202) ἢ φρενὸς οἰοβώτας, οὐ σὺν φρεσὶν, ἀλλ' ἐκτὸς φρενῶν διάγων. [Εἰς τὸ αὐτό.] ἀποπλανηθεὶς, ἀπὸ μεταφορᾶς τῶν πλανηθέντων προβάτων καὶ μόνων βοσκομένων. Aldus and the greater number of the MSS. οἰοβότας, which is edited by Brunck, Lobeck, and Schäfer. The MS. Ven. reads οἰοβάτας, whence the explanation of the Scholiast ὁ βαίνων ἐν ἐρημίᾳ. The reading in the text,

which is approved by the most recent editors, is exhibited in the MSS. La. Aug. C, and Suid. Cod. Leid. s. v. Render, *feeding apart on his own mind*, i. e. *self-willed, inflexible, in his own secret purposes and resolution.* Compare v. 604. sq. On the genitive φρενός, dependent upon the verbal notion contained in the compound substantive, see Jelf's *Gr. Gr.* 542. 2.

588. Τὰ πρὶν δ' ἔργα χερεῖν, κ. τ. λ. SCHOL.: τὰ δὲ πρότερα μίγιστα τῆς ἀρετῆς τῶν χειρῶν αὐτοῦ ἔργα ἐν ἰλιγγερίᾳ εἰσὶ παρὰ τοῖς Ἀτρείδαις. ἢ οὕτω· τὰ δὲ πρότερα αὐτοῦ ἀνδραγαθήματα φροῦδα παρὰ τοῖς Ἀτρείδαις. Wunder observes, correctly, that the words ἔργα χερεῖν, *deeds done by his hand*, are so closely united as to form but one idea, and are thus equivalent in signification to the single word χειρουργήματα, *hand-deeds*. On this attributive genitive, in which there is implied a verbal notion of creation, as, for example, in Hom. *Il.* 2. 397, τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, *created* or *produced by all sorts of winds*, see note to v. 457, *supra*; Matthiä's *Gr. Gr.* 380, *Obs.* 1; Bernhardy, *Synt.* p. 163. Erfurdt errs, therefore, in constructing ἔργα μεγίστας ἀρετᾶς χερεῖν.

590. Ἄφιλα παρ' ἀφίλοις. SCHOL.: παρὰ τοῖς πρώην αὐτοῦ φίλοις, νῦν δὲ πάντων ἐπιλελησμένοις· ἢ ἄφιλα παρ' ἀφίλοις, ἐχθρὰ παρ' ἐχθροῖς. The former of these observations refers to the corrupt reading παρὰ φίλοις, exhibited by Suidas, s. Τὰ δὲ πρίν. On this peculiarly Sophoklean collocation, see note to v. 252, *supra*, Neue to *Elektr.* 198, and Wunder to *Antig.* 13.

592. παλαιᾷ . . . . γήρᾳ. Hermann observes, correctly, that the poet's meaning is, γηραιὰ μὲν τῇ χρόνῳ γηραιὰ δὲ καὶ τὸ σῶμα. In other words, the employment of the particles μέν . . . . δέ is not discretive, but serves, by making the clauses seem as if they were different notions placed in contrast to each other, to increase the importance of the common notion, by a diminution of its sameness. Cf. Xen. *Mem.* 2. 1. 32, ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. *Philokt.* 530, Ὦ φίλτατον μὲν ἦμαρ, ἥδιστος δ' ἀνὴρ, Φίλοι δὲ ναῦται. So too with μέν omitted. Eur. *Med.* 99, κινεῖ πραδίαν, κινεῖ δὲ χόλον. *Ibid.* 1067, ὦ φιλτάτη χεὶρ φίλτατον δέ μοι κάρα. On ἡμέρα, in the sense of *time* or *age*, see *Œd. Kol.* 434, 1140, 1218; Eur. *Troad.* 1321; Porson to Eur. *Phœn.* 550; Blomfield, *Gl. ad Æsch. Pers.* 266.

593. Φρενομόρως. SCHOL.: ἀντὶ τοῦ εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὅ ἐστι φρενοβλαβῶς, μανικῶς. "Νοσοῦντα φρενομόρως is identical in signification with φρενομανῆ, or νοσοῦντα λυσσάδι μοίρᾳ, Eur. *Herc.* 1002." LOBECK. Aldus and a few MSS. read φρενομώρως incorrectly.

595. Αἴλινον . . . . θρηνήσει. SCHOL.: οἷον οὐ μίτριον· ἀναστρεπτέον δέ·

ἄρχει γὰρ τοῦ λόγου τὸ οὔ, ἵν' ᾖ, οὐκ αἴλινον, οὐδ' οἰκτρᾶς γόον ἀηδοῦς ἥσει, ἀλλ' ὀξυτόνους μὲν ᾠδὰς, καὶ τὰ ἰξῆς. Hermann, Ellendt, and most editors, assent to this interpretation, and supply οὐ from the verse that follows, in order that the construction may be οὐκ αἴλινον, οὐδὲ . . . ., asserting that the expression is poetical for οὐ μετρίως. Wunder opposes this view, and contends, from the language of Pausanias, 9. 29. 3, that the word αἴλινον cannot be applied to mere *moderate* lamentation, and that, even if it could, Sophokles would not have repeated it twice, had he intended it to be so understood in our passage. This reasoning, however, appears to be overturned by the language of Heliodoros, V. 2. 176, οἷον ἠρίνης ἀηδόνος αἴλινον ᾠδὴν ἐν νυκτὶ μυρομένης, from which it certainly appears that this epithet can be applied to the song of the nightingale, and that the opposition between the shrill-toned shrieks of the mother of Aias and the plaint of the piteous bird is extended also to this word. On the αἴλινος, or *lament for the death of Linus*, see Blomfield, *Gl. in Æsch. Ag.* 119 ; Klausen to *Agam.* 1060 ; and on the omission of οὐ, Schäfer to L. Bos *de Ellips.* p. 777.

597. ᾠδὰς θρηνήσει. See note to v. 558, *supra*.

601. Κρείσσων γὰρ, κ. τ. λ. The manuscripts and old editions ἢ νοσῶν, first corrected by Lobeck. Elmsley, in his note on *Œd. Tyr.* 1368, silently reads παρ' Ἅιδᾳ, and in a subsequent notice of this verse in the *Mus. Crit.* Vol. I. p. 364, observes, that "Ἅιδᾳ κεύθων, without the preposition, can signify nothing except ἐν Ἅιδᾳ κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς Ἅιδου and εἰς Ἅιδην, and even Ἅιδην without the preposition (*Antig.* 822), we apprehend they never say ἐν Ἅιδῃ, but only ἐν Ἅιδου. If ἐν Ἅιδῃ occurs at all, it may be compared with ἐν Ἀθάνᾳ, Eur. *Herakl.* 754. The expression παρ' Ἅιδῃ κεύθων may be compared with κεῖται παρ' Ἅιδῃ, *Œd. Tyr.* 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. Eur. *Med.* 1059, Μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας. Παρ' Ἅιδην is proper only where there is the idea of motion. See Soph. *Œd. Kol.* 1552 ; Eur. *Alkest.* 237. Read, therefore, παρ' Ἅιδῃ." On the construction of these words, for κρεῖσσον γάρ ἐστι τὸν μάτην νοσοῦντα ἐν Ἅιδου κεύθεσθαι, see Matthiä, *Gr. Gr.* 555, *Obs.* 2, and compare *Œd. Tyr.* 1368, κρείσσων γὰρ ἥσθα μηκέτ' ὢν ἢ ζῶν τυφλός ; Demosth. *Ol.* 3. 38. 6, βελτίων εἰ οἴκοι μένων ; Dionys. *Antt.* VI. 9, κρείττων γὰρ γένοιτο ἂν ὁ τοιοῦτος πολίτης ἀποθανών. It is, moreover, to be observed, that κεύθων is here used for κευθόμενος. Cf. *Œd. Tyr.* 967, κεύθει κάτω γῆς, for κεύθεται. See Dorville ad Charit. p. 435 ; Fischer ad

Well. *Gr. Gr.* p. 61 sq.; Erfurdt ad Soph. *Œd. Tyr.* 153, *ed. min.*; Abresch. ad Æsch. I. p. 80. Lastly, νοσεῖν μάταν, for which a few manuscripts furnish μάτην, is of almost identical signification with φρενομόρως νοσεῖν, v. 594. SCHOL.: νοσῶν μάτην· μεμηνώς· ματὴν γὰρ νοσεῖν τὸ ἀθεραπεύτως μαίνεσθαι· οὐ λέγει δὲ ὅτι ὅταν αὐτὸν πύθηται τετελευτηκότα· ὁ γὰρ μεμηνὼς καὶ τὰς φρένας διεφθαρμένος κρείσσων Ἅιδᾳ κεύθων· οἷον, ἄμεινον τῷ μεμηνότι ἐξιέναι τοῦ βίου· οἷον, ἡγήσεται κρείσσονα τὸν θάνατον τῆς τοῦ Αἴαντος μανίας.

602. ἄριστος. This word is found only in the MSS. Laud. Dresd. a. It is suprascriptum in the MS. Mosq. b. The observation of the Scholiast in the MSS. La. Γ., λείπει τὸ ἄριστος, leads us to infer that it had been introduced into some copy in his time, probably that of which Triclinius speaks in the following note: ἥκων γενεᾶς ἄριστος γράφε, ἵνα ᾖ ὅμοιον τῷ τῆς στροφῆς κώλῳ. οὕτω γὰρ εὑρέθη καὶ ἔν τινι τῶν παλαιῶν πάνυ. In order to strengthen its claims to our support, Lobeck aptly cites *Trach.* 180, πρωτογόνων ἥκων οὐδενὸς ὕστερος. Brunck renders, *qui paterni generis nobilitate præstans fortibus Achivis.* Compare v. 409 sqq. On ἥκων, see Wunder to *Œd. Tyr.* 982; Ellendt, *Lex. Soph.* s. v.

605. Ὀργαῖς. SCHOL.: τρόποις, ὁρμαῖς. See v. 1097, *infra.* Συντρόφοις, in the preceding verse, is for οἰκείαις, as at *Philokt.* 203.

606. Ὦ τλᾶμον. This reading, which is found in the MSS. La. Lb. Harl., is supported by *Antig.* 39, ὦ ταλαῖφρον; *Trach.* 1112, ὦ τλῆμον Ἑλλάς; and other instances collected by Matthiä ad Eur. *Hek.* 166, 194; *Or.* 1376. Hermann prefers τλάμων, in accordance with the reading of the majority of the manuscripts.

608. ἔθρεψεν. SCHOL.: ἀντὶ τοῦ ἔσχεν. See note to v. 478, *supra.* —— αἰών, *age*, or *generation.* Cf. Æsch. *Theb.* 744.

610. SCHOL.: ἐξέρχεται ὁ Αἴας, ὡς δὴ κατακηληθεὶς ὑπὸ Τεκμήσσας μὴ σφάττειν ἑαυτὸν, καὶ προφάσει τοῦ δεῖν εἰς ἐρημίαν ἐλθεῖν καὶ κρύψαι τὸ ξίφος· ἐπὶ τούτοις ἀναχωρεῖ καὶ διαχρῆται ἑαυτόν. παρίστησι δὲ ὁ λόγος, ὅτι καὶ οἱ ἔμφρονες καὶ παρακολοθοῦντες τῇ φύσει τῶν πραγμάτων, ὅμως ὑπὸ τῶν τοιούτων παθῶν ἐπὶ τὸ χεῖρον ἀπολισθάνουσιν, ὡς ἐν Τραχινίαις ἡ Δηϊάνειρα περὶ τοῦ ἔρωτος διαλεγομένη καὶ τοῦ ἀνδρὸς, ὅτι αὐτῷ οὐκ ἀντιστήσεται, οὐδὲ λυσιτελεῖ αὐτῇ ἀντιπράττειν τῇ ἐπιθυμίᾳ τοῦ ἀνδρὸς, πράττει μετὰ ταῦτα, ἅπερ αὐτὴν ἀνέπεισεν ἡ ζηλοτυπία. Aias here leaves his tent, and, coming forward upon the stage, delivers an address, in which he feigns to have been overcome by the solicitations of Tekmessa and the remembrance of the misery into which his death will plunge his wife and child. He persuades the Chorus that he has renounced the intention of self-murder, and is now

anxious to avert the anger of the gods by the immediate performance of certain rites of expiation, and to procure the return of favor from the Greeks by the burial of Hector's fatal gift. Although no one interrupts him in his speech, and he is permitted to retire without reply or hindrance, it is yet clear, from v. 648, below, that Tekmessa, in addition to the Chorus, was present during his harangue. —— *μακρὸς κἀναρίθμητος.* "These adjectives are conjoined in the same manner as in the Homeric expression *γαῖα πολλὴ καὶ ἀπείρων*, *Odyss.* 15. 81, and are repeated from this verse by Nicephorus Blemmidas, *Geogr.* XV. 81. Compare Theokr. 25. 24, *πολὺς καὶ ἀθέσφατος ὄλβος.* Hom. *Il.* 10. 6, *πολὺς ὄμβρος ἀθέσφατος.* Zosim. II. 19, *πολλοὶ καὶ ἀναρίθμητοι.*" LOBECK. —— *κρύπτεται.* SCHOL.: *ἀντὶ τοῦ κρύπτει.* On the frequent employment of middle verbs for active by our poet, see note to v. 486, *supra*, and compare vv. 730, 1314, *infra*; *Œd. Tyr.* 287, 1021; *Trach.* 103, 474, 680; *Elektr.* 1053.

612. *Κοὐκ ἔστ' ἄελπτον οὐδέν.* Compare Archiloch. *Fragm.* 30, *χρημάτων ἄελπτον οὐδὲν, οὔδ' ἀπώμοτον*, the latter part of which is made use of by Sophokles in *Antig.* 388, *βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.* Ar. *Lys.* 256, *ἦ πόλλ' ἄελπτ' ἔνεστιν ἐν τῷ μακρῷ βίῳ.* —— *ἀλλ' ἁλίσκεται .... φρένες.* "Brunck excellently renders, *sed vincitur etiam jurisjurandi religio et mentis obstinatæ rigor.* And so the Scholiast: *χὠ δεινὸς ὅρκος· ὅτι καὶ ὀμόσαντές τινες ἐν μεταβολῇ γίνονται τῷ χρόνῳ.* The expression *ὅρκος ἁλίσκεται* is remarkable, and scarcely to be found elsewhere. Nor would this verb have been employed in the present passage, if the words *αἱ περισκελεῖς φρένες* had not been added. On the adjective *περισκελής*, see Lobeck to this verse." WUNDER.

614. *ὃς τὰ δεῖν' ἐκαρτέρουν τότε.* *Who lately was resolute in my dread threat.* On the accusative, see Eur. *Alkest.* 1074; *Iph. Aul.* 1370; Jelf's *Gr. Gr.* 548, c. 550; on the insertion of the article, consult note to v. 299, *supra.* —— *τότε.* SCHOL.: *ὡσάνει πρὸ τοῦ.* The frequent use of *τότε* in vague retrospective reference may be learnt from vv. 1178, 1315, *infra*, Æsch. *Choeph.* 975, Eur. *Med.* 1401, *Elektr.* 1203, *Alkest.* 915, and the observations of Brunck to Ar. *Lys.* 1023.

615. *Βαφῇ σίδηρος ὥς.* SCHOL.: *ἐν τῇ βαφῇ οὐκ ἀνίεται ὁ σίδηρος, ἀλλὰ μᾶλλον σκιραίνεται. οὕτως οὖν διασταλτέον· κἀγὼ γάρ, φησίν, ὃς ἠπείλουν καὶ ἔζεον καὶ ἐβόων, ὡς ἐν βαφῇ σίδηρος· ὡς Ὅμηρος, Ἐν ὕδατι ψυχρῷ βάπτει μεγάλα ἰάχοντα* (*Odyss.* 9. 392). *νῦν ἐθηλύνθην ὑπὸ τῶν λόγων τῆς γυναικός. ἢ ὅτι δισσῶς βάπτεται ὁ σίδερος. εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν εἶναι, ἐλαίῳ βάπτουσιν, εἰ δὲ σκιρόν, ὕδατι.* In support of the last explanation, which has obtained the sanc-

tion of Wunder, and connects the words βαφῇ σίδηρος ὥς with those which follow, Musgrave quotes Plin. *H. N.* XXXIV. 41, tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur. The same practice is alluded to in Hippokr. *Coac. Prænn.* p. 294, T. I. and Plutarch *de Prim. Trig.* c. 13. On the other hand, Lobeck observes correctly, "βαφή h. l. significat omnèm cudendi ferri fabricam, qua ferrum non solidatur solum sed etiam ad tractandum aptius, hoc est, flexile et elasticum, redditur ademta per aquam ferrariam naturali ejus asperitate. Quare Statius commode hac in re verbo *laxandi* usus est. Achill. 1. 429, *Ferrum laxatur in usus innumeros.*" Compare Plat. *Rep.* III. 411. B, τὸ θυμοειδὲς ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἀντὶ ἀχρήστου καὶ σκληροῦ ἐποίησε. *Antig.* 473, ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα | πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον | σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ | θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις. See Klausen to Æsch. *Agam.* 216.

616. οἰκτείρω . . . . λιπεῖν, *pity prevents my leaving.* With this rare construction, compare *Odyss.* 20. 202, οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γείνεαι αὐτός, μισγέμεναι κακότητι καὶ ἄλγεσι λευγαλέοισιν. The infinitive is employed, instead of the participle, to denote unwillingness to perform the action it expresses, on account of the mental feeling expressed by the principal verb. Compare note to v. 481, *supra*; Matthiä, *Gr. Gr.* 534. b.

618. πρός τε λουτρὰ . . . . λειμῶνας. "By the first of these substantives the end or purpose of his departure is declared; by the second, the place to which he will repair. Cf. *Œd. Tyr.* 761, ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομάς. Pind. *Ol.* 1. 38, ἐς ἔρανον φίλαν τε Σίπυλον." Neue.

619. λύμαθ' ἁγνίσας ἐμά. "The word λύματα is not used here to denote the *moral filth* or *defilement* which Aias had contracted by the slaughter of the cattle, so much as *physical filth*, or *dirt to be removed from the body by washing*, in the same sense as we find it said of Here in Hom. *Il.* 14. 171, λύματα πάντα κάθηρεν. Ἁγνίζειν, *lustrare*, which strictly is applied to sacrificial purification, is employed by Sophokles in the present passage in order to intimate that this cleansing of his person was prerequisite to any effort he might subsequently make for a reconciliation with Athene. For it was esteemed the highest impiety to proceed to sacrifice when stained with blood or any other kind of impurity. See *Il.* 14. 266." Jaeger.

620. ἐξαλύξωμαι. The manuscripts generally and Aldus read ἐξαλεύσωμαι. See Liddell and Scott, s. Ἐξαλεύομαι. Brunck restored the true reading, traces of which are found in his *Membranæ*. Hesychius: ἐξαλύξωμαι, φυλάξωμαι. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ.

621. Μολών τε . . . . κάτω. SCHOL.: εὑρήσω, φησὶ, τόπον, οὗ οὐδεὶς ἐπιβήσεται. τοῦτο δὲ πιθανὸν, ἵνα μή τις αὐτῷ ἀκολουθήσῃ· πιθανὸν δὲ καὶ τὸ λαβεῖν τὸ ξίφος, ἵνα εὐπορήσῃ ἑαυτὸν διαχειρίσασθαι. "It was apparently a common practice with the ancients, either to destroy the instrument by which any criminal action had been performed, or, if they were prevented from doing this by the indestructible character of its material, to remove it altogether from their sight. In Seneca's *Herc. Fur.* 1230, Hercules is represented as saying, —

> 'Tibi tela frangam nostra ; tibi nostros, puer,
> Rumpemus arcus, ac tuis stipes gravis
> Ardebit umbris.'

Harpocration, s. v. ὀξυθυμία, has left on record, that they were in the habit of felling or burning trees from which any one had hung himself. So Plato, p. 935. E, in imitation of Drako, wishes certain inanimate objects to be removed beyond the boundaries of this nether world. Swords which had been used in the commission of some atrocious crime, and which on this account were deemed unworthy of exposure to the light of the all-seeing sun (*Œd. Tyr.* 1425), were usually buried deeply in the earth where they could not shock his rays. Hence, probably, the language of Apollonios, IV. 296, respecting Jason at the hearth of Kirke : μέγα φάσγανον ἐν χθονὶ πήξας, ᾧπέρ τ' Αἰήταο πάϊν κτάνεν." MUSGRAVE.

622. ἔγχος. SCHOL.: ἀντὶ τοῦ ξίφος. See to v. 95, *supra*.

623. Γαίας. The genitive depends upon the local adverb ἔνθα. See note to v. 367, *supra*. Jelf's *Gr. Gr.* 527. —— ὄψεται. In similar dependent clauses of an *oratio recta*, the *oratio obliqua* is sometimes used, as, for example, at *Trach.* 903, κρύψασ' ἐμαυτὴν, ἔνθα μή τις εἰσίδοι, in order to intimate a reference on the part of the speaker to a thought or statement of another, in contradistinction to his own. In our passage, the indicative future, expressing no such intimation, and limiting what is said to the mind of Aias, is properly employed. See Matthiä, *Gr. Gr.* 529. 4; Bernhardy, *Synt.* p. 157 ; Jelf's *Gr. Gr.* 885, *Obs.*

627. κεδνόν, i. e. τίμιον, ἀγαθόν. Cf. Blomfield, *Gl. ad Æsch. Theb.* 62.

629. Ἐχθρῶν . . . . ὀνήσιμα. Compare Eur. *Med.* 621, κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. Milton, *Comus*, "none, But such as are good men, can give good things." Anth. Pal. VII. 152, οὕτως ἐξ ἐχθρῶν αὐτοκτόνα πέμπετο δῶρα, ἐκ χάριτος προφάσει μοῖραν ἔχοντα μόρου. With the expression ἄδωρα δῶρα, *gifts that are no gifts*, Neue directs us to compare *Elektr.* 1154; *Œd. Tyr.* 1214; *Ant.* 588, 1277; *Philokt.* 534, 848.

Similar expressions are met with in *Elektr.* 492; *Antig.* 980; *Œd. Kol.* 1549. "By what argument we may deduce from this verse that the *Medea* of Euripides is older than the *Aias* of Sophokles, Elmsley has stated in his note to v. 605 of the former play." HERMANN.

630. *εἰσόμεσθα μὲν . . . . εἶπεν, μαθησόμεσθα δ' . . . . σίβειν.* On the infinitives, see Jelf's *Gr. Gr.* 683, *Obs.*; and on the particles *μέν . . . . δέ*, consult the note to v. 592, *supra.*

632. *Τί μή;* "Compare Æsch. *Eum.* 203, *ἴχνεσα ποινὰς τοῦ πατρὸς πίμψαι; τί μή; Agam.* 672, *λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μή;*" WUNDER. Add Blomfield, *Gl. in Agam.* 655.

634. *Τιμαῖς.* Wunder renders, *to men excelling in dignity*, and Neue, *to power.* The latter gives, in our opinion, a sentiment which harmonizes better with what follows, and with the feelings entertained by Aias to the rulers of the Grecian army. The Oxford translator quotes, in illustration of the sentiment, a very similar passage from Shakspeare's *Troilus and Cressida*:—

> "The heavens themselves, the planets, and this centre,
> Observe degree, priority, and place,
> Insisture, course, proportion, season, form,
> Office, and custom, in all line of order."

—— *νιφοστιβεῖς, thick with snow.* Compare *Œd. Tyr.* 301, *χθονοστιβῆ.* On *τοῦτο μέν*, with *δέ* in the correlative clause, cf. *Philokt.* 1345; *Œd. Kol.* 440; Hermann to Vig. p. 702; Matthiä, *Gr. Gr.* 288, *Obs.* 2.

635. *θίγοι.* See Jelf's *Gr. Gr.* 593. 1.

636. *αἰανῆς.* SCHOL.: *τουτέστιν, ὁ σκοτεινὸς κύκλος, ἢ ἀδιάλειπτος.* SUIDAS: *αἰανής. Σοφοκλῆς· Νυκτὸς αἰανὴς κύκλος. ἢ αἰανῆς, θρηνητικῆς, παρὰ τὸ αἰάζω τὸ θρηνῶ.* Zonaras, p. 64, *αἰανός, σκοτεινός. Σοφοκλῆς· νυκτὸς αἰανῆς κύκλος. ἢ θρηνητής, ἀπὸ τοῦ αἰάζω, τὸ θρηνῶ.* The manuscripts generally exhibit *αἰανῆς*, the MS. La. reads *αἰανής*, which Hermann and Wunder have received. See Liddell and Scott, s. v.; Blomfield to Æsch. *Pers.* 935. "In *Elektr.* 492, *ὦ Πίλοπος ἃ πρέσθιν Πολύπονος ἱππεία, Ὡς ἵμολες αἰανὴς Τᾷδε γᾷ*, the common reading is *αἰανή*, which Hermann preserves in his edition. Wunder reads *αἰανής.* Æsch. *Eum.* 394, *Ἡμεις γάρ ἰσμεν νυκτὸς αἰανῆς τέκνα.* So Hermann, Schütz, Bothe, Burgess, Wellauer. Müller prefers the common reading, *αἰανή. Ibid.* v. 457, *αἰανὴς νόσος. Ibid.* v. 542, *ἰς τὸν αἰανῆ χρονόν. Ibid.* v. 903, *μηδ' ἄπαρπος αἰανὴς ἰφιερπέτω νόσος. Pers.* 628, *αἰανῆ δύσθεον βάγμασα. Ibid.* v. 903, *αἰανὴν αὐδάν.* From these passages and their various readings, we see

manifest traces of the form *αἰανός*, of which Zonaras has made mention. Hermann observes, *Ac re vera αἰανὴς* et *αἰανός idem esse, atque ex eadem origine natum videtur, unde αἰνός est: quod, nisi fallor, ab αἰεί deductum primo* diuturnum, *deinde* diuturnitate molestum et grave, *ideoque* tœdii plenum *significabat.* Thus in *Eum.* 542 it means *diuturnus*, and its cognate adverb *αἰανῶς* is used in the same sense at v. 642 of the same play. On the other hand, in *Elektr.* 492, Æsch. *Eum.* 457, 903, *Pers.* 628, 903, its signification will be found to be *gravis, molestus, lacrymabilis.* But what does it denote in our own verse and Æsch. *Eum.* 394? Suidas gives two explanations, *σκοτεινός* and *θρηνητικῆς*. In the first, he is supported by the Scholiast and Wunder, who says in his note, *hoc loco manifestissimum vere Scholiastam αἰανῆς explicasse σκοτεινός. Nihilominus ingenue profiteor me nondum perspexisse quomodo tam diversæ significationis uni huic vocabulo attribui potuerint.* We have determined to follow Lobeck in retaining the vulgar reading, and deny the inaptitude of Suidas's second interpretation. On the same principle that we find Night termed *εὐφρόνη*, from its 'nursing the tender thought to reason,' it is here very properly joined with the epithet *αἰανῆς*, for reasons which we will give in the words of Montgomery: —

'Night is the time to weep,
To wet with unseen tears
The graves of memory, where sleep
The joys of other years:
Hopes that were angels in their birth,
But perished young, like things on earth.'

The same idea is to be found in an exquisite passage of Shakspeare, *II. Henry VI.*, IV. 1: —

'The gaudy, babbling, and remorseless day
Has crept into the bosom of the sea:
And now loud howling wolves arouse the jades
That drag the *tragic, melancholy night.*'

These two quotations sufficiently justify the second explanation given by Suidas. In the passage from the *Eumenides*, if we read, with Hermann, *αἰανῆς*, the sense will be the same as that claimed for our own; if, with Müller, *αἰανή*, translate, as he does, *Wir sind der Urnacht grause* (*dread, dismal*) *Töchter.* In the explanation of all poets, and especially of Sophokles, whose finest and most exquisite conceptions are generally conveyed in a very

nutshell, commentators ought not to lose sight of æsthetical considerations. Some of his most difficult passages yet await a solution by these means. The word *κύκλος* must not be understood here in the same sense as that in which it is found at *Antig.* 412, *λαμπρὸς ἡλίου κύκλος*, where it means *orb*, but as denoting *the rounded vault* of the sky. Cf. *Philokt.* 804, *τί τὸν ἄνω λυέσεις κύκλον;* Eur. *Phœn.* 553, *νυκτός τ' ἀφιγγὲς βλέφαρον, ἡλίου τε φῶς | ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον.*" The whole expression *νυκτὸς αἰανῆς κύκλος* is periphrastic for *αἰανὴ νύξ*, i. e. *the melancholy night.*

637. Τῷ λευκοπώλῳ . . . . ἡμέρᾳ. Compare Æsch. *Pers.* 392, *ἐπεί γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν εὐφιγγὴς ἰδεῖν.* Eur. *Troad.* 848, *λευκοπτέρου ἡμέρας.* Theokrit. 13. 11, *οὐδ' ὄπα ἀλεύκιπτος ἀνατρέχει ἐς Διὸς ἀώς.* As white in distinction from black is a sign of joy, the epithet *λευκόπωλος* is here used in opposition to *αἰανῆς*, in precisely the same way as in Æsch. *Pers.* 301, *λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου, a happy day after a night enwrapt in gloom.* —— *φίγγος φλέγειν.* The infinitive is added to supply a more precise definition, according to Matthiä, *Gr. Gr.* 532. d, or because, in addition to the principal verb, the mind of the reader supplies another with the idea of effecting, so as to render the expression *ἐξίστασαι τῇ ἡμέρᾳ φλέγειν* equivalent to *ἐξιστάμενος τῇ ἡμέρᾳ ποιεῖ αὐτὴν φλέγειν.* So below, v. 1004, *ἐνήλλαξεν πεσεῖν* is *ἐναλλάξας ἐποίησε πεσεῖν.* See Matthiä, *Gr. Gr.* 423, *Obs.*

638. Δεινῶν . . . . πόντου. SCHOL.: *λείπει ἡ ὑπό. ὑπὸ δεινῶν πνευμάτων στένοντα πόντου, ἅπερ πρῶον ἐκοίμισεν αὐτόν.* Such an explanation will be felt to be no less deficient in taste than in knowledge of the language. Musgrave and Jacobs, ad Anth. Pal. Vol. III. P. II. 210, correct *λείων*, citing Ar. *Ran.* 1003, *πνεῦμα λεῖον*, Heliod. V. 1, and similar passages, because *δεινὰ πνεύματα* augment, instead of lessening, the fury of the roaring main. The Scholiast vindicates the reading of the books by a second and more subtle explanation than that already given: *πνοὴ μεγάλων ἀνέμων καταπραΰνει ἠχοῦντα πόντον παυσαμένη δηλονότι καὶ ἡσυχάσασα*, which is apparently embraced by Schäfer. "This learned commentator, in his note upon this passage, observes, that, *upon the same principle that sleep is said, in the next verse, to release by its discontinuance τὸν τέως πεπεδημένον, is the δεινῶν ἅπαν πνευμάτων represented by its cessation κοιμίζειν τὸν τέως πεπεδημένον πόντον.* And it is in truth an old and trite maxim, *pro defectu et absentia rei, ipsa res ponitur.* But the two passages in question differ most widely from each other; for with verba *solvendi, laxandi, remittendi,* the notion of withdrawing and annulling is so inti-

mately connected as to be incapable of separation from the meaning of the verbs themselves. Hence, in the expressions ὅταν γλυκὺς ὕπνος ἀνῇ με, Theokrit. 10. 22, and Ἄρης ἴλυσιν αἶνον ἄχος ἀπ' ὀμμάτων, no one can possibly suppose that it is necessary to supply the participles λιπών or παυσάμενος, because the ideas conveyed by these participles are already pre-existent in the verbs λύειν and ἀνίναι. But κοιμίσαι, since it belongs in no respect to this class of verbs, can only be defended upon the ground that it is preceded by the verbs εἴκειν, ἐκχωρεῖν, and ἐξίστασθαι, and that the idea of ceasing which they contain is reflected upon the verb ἐκοίμισε, not, indeed, that we are to understand *procella mare tumidum temperat*, which, taken apart from the context, and regarded simply by itself, would involve a contradiction, but rather this: *remittit aliquando, ceditque serenitati, ut luci tenebræ, hiems veri.*" LOBECK. If we have interpreted the remarks of this transcendent scholar correctly, it seems to us that his explanation is, in this instance, equivalent to none at all. Whatever words may precede, two things, at least, are certain; the first, that κοιμίζειν can never lose its transitive signification, *to lull to rest*; the second, that upon this the accusative στένοντα πόντον immediately depends. The poet says in express terms, that *the blast of violent winds allays the roaring sea*, δεινὸν ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον, and consequently attributes to the storm the power of pacifying the raging waves. How it can be represented as effecting this, is the point to be explained, and all our efforts to do this must fail, if the verb κοιμίζειν is taken in the intransitive meaning which it is evidently made to bear in the translation, *remittit aliquando ceditque serenituti.* The explanation of the Scholiast, which assumes the omission of a participle like παυσάμενον, is justly rejected by Lobeck, upon general considerations connected with the usages of Greek writers, and is open to the additional objection, that the notion it expresses is already present in the words themselves. The yielding or retrogression of the storm has for its immediate consequence the tranquillity of the sea, which it had previously roused into commotion. Now it is undeniable that the poets sometimes represent that which is *a consequence following* the action of certain objects in such a way as to make it seem an action produced by the direct agency or working of these objects. Thus in the *Elektra*, v. 19, the expression μίλαινά τ' ἄστρων ἐκλείπουσιν εὐφρόνη, standing, as it does, in manifest antithesis to the preceding words, λαμπρὸν ἡλίου σέλας ἐῶσα κινεῖ, κ. τ. λ., poetically represents the presence of dark night, a consequence attendant upon the appearance of the stars, as produced by the shining of the stars, in the same way as the clear light and life of day

are produced by the appearance of the sun. In a precisely similar way, the poet, in this verse, expresses the simple thought which the preceding words had led us to expect, *the storm gives way* or *yields*, by *the storm allays the troubled sea*, inasmuch as the pacification of the raging ocean is a consequence that follows or attends the yielding of the storm. Hence, in the words before us, the idea supplied by Schäfer already exists; since the sentence, *the storm allays* or *pacifies the excited sea*, is equivalent to the sentence, *the storm gives way*, or *yields*. It is, therefore, quite unnecessary to assume that κοιμίζειν is used in the neuter sense of *yielding* or *receding*. Wunder accurately observes, that both Greek and Latin writers frequently impute to the divinities as actual operations what is strictly a mere consequence of their absence or departure. In the example which he cites from Cicero, *N. D.* 2. 19, *Sol ita movetur, ut cum terras largâ luce compleverit, easdem modo his, modo illis partibus opacet*, we have an excellent illustration of this usage. For the sun has just as little the power of producing darkness as the raging wind that of tranquillizing the ocean; nevertheless, the language used imputes directly to the agency of the sun that which is a mere consequence of his disappearance. Compare Hor. *Carm. Sec.* 5. 9 sq., alme Sol, curru nitido diem qui promis et celas; *Od.* 1. 3. 16, quo non arbiter Adriæ major, tollere seu ponere vult freta; and the additional examples quoted in his note. On the aorist ἐκοίμισε, cf. Matthiä, *Gr. Gr.* 502. 3.

639. ἐν δ'. *Moreover.* See Elmsley to *Œd. Tyr.* 27; Jelf's *Gr. Gr.* 640. 2; Dorville to Charit. p. 126; Liddell and Scott, s. v.

642. Ἐγὼ δ'. Supply γνώσομαι σωφρονεῖν, or more briefly σωφρονήσω, from the preceding verse, and compare Æsch. *Choeph.* 75, ἐμοὶ δ' ἀνάγκαν γὰρ ἀμφίστολιν θεοὶ προσήνεγκαν, where the particles δέ . . . . γάρ are employed in a similar elliptic usage to that of the more common collocation ἀλλὰ γάρ. See Matthiä, *Gr. Gr.* 615.

643. ἐχθαρτίος. All the manuscripts read ἐχθραντίος. "I have already noticed, on Eur. *Or.* 292, *that the tragic writers always say* ἐχθαίρω, *never* ἐχθραίνω. In *Antig.* 93, Aldus has correctly edited ἐχθαρῇ, but Brunck has passed it over. For ἐχθραντίος, the second Juntine edition has a various reading ἐχθαρτίος in the margin; and that Suidas read in the same way is evident from the order of the letters." Porson. The genuine reading is exhibited also as a correction from the first hand in the margin of the MSS. La. Lb.

644. ἴς τι τὸν φίλων. *Quod attinet ad amicum.* See Jelf's *Gr. Gr.* 625. 3. c. On ὡς with the participles φιλήσων and μενοῦντα, in the sense *as if*,

upon the assumption that, see note to v. 271, *supra*; Matthiä, *Gr. Gr.* 568. 1; Ellendt's *Lex. Soph.* II. p. 1003. In illustration of the sentiment expressed in these lines, Lobeck quotes the precept of Bias found in Aristot. *Rhet.* II. 13. 765. E, XXII. 780. E, φιλεῖν δεῖ ὡς μισήσοντας καὶ μισεῖν ὡς καὶ φιλήσοντας. Diodor. XII. c. 20, καλῶς εἴρηται τοῖς παλαιοῖς (i. e. the laws of Zaleukos) ὅτι καὶ φιλίας κοινωνητέον μὴ ἀπογινώσκοντας ἔχθραν καὶ προσκρουστέον ὡς φιλίας ἐσομένης. Add Cic. *Læl.* c. 16, Negabat ullam vocem inimicorum amicitiæ potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis, esse sententiam.

647. ἑταιρείας. This is the reading of the MSS. La. Lb. Γ. Δ. Θ. Lips. a. b. and Suidas s. vv. ἄημα and λιμήν. See Porson to Eur. *Orest.* 1070. The common copies and the remainder of the manuscripts exhibit ἑταιρίας, which is retained by Brunck and Lobeck.

648. σὺ δὲ . . . . τελεῖσθαι. "Observe the inverted order in which the poet has arranged these words. A prose-writer would have placed them thus: σὺ δὲ ἴσω ἱλεοῦσα, γύναι, θεοῖς εὔχου διὰ τέλους τελεῖσθαι, κ. τ. λ." WUNDER. —— διὰ τέλους. These words may be considered as said for διὰ παντὸς τοῦ χρόνου, (cf. Æsch. *Eum.* 64; Eur. *Hek.* 1193,) and connected with the principal verb in this sense: *pray continually to the gods*, or, as Lobeck prefers, may be regarded as equivalent to εἰς τέλος, and joined with the infinitive τελεῖσθαι, *to consummate completely, to carry to its complete and perfect fulfilment that which my heart desires.* HESYCHIUS: διὰ τέλους· διὰ παντός, i. e. by brachylogy for *right through to the end, completely.* See Matthiä, *Gr. Gr.* 580. g.

651. ταὐτὰ . . . . μοι τιμᾶτε. "*Honoris causa mihi tribuite.* Compare *Antig.* 520, πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν. Pind. *Pyth.* 4. 481, Παιάν σοι τιμᾷ φάος. Append. Epigr. n. 282, Ἑρμῇ, δέξο θυείην, ἣν σοι λοιβαῖσι γεραίρω." LOBECK. —— τῇδε. The dative, τῇδε, depends upon ταὐτά, and refers to Tekmessa.

653. Μίλων . . . . ἡμῶν. With the employment of the genitive and the personal use of the infinitive, compare Æsch. *Agam.* 380; *Elektr.* 342; *infra*, 934; Matthiä to Eur. *Herc. F.* 753; Jelf's *Gr. Gr.* 496, *Obs.* 2.

656–676. SCHOL.: χρείας ἕνεκα τὸ χορικὸν νῦν παρείληπται· ἐξελθόντος γὰρ τοῦ Αἴαντος ἔδει βραχὺ διάλειμμα γενέσθαι, ἵνα μὴ καταληφθῇ ὑπὸ τοῦ ἀγγέλου· διὸ καὶ τὴν ὄρχησιν ποιοῦνται· ἔνθεν καὶ βραχύ ἐστι τὸ

χορικόν, ὡς πρὸς χρείαν εἰλημμένον. Ἄλλως. τέρπεται ὁ χόρος ἐπὶ τῷ παύεσθαι τῆς νόσου τὸν Αἴαντα καὶ φησίν· ὑφ' ἡδονῆς ἔφριξα καὶ βούλομαι χορεῦσαι. εὐεπίφορος δὲ ὁ ποιητὴς ἐπὶ τὰς τοιαύτας μελοποιΐας, ὥστε ἐντιθέναι τι καὶ τοῦ ἡδέος.

656. Ἔφριξ' ἔρωτι. "Ellendt understands ἔρωτι to mean *joy*; Wunder, *a desire to dance*. The first interpretation involves an awkward tautology, the second somewhat anticipates matters. By ἔρωτι may, I think, be understood the *strong emotion* which the gratifying declarations of Aias — more particularly in regard to the great change which had taken place in his feelings towards the gods (vv. 618 sq., 630) — had caused in the Choral mind, that emotion being accompanied, as all strong emotions are, by a convulsive shuddering of the bodily frame (ἔφριξα). The emotion terminates in an exuberant feeling of joy (περιχαρής), and such an action upon the lower members of the body as could only be worked off by a dance. The dance itself would naturally partake of the frame of mind which gives it birth. Instead of the grave and dignified ἐμμελεία of Tragedy, it becomes one of those lively extemporaneous (αὐτοδαῆ) movements, in which Pan and his companions may be supposed to have indulged, when celebrating the birth of the wine-god at Nysos, or his union with Ariadne at Gnossos (*infra*, 662). Such appears to be the sense, and, if we may so speak, the philosophy, of this little Chorus. If it is to be considered as a specimen of the ancient *Satyric* dances, the metrical element, which entered into such dances, will here be found capable of some analysis." MITCHELL. It would be out of place to discuss at any length, in a note upon this passage, the various reasons which lead us to disbelieve the statement that dancing formed an element of the Greek Tragic Chorus. The language of Athenæus, p. xiv. 630. D, τρεῖς δ' εἰσὶ τῆς σκηνικῆς ποιήσεως ὀρχήσεις, τραγικὴ, κωμικὴ, σατυρική, refers, not to *dancing*, but to *dramatic gesticulation*, as will be evident from comparing his words at 1. 21. C, πολλὰ σχήματα ὀρχηστικὰ αὐτὸς ἐξευρίσκων ἀνεδίδου τοῖς χορευταῖς. Aristotle, who in his *Poetics* enumerates with circumstantial minuteness all the elements of Tragedy, defining with the greatest care its peculiarities of rhythm, melody, and metre, and describing with infinite particularity the decoration (ὄψις) and the singing, never mentions dancing. One or two passages may be adduced in proof. At vi. 4, he writes: ἐπεὶ δὲ πράττοντες ποιοῦνται τὴν μίμησιν, πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μόριον τραγῳδίας ὁ τῆς ὀψέως κόσμος· εἶτα μελοποιΐα καὶ λέξις· ἐν τούτοις γὰρ ποιοῦνται τὴν μίμησιν. In vi. 10, he expressly states, in summing up these elements, that "all tragedy must consist of six

parts, *καθ' ἃ ποία τις ἐστὶν ἡ τραγῳδία, fable, manners, diction, sentiments, decoration*, and *music*. Of these parts, two relate to the means, one to the manner, and three to the object of imitation; *and these are all*." If, moreover, we look to the sense in which ὀρχεῖσθαι and its derivatives are used by the Tragedians, we shall find that it is erroneous in all cases to translate them by dancing. See Donaldson, *Theatre of the Greeks*, p. 41, who declares the signification of the verb to be *acting in general*, for which *gesticulation* should be substituted. In this way it is applied to the Orators by Lucian, Περὶ Ὀρχήσεως, c. 32. Cf. Smith's *Dict. of Greek and Roman Antiqq.* s. v. DANCING. Certain it is, that when the Tragedians wish to express *dancing* they use the word χορεύειν. (Cf. Æsch. *Agam.* 31; *infra*, 653; *Antig.* 147, 1097; *Œd. Tyr.* 896, 1093; Eur. *Cycl.* 156; *Bacch.* 114, 132; *Herc. Fur.* 686.) In our own passage, the Chorus simply say: *O Pan, Pan, Pan, wanderer over the sea, appear, O king, who leadest the dances of the gods, that in company with me thou mayst essay the Nysian Gnossian self-taught dances, for now I wish to dance.* The Chorus simply express anxiety to dance; and add nothing which sustains the inference that they were actually engaged in dancing. We have already observed, in our note to v. 333, *supra*, that every thing which happens on the stage is expressly indicated to the audience, either by the Chorus or one of the actors. "No one enters without being previously announced, or leaves the stage without having afforded some intimation of his purpose. The Chorus begin no hymn, no dirge, *no dance*, without some previous indication. The actors never approach each other without our being informed of it by the poet. Their feelings of friendship or enmity, the very appearance of joy or sorrow which is reflected from their countenances, are invariably described in terms the most precise." The silence of the Tragedians in regard to dancing is therefore very noticeable. On the other hand, singing, which is a necessary part of the Chorus, is expressly mentioned by Æschylus (cf. *Prometh.* 555–557, *Pers.* 568, 618, 624, 685, 936, 1039; *Theb.* 825, 834, 854, 867; *Agam.* 106, 120, 992; *Choeph.* 148; *Suppl.* 111–115, 120, 805, 1022), and in Sophokles the Chorus speak plainly enough of cries and songs. It is, moreover, to be added that the satyric plays of Euripides give express and distinct indication of the accompaniment of dancing. (Cf. *Cycl.* 34. 167–170; *Bacch.* 57, 199, 1151.) This silence of the tragic writers is to us conclusive. Lastly, if we reflect on the singular and incongruous spectacle which such a supposition involves, — a party of venerable old men "dancing one way while singing the strophe, and another dancing the antistrophe, then

standing still, and anon performing the evolution which dancing-masters call *pousser* during the epode,"—on the unmeaning and inappropriate relation in which it would stand, no less to the moral aim than to the lofty and severe grandeur of Greek Tragedy, we shall be disposed, on purely artistic grounds, to deny the fact of its existence. LEWIS. —— On the dative ἱρωτι see Jelf's *Gr. Gr.* 607, and on the Doric form ἀνιστόμαν, for which the MSS. La. Harl. and others read ἀνιστάμην, see note to v. 269, *supra*. The metre of the following verse is dochmiac.

659. ἁλίπλαγκτι. The MSS. Mosq. B. Dresd. a. b. Aug. C. Flor. Γ. and the margin of Turnebus exhibit ἁλίπλακτι. Cf. note to v. 573, *supra*. "The Scholiasts suppose that this epithet is applied to Pan, ἢ ὅτι ἰβοήθησε τοῖς Ἀθηναίοις ἐν τῇ ναυμαχίᾳ (see Theætet. *Epigr.* III. 515. T. III.) ἢ ὅτι τὸν Τυφῶνα δικτύοις ἤγρευσε (allured by fish according to the account of Oppian, *Hal.* III. 16) ἢ ὅτι οἱ ἁλιεῖς τιμῶσι τὸν Πᾶνα ὡς νόμιον θεόν. See Pind. *Fragm.* LXV. 594. Ausonius Mosell. 172, represents a number of Panes as sporting in the waves, and in the sea-fight of Liber Pater described by Nonnus, 43. 214, Pan, as ἀβάτοισιν ἐν ὕδασι κοῦφος ὀδίτης, is especially preëminent. He is also mentioned as one of the Dii Litorales; see the Interpp. to Theokr. *Id.* V. 14; and as the guardian deity of fishermen in Agath. *Ep.* XXVIII. Hence it is evident that Pan, although not expressly enumerated among the marine deities, could nevertheless be styled ἁλίπλαγκτος, and in this place is so invoked by the Chorus in the words, *Tu, qui maria pervagari soles, adesdum mare Ægæum transvectus.*" LOBECK. Hermann and Bothe direct us to join ἁλίπλαγκτι φάνηθι, *per mare huc ades*, in the same way as *venias hodierne*. See Krüger *de Attractione*, p. 77 sqq. Lobeck, on the other hand, objects that no example of this assimilation can be produced from the more ancient Greek writers; for the instances given by Matthiä, *Gr. Gr.* 312, and Bernhardy, *Synt.* p. 465, ὦ δύστηνε φανεὶς, ὦ πολύκλαυτε θανών, are constructions which correspond exactly with that employed in the other cases, ὁ πολύκλαυτος θανὼν, θανόντος αὐτοῦ πολυκλαύτου, etc., and cannot therefore be compared with passages in which we find an imperative or optative. See Jelf's *Gr. Gr.* 479. 4. —— Κυλλανίας. "Sophokles mentions Kyllene in preference to Psyttalia, on account of its being the most celebrated residence of Pan. See the Scholiast to Æsch. *Pers.* 447." LOBECK.

661. Θεῶν χορεοτοί' ἄναξ. Compare Pind. *Fragm.* 67. p. 593, χορευτὴν τελειότατον θεῶν. Creuzer, *Symb.* III. 247. Klausen, *Theol.* p. 133.

662. Νύσια Κνώσι' ἐρχήματα. By the first of these epithets Lobeck understands those dances which the Satyrs born at Nysos and the Nymphs

who reared the infant Dionysos celebrated, and by the second, those which were performed by the Curetes in order to drown the cries of the infant Zeus. SCHOL.: τῶν μὲν ὀρχήσεων ἡ μὲν Βερεκυνθιακὴ λίγεται, ἡ δὲ Κρητικὴ ἡ καὶ πυῤῥίχη· Νυσίας γὰρ ἡ Βερέκυνθος. Cf. Jungermann. ad Polluc. IV. 99, and Lobeck, *Aglaoph.* T. II. 154. —— αὐτοδαῆ, *self-taught, extemporary.* SCHOL.: αὐτοδαῆ· αὐτομαθῆ, ἃ ἐκ φύσεως ἔχεις, οὐ διδακτά. See Ellendt, *Lex. Soph.* s. v. —— With ἰάπτειν ὀρχήματα, compare Ar. *Ran.* 328, ἐγκατακρούων ποδὶ . . . . χορείαν. Virg. *Æn.* 6. 639, pars pedibus plaudunt choreas.

664. Ἰκαρίων . . . . εὔφρων. "The Scholiast supposes that the adjectives εὔγνωστος and εὔφρων are associated in the following sense: φανερὸς ὢν ὅτι εὔφρων ἐστί, *favoris manifestus*; but I cannot agree. The Chorus had invited Pan to lead the dance, and nothing could be more appropriate than the presence of Apollo, as a festive god and as dwelling in the immediate neighborhood." LOBECK. "Although assenting to Lobeck's interpretation of the word εὔγνωστος, I must nevertheless refuse belief to the statement that Apollo is invoked by the Chorus, as a festive deity, to be witness of their exultation. It is, on the contrary, from the belief which the Athenians entertained that recovery from the dangers of disease was due to his assistance, and in order to render him their thanks for having removed by his interposition the malady of Aias, that the Chorus here implore his presence, and the continuance of his favor to themselves and their posterity. In very similar circumstances the Chorus in the *Trachiniæ*, v. 205 sqq., upon receiving intelligence that Herakles is on the point of returning home in safety, address a hymn to the same deity. In our own passage the Chorus describe two things; — the first, that Apollo would take part in its gladness; the second, that he may be propitious to their descendants. The words εὔγνωστος . . . . εὔφρων seem therefore to bear this sense: εὔγνωστος ἐμοὶ ξυνείη ὑπὲρ πελαγίων Ἰκαρίων μολὼν καὶ διὰ παντὸς εὔφρων εἴη." WUNDER.

666. ἴλυσιν . . . . Ἄρης. SCHOL.: ὁ Αἴας ὁ Ἀρήϊος· ἢ Ἄρης, ὁ πόλεμος ὁ περὶ τὸν Αἴαντα, ἴλυσιν ἡμῶν τὸ σκότος καὶ τὴν κατήφειαν· ἀπὸ τῶν ὀμμάτων τοῦ Αἴαντος. Ἄρης] ἡ λύσσα, ἡ μανία. The common copies read ἴλυσι γάρ. See Elmsley to Eur. *Hek.* p. 66; Hermann, *Elem. Doctr. Metr.* p. 122 sq.; Seidler, *Ep. ad Lobeck.* p. 438; Purgold. *Emendd.* p. 39; Porson to Eur. *Orest.* 573. The reading in the text is sustained by the authority of the MS. Laur. a. The god Ares was esteemed the author, not merely of the disasters attendant upon war, but also of every other kind of calamity. See *Œd. Tyr.* 190; *Elektr.* 1385; Hom.

Il. 13. 569; Æsch. *Choeph.* 152, 447, 918; and many other passages. The name itself is, for this reason, frequently employed in poetry to denote *any impersonation* as it were of *Ares, any agency* or *thing done* (see v. 242, *supra*, Æsch. *Suppl.* 702) *in his spirit* or *likeness.* Musgrave supposes that the pestilential influence of the planet Mars is here referred to, and quotes Ovid, *in Ibin.* v. 215, Cicero, *Somn. Scip.* c. 4, Claudian, *Epigr.* 26, with many other passages from later Greek and Latin writers, in support of his hypothesis. Lobeck, *Aglaoph.* p. 426, has shown that such an explanation is inadmissible, because the superstition alluded to had no existence in the days of the Tragedians. In what manner the same deity who has been represented as the author of the insanity of Aias is here said to have removed it, has been explained in note to v. 638, *supra.* On the second explanation given by the Scholiast, see note to v. 51, *supra.*

669. Νῦν, ὦ Ζεῦ, πάρα λευκόν. SCHOL.: νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἐγγίσαι τῶν νεῶν· πρότερον γὰρ ἐξεστρεπόμεθα ἐπιμίγνυσθαι τοῖς Ἕλλησι διὰ τὴν αἰδῶ. Musgrave observes correctly that λευκὸν εὐάμερον φάος is a simple periphrasis for the more common expression, λευκὴ ἡμέρα. See note to v. 637, *supra;* Lobeck to Phryn. p. 473; Pierson ad Moer. p. 477; Peile to Æsch. *Agam.* 649. Wex ad *Antig.* 559, erroneously directs us to consider φάος νεῶν as said for *spes salutis in navibus posita,* but the genitive νεῶν is dependent upon πελάσαι, according to Jelf's *Gr. Gr.* 510. Cf. *Philokt.* 1327, Χρύσης πελασθεὶς φύλακος. On πάρα πελάσαι for πελάσαι, Lobeck observes, "Sophocles fortasse sine exemplo, certe insolentius dixit." Compare Æsch. *Choeph.* 960, πάρα τι φῶς ἰδεῖν. *Ibid.* 972, πάρα τὸ φῶς ἰδεῖν.

670. Θοᾶν ὠκυάλων νεῶν. SCHOL.: ἀντὶ τοῦ θοῶν. The common reading is θοῶν, which is retained by Hermann and Lobeck. The reading in the text is that of the MSS. La. Lb. Γ. Heidelb., and is supported by vv. 609, 838, 839, 896.—— Θοᾶν ὠκυάλων. With this conjunction of adjectives possessing the same, or nearly the same signification, Lobeck compares Hom. *Od.* 7. 34, νηυσὶ θοῇσι πεποιθότες ὠκείῃσι. *Hymn. in Apoll.* 107, ποδήνεμος ὠκία. Hes. *Theog.* 786, ἠλιβάτοιο ὑψηλῆς. Theokrit. VII. 15, λασίοιο δασύτριχος. Oppian. *Cyn.* II. 566, διερεῖσιν ἐν ὑγροπόροισι βένθεσι. Quint. Cal. XII. 114, ἀθάνατος θεὸς ἄμβροτος.

671. Λαβίκοινος. SCHOL.: ἐπιλήσμων τῆς λύσης, ἐγένετο δηλονότι. Cf. *Trach.* 1021.

672. Πάνθυτα θέσμια. Equivalent to θεσμοὺς πανσέπτους, *all hallowed ordinances.* The Chorus allude to the intentions expressed by Aias, at

vv. 618, 630, *supra*. Wunder, to *Trach.* 51, observes, that πᾶν in composition signifies either *prorsus* (see his note to *Antig.* 776), *valde*, or *multum*. Cf. *Elektr.* 105, 687, 1139; *Philokt.* 728; *Trach.* 506, 756.

673. μαραίνει τε καὶ φλέγει. SCHOL.: φλέγει. ἀντὶ τοῦ ζωπυρεῖ. The reading in the text is exhibited without exception by all the manuscripts. "Suidas cites this verse s. v. φλέγει. Heath has properly erased τε καὶ φλέγει, and these words do not appear to have been read by Stobæus, *Ecl. Phys.* I. 9. 24. p. 234. The whole verse is probably an imitation of the language of Simonides, *Hymn in Memor.* See Philostrat. *V. Ap.* I. 14; Dionys. Hal. *Antt.* II. 3, ὁ πάντα μαραίνων τὰ καλὰ χρόνος." PORSON. In this decision all succeeding editors have acquiesced except Hermann and Lobeck, who retain the common reading. "I believe that some words have perished from the corresponding strophic verse, and that the reading of the books is genuine. The Greek poets are exceedingly partial to the employment of similar antitheses in all such sentiments as that before us. Cf. v. 610, *supra*: ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος φύει τ' ἄδηλα καὶ φανέντα κρύπτεται. In a precisely similar way, the verb φλέγειν, *accendere*, is put in opposition to μαραίνειν." HERMANN. "Reisig, *Comm. Critt. ad Œd. Kol.* p. 364, emends, πάνθ' ὁ χρόνος φλέγων μαραίνει, in opposition to the sense and vigor of the passage. If we are to believe that the omission of either verb is necessary, we must retain φλέγει and sacrifice μαραίνει. For the meaning of the Chorus cannot be, that nothing is to be pronounced impossible, because time destroys all things; but that there is nothing which may not happen at some future time, because ὁ χρόνος πάντα φλέγει, i. e. προφαίνει, εἰς τὸ φανερὸν παράγει, or, to use the language of Sophokles himself, in a fragment preserved by Stobæus, *Ecl.* I. 9. p. 222, πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. We may add to this consideration, that the sentiment expressed in the words χρόνος πάντα μαραίνει is so hackneyed as to render it extremely probable that it crept into the text from being written as a mere gloss upon the margin of some ancient copy. See Diodor. *Exc.* T. II. 556, ὁ χρόνος ὁ πάντα μαραίνων. Philostr. *V. Ap.* 1. 14. p. 17. Nicet. *Ann.* III. 5. 57, πάντα ὑπὸ τοῦ χρόνου μαραίνεται. Dionys. *Antiqq.* II. 3. p. 80, ὁ πάντα μαραίνων τὰ καλὰ χρόνος. Plutarch. *Cons. ad Ux.* p. 102. A, χρόνος ὁ πάντα πιπαίνειν εἰωθώς. Since, however, φλέγει by itself is not sufficient for the metre, I have followed Hermann's opinion, that the vulgate must be retained, and that some words must be assumed to have perished from the corresponding strophic verse. From the observation of the Scholiast, τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημένα (i. e. at v. 610, *supra*) διὰ βρα-

χίων ἐξῆλθεν, it is evident that both verbs were written in the more ancient copies which he used." LOBECK.

674. ἀναύδητον. SCHOL.: ἀπόῤῥητον, ἀνέλπιστον, ἄλεκτον. Erfurdt and Hermann edit ἀναύδατον, in correction of the reading of all the books and Suidas, s. Ἀναυδον. —— φατίσαιμ' ἄν. The MSS. and Suidas, l. c., exhibit φατίξαιμ' ἄν. A similar Dorism is found in anapæstic verse at Æsch. *Suppl.* 39. See Jelf's *Gr. Gr.* 224. 3; Buttmann's *Ausführl. Griech. Sprachl.* 92, *Anm.* 67. The reading in the text is due to the emendation of Lobeck, and is adopted by all recent editors, except Neue and Schneider. —— εὖτέ γ' ἐξ ἀέλπτων. SCHOL.: ἐπότε ἐξ ἀνελπίστων καὶ μεγάλων νεικέων ὁ Αἴας μετεπείσθη καὶ μετεβλήθη τὴν ψυχὴν τοῖς Ἀτρείδαις ἀπὸ τῆς ἐχθρᾶς. μετεβλήθη καὶ πέπαυται τοῦ θυμοῦ. The MSS. Flor. Γ. Ien. Lips. b. read εὖτ' ἐξ. In the following verses, the MSS. Bodl. Laud. Ien. Aug. B. and Brunck's copies exhibit μετεγνώσθη. We have preferred the reading of the MSS. La. Lb. Γ. Δ. Lips. a. b. and Aldus. SUIDAS: Μετανεγνώσθη· μετεκείσθη, πέπαυται τοῦ θυμοῦ, ὡς καὶ μετέγνωσθη, Σοφοκλῆς· εὖτ' Αἴας ἐξ ἀέλπτων μετεγνώσθη θυμὸν Ἀτρείδαις. HESYCHIUS: Μετανεγνώσθη, μετανεπείσθη, τὸ μετεπεῖσαι ἀναγνῶναι (scr. μεταναγνῶναι) φασί. Lastly, nearly all the MSS. and Aldus read θυμόν, which is retained by Brunck; the single exception being the MS. Par. 1, which has θυμόν τ', corrected by Hermann, θυμοῦ τ'. The true reading is in all probability θυμῶν, and that this is not, as many have asserted, a mere emendation of Triclinius, is proved by the gloss, γρ. θυμῶν, appended to the margin of the MSS. Γ. The interpretation of the Scholiast, τὴν ψυχήν, supports the reading of the books, but more weight is due to the observation of Triclinius: οἱ γράφοντες θυμὸν τὸ μον μικρὸν οὐ καλῶς γράφουσι. μακρὰ γὰρ ὀφείλει εἶναι ἡ τοιαύτη συλλαβή, ὡς καὶ ἡ τοῦ κώλου τῆς στροφῆς. The employment of the plural is supported by Plat. *Legg.* XI. 934. A, *Protag.* 323. E, and many other passages referred to by Lobeck. The words ἐξ ἀέλπτων are received by most editors in the sense of ἀνελπίστως, *ex insperato*, and that many similar expressions were employed by later writers in this adverbial meaning is indisputably true. Cf. Julian. *Or. ad Athen.* p. 285. C, τοὺς ἐξ ἀνελπίστων ἐφθίνταις φίλους. Appian. *Civ.* IV. 15, ἐπανήχθησαν ἐκ παραλόγων ἐπὶ στρατηγίας. Œlian. *V. H.* II. 13, ἐκ τῶν ἐναντίων, *e contrario*. See Stephanus, *Thes. Gr.* T. I. 1856. Wesseling to Diodor. I. c. 46. In the more ancient writers, I nevertheless doubt whether the plural genitive is ever found for ἐξ ἀέλπτου or ἐξ ἀπροσδοκήτου and similar expressions. This doubt is not overthrown by the quotation of examples like Æsch. *Suppl.* 352, μὴ ἐξ ἀέλπτων κἀπρομηθή-

των τύχος γένηται, Eur. *Alkm. Fr.* XI. 491, *πολλά τοι θεός κἀκ τῶν ἀέλπτων εὔτυχ' ἀνθρώπους τιλεῖ*, where the sense is not *insperato*, but *ex insperatis*, in accordance with the strict signification of the words. How these two expressions differ will be evident at once, if, in Plat. *Legg.* XII. 950. D, *πᾶσα δ' ἐλπὶς ἐκ τῶν εἰκότων*, we attempt to substitute the adverb *εἰκότως*. In a verse from Ion cited by Athen. I. 21. A, *ἐκ τῶν ἀέλπτων μᾶλλον ἄρχησιν φρένας*, the interpretation of the words *ἐκ τῶν ἀέλπτων* by a mere adverb is equally inappropriate. Far more accurate is the opinion, that they are said in a pregnant sense for *ἐξ ὧν ταῦτα οὐκ ἤλπισεν*, in the same manner as the corresponding expressions in Thuk. 3. 67, *οὐκ ἐκ προσηκόντων ἁμαρτάνουσι*, and Plutarch. *V. Public.* c. 14, *τὰς τιμὰς ἐκ προσηκόντων ἔσχε*. If *ἐξ ἀέλπτων* is unconnected with a case, we must join *μετανεγνώσθη θυμῶν*, as in Liban. *Decl.* T. IV. p. 753, *μεταβάλλεσθαι τῆς πρότερον αἱρέσεως*; Plutarch. *V. Marcell.* c. 23, *μεταβάλλειν τοῦ συνήθους καταστήματος*; Philostrat. *V. Ap.* IV. 38. p. 178, *τοῦ ἤθους*; *Ibid.* VI. 11. 246, *τῆς δόξης*; Procop. *Ep.* XXVIII. *μετάθεσθαι τῆς γνώμης*; Priscus, *Excc. Legg.* p. 64. A, *μετατρέπεσθαι τῆς γνώμης*; Lucian. *Amorr.* 4, *μεθαρμόσασθαι τῆς συνήθους σπουδῆς*, and many similar examples." Lobeck. The citations in the above note fully prove that the plural, *θυμοί*, frequently occurs in Attic prose, and more especially as we believe of *sudden and violent outbreaks of passion*; but there still appears room to doubt, conclusive as the above observations appear to Wunder, whether this indisputable fact really proves any thing in favor of its adoption in the case before us. Its employment may be further illustrated by the language of Æschylus in Aristophanes, *Ran.* 1044, *θυμοὺς ἐπταβοείους*, which the Scholiast there explains by *μεγάλους, ἀπὸ μεταφορᾶς τῆς ἀσπίδος Αἴαντος*. The hesitation expressed by Lobeck as to the adverbial employment of the words *ἐξ ἀέλπτων* is well grounded, and although Matthiä, *Gr. Gr.* 574, asserts with great confidence that they are here so used, we must confess our wish that this had been corroborated by the production of a similar example from the writings of a classical Greek author. Cf. Wesseling to Hdt. 1. p. 56. 42; Jelf's *Gr. Gr.* 523, *Obs.* and *Obs. Add.* If we assume the statement to be true, we should then prefer the emendation of Hermann, *θυμοῦ*, and render, *quoniam quidem Aiax ex insperato ab via et rixis in aliam erga Atridas voluntatem adductus est*, because it appears to us impossible that any hearer could avoid connecting *ἐξ ἀέλπτων θυμῶν* in listening to the delivery of this passage. By the expression *ἄελπτοι θυμοί, animi desperati, quos nulla spes est fidem habituros esse*, the intensity of Aias's wrath is to be understood. Hesy-

CHIUS: ἄελπτοι, δυνοί. Compare *Hymn. Hom. in Apoll.* 91, Orph. *Argon.* 935, where this adjective is used in a very similar signification. That μετανιγνώσθη may be constructed with the preposition ἐκ, as well as with the simple genitive, is evident from Plutarch, *V. Sert.* c. 25, μεταβαλὼν ἐκ τῆς πρότερον ἐπιεικείας. Hippokr. *de Morbo*, IV. 27. 617. C, μεταστρέψαι τινὰ ἐκ τῆς γνώμης. On the dative Ἀτρείδαις, see Jelf's *Gr. Gr.* 602. 3, Matthiä, *Gr. Gr.* 387, and compare Hom. *Il.* 1. 204, χόλον Ἀχιλῆϊ. Render, *And I will for myself avow that there is nothing which may not be affirmed, since Aias has been diverted from his desperate wrath, and mighty feuds with the Atreidai.*

677. Ἄνδρες φίλοι. SCHOL.: ἄγγελος ἥκει ἀπὸ τοῦ στρατοῦ, ἀγγέλλων τὴν παρουσίαν τοῦ Τεύκρου. Θαυμαστὴ δὲ ἡ εἴσοδος τούτου τοῦ ἀγγέλου· τοῦ Αἴαντος ἕξω ἑαυτὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τέκμησσα γνῶναι τὸ πραχθέν· πιθανῶς οὖν ὁ ἄγγελος ἀπαγγελίας παρασκευάζει αὐτοὺς ἐξιέναι κατὰ ζήτησιν· καὶ οὕτως ἐπιτεύξονται τῷ πτώματι. δεξιῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν· οἰκεῖον γὰρ τῷ μάντει· καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐσκεύασται. Αἴαντος γὰρ καταλιπόντος, προῆλθεν ὁ ἄγγελος· εἶτα τοῦ χοροῦ τὴν σκηνὴν ἐάσαντος διὰ τὴν ζήτησιν, ἕξεισιν ὁ Αἴας ἐπὶ τὴν πρᾶξιν· τῷ δὲ θεατῇ οὐδὲν ἀργὸν περιλείπεται, πεποικιλμένης διαφόρως τῆς ἐν τῇ σκηνῇ προσωποποιΐας. The reading of the manuscripts is τοπρῶτον. Musgrave, comparing Eur. *Elektr.* 230, ζῆ. πρῶτα γάρ σοι τἀγαθ' ἀγγέλλειν θέλω, and *Œd. Tyr.* 958, εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς, | εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα, emends ἄνδρες, φίλον τὸ πρῶτον, κ. τ. λ., which is approved by Hermann, who observes, that messengers were accustomed to preface the intelligence they came to impart by the employment of words of joyous import, and to reserve till a subsequent period the communication of tidings of evil omen. We think no alteration necessary, and that the introduction of the words ἀγγεῖλαι θέλω, followed by the *oratio recta*, are finely adapted to the character of the speaker as a *homo plebejus*, and his anxiety to communicate to the Chorus the welcome news of Teukros's arrival. We have precisely the same ἀγοραία φαυλότης in his language below, v. 706. So, too, from the loose grammatical connection and more colloquial style of the language employed by the Sentinel in the *Antigone* (vv. 238, 245), and the Emporos in the *Philoktetes* (vv. 591, 603), we must observe, that Sophokles has used these characters in nearly the same way as Shakspeare employs his clowns, — by way of contrast to the elevated and tragic tone of the phraseology ascribed to the more exalted personages of his plays. Sufficient deference is paid to the usage alluded to by Musgrave in the words Ἄνδρες φίλοι. Lobeck places a

hyphen after the word *τοπρῶτον*, (sic) in order to denote *ante omnia nunciabo vobis, Teucer adest.* It is to be observed, however, that whilst the word *πρῶτον* standing *per se* would signify *prius quam alia dicam*, the employment of the article imparts this force, *quod primum est et potissimum, nunciare volo Teucrum venisse.*

679. *στρατήγιον.* SCHOL.: *τὸ στρατόπεδον* Ἀττικῶς. This is erroneous. The word itself signifies the *prætorium*, *σκηνὴ στρατηγίς*, Paus. IV. 19. 1, and the expression *μέσον στρατήγιον* denotes the large and open space — answering to what Polybios calls the *περίστασις στρατηγίου* of the Roman camp — in which the tent of the Atreidai was placed.

680. Κυδάζεται. SCHOL.: *λοιδορεῖται, ὑβρίζεται ὑπὸ πάντων. καὶ Ἐπίχαρμος ἐν Ἀμύκῳ· Ἄμυκε, μὴ κύδαζέ μοι τὸν πρεσβύτερον ἀδελφιόν. καὶ Αἰσχύλος ἐν Ἰφιγενείᾳ· Οὔτοι γυναῖξὶ δεῖ κυδάζεσθαι· τί γάρ; ἀρσενικῶς δὲ ὁ κύδος ἐπὶ τῆς ὑβρίως.* The same testimony is given by the Scholiasts to Apollon. Rhod. I. 1337, and Ar. *Nub.* 618; *Etym. M.* p. 325. 3; Eustathius, p. 790. 40. See Liddell and Scott, s. vv. Κυδάζω and Κυδαίνω.

681. Στείχοντα.... *ἀμφίστησαν.* "It is scarcely necessary to observe, that these words must be connected as follows: *πρόσωθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφίστησαν ἐν κύκλῳ.*" WUNDER.

682. *ἐνείδεσιν ἤρασσον.* On the instrumental dative, see note to v. 476, *supra*, Jelf's *Gr. Gr.* 607, and compare v. 1182, *infra*, *κακοῖς βαλεῖτε*; *Philokt.* 374, *κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς τοῖς πᾶσιν*; Ar. *Nub.* 1373, *ἐξαράττω πολλοῖς κακοῖς καὶσχροῖσι.* —— *οὔτις ἔσθ' ὅς οὔ.* Equivalent to *πάντες, nemo non.* See Jelf's *Gr. Gr.* 824. 2; Matthiä, *Gr. Gr.* 483; Elmsley to Eur. *Med.* p. 374.

684. *κἀπιβουλευτοῦ στρατοῦ.* "We should prefer *κἀπιβουλευτοῦ στρατῷ.* Compare v. 999, *infra*, "Οστις *στρατῷ ξύμπαντι βουλεύσας φόνον. Verbale casum verbi sui regit, quod utriusque linguæ scriptoribus solenne est.* These are Brunck's words, in his note on *Antig.* 877. Those readers to whom this construction is not familiar may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47." ELMSLEY. That there is no objection to the construction with the genitive is apparent from Eur. *Med.* 478, *Iph. Taur.* 17, and other passages cited by Lobeck; and that homœoteleuton, or similarity of termination, is not shunned by the Tragedians is shown by *Œd. Kol.* 1010, *τάσδε τὰς θεάς*, *Œd. Tyr.* 533, 1481, Æsch. *Prom.* 371, *Pers.* 502, and frequently elsewhere.

685. *ὡς οὐκ ἀρκέσει.* SCHOL.: *ἐπὶ τοῦ* Τεύκρου· *ὡς οὐκ ἐπαρκέσει ἑαυτῷ τὸ μὴ λιθόλευστος γένεσθαι· ὡς οὐ κωλύσει αὐτὸν καταλιθωθῆναι.* [*Εἰς τὸ*

αὐτό.] κωλύσοι. Brunck and Schäfer follow the MSS. Barocc. A. B. Mosq. b. Ien. and the recension of Triclinius, which exhibit ἀρκέσει. The optative is defended by the authority of the best manuscripts, Suidas s. v. Ὡς οὐκ, and the *justa modorum consecutio,* since the clause in which it occurs is dependent upon a verb of past time, the construction being ὀνείδισιν ἤρασσον (= ὀνειδίζοντες ἔλεγον, see Hermann ad Vig. p. 875), ὡς οὐκ ἀρκέσοι. —— On the manner in which the adjectival pronoun πᾶς is here employed, see note to v. 262, *supra.*

687. Ὥστε . . . . ἦλθον. The indicative follows ὥστε when, apart from the idea of purpose, it introduces the statement of a consequence ensuing upon the action of the principal verb as an actual reality; the infinitive, when this result is conceived as belonging directly to the nature of the finite verb, or as an effect produced in conformity to the notion or idea it may express. For appropriate instances in illustration, see Jelf's *Gr. Gr.* 863. 1. 2 sqq.

688. Κολεῶν. On the genitive, see Wunder to *Philokt.* 613; Jelf's *Gr. Gr.* 530. 1.

689. δραμοῦσα τοῦ προσωτάτω. "I. e. εἰς τοὐσχατον ἐλθοῦσα, *having proceeded to the utmost length.* Lobeck quotes, in illustration of the construction, Xen. *Anab.* 1. 3. 1, ἰέναι τοῦ πρόσω, Arrian. *Alex.* II. 6. 7, προιέναι τοῦ πρόσω, and several analogous instances from Philostratos. See Matthiä, *Gr. Gr.* 350." WUNDER. Add Xen. *Anab.* 5. 4. 30, ἐπορεύοντο τοῦ πρόσω; Siebelis ad Paus. T. II. 624. Another, and perhaps preferable, mode is to construct the genitive with λήγει, according to Hom. *Il.* 6. 107, Ἀργεῖοι . . . . λῆξαν φόνοιο, in the following sense: *But the strife, in its hasty course, stops short of the farthest point* (i. e. bloodshed, or the death of Teukros by the sword or stoning), *in consequence of words of conciliation from the elders.* See Jelf's *Gr. Gr.* 514.

690. Ἀνδρῶν . . . . λόγου. Equivalent to τῶν γηρόντων συναλλασσόντων αὐτοὺς διὰ λόγων. On the double genitive, see note to v. 53 sq.; Matthiä, *Gr. Gr.* 380, *Obs.* 1; and with the phraseology, compare Eur. *Suppl.* 602, λόγων ξυναλλαγαῖς.

691. ἡμίν. "Sophokles, alone of the Tragedians, shortens the second syllable of ἡμῖν and ὑμῖν, as Porson teaches in his Preface to the *Hekuba,* p. xxxvii. He has done so forty-two times in his tragedies, *extra melica,* but has lengthened it before a vowel several times from necessity, as at *Œd. Tyr.* 631, *Œd. Kol.* 826, *Trach.* 1273, *Aj.* 689, *Elektr.* 255, 454, 1381, in all which Porson thinks emendation necessary. As to the accentuation of the shortened form, some would have us write ἧμιν and ὕμιν,

others ἡμίν and ὑμίν. Aldus makes use of the latter method in the *Aias*, and in the first 357 verses of the *Elektra*, but from the 358th verse to the end of the play he writes ἧμιν and ὕμιν. Modern editors write ἡμίν and ὑμίν, and I have followed them." ELMSLEY. See v. 215, *supra*; Jelf's *Gr. Gr.* 143. 5; Hermann *de Emend. Gr. Gr.* p. 79; and the more ancient grammarians cited by Lobeck to this verse.

693. νίας βουλὰς . . . . τρόποις. The allusion is, doubtless, to the renunciation of the purpose of self-destruction by Aias, in consequence of the change of feeling which he had previously professed. Lobeck quotes Cic. *ad Fam.* IV. 6, ad novos casus temporum novorum consiliorum rationes accommodare. On νίας νίοισιν, see note to v. 252, *supra*.

695. Ἰοὺ ἰού. SCHOL.: εἰδὼς ἀπὸ τοῦ μάντιως, ὅτι κακὸν αὐτῷ γίνεται, τοῦτο προαναφωνεῖ.

696. Βραδεῖαν . . . . βραδύς. On the accusative, see note to v. 42, *supra*. The word ὁδόν is here equivalent to πίμψιν, *errand, mission*, — the statement of the Messenger being that the departure of Aias from his tent is attributable either to Teukros, for his tardiness in sending, or to himself, for the dilatory mode in which he had performed the journey.

698. Τί δ' . . . . ὑπισπανισμένον; SCHOL.: οἷον τί σοι λείπει, ὅπερ σπάνιόν ἐστι πρὸς τὴν χρείαν τὴν νῦν· ἐσπάνιζε δὲ τὸ ἄμεινον εἶναι περὶ ἐλίγου αὐτὸν παραγιγνόμενον. καὶ ἐν Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγίνα ἀγγέλου παμφθίνος· Βιότῳ καί σε μᾶλλον ὤνασα πρότερος ἰλθών. ὑπισπανισμένον] διόμενον τῆς τοῦ Αἴαντος παρουσίας. "To the exclamation of the Messenger, that he feared his arrival would be too late, the Chorus inquire what thing, absolutely necessary to be done, had been omitted or imperfectly executed, τί ἐλλείπει τῶν δεόντων γενέσθαι. By τῆδε is denoted τῶν ἅπερ φῆς δεῖν γενέσθαι." LOBECK. Of the two explanations given by the Scholiast, the first is undoubtedly correct: *quid hujus negotii justo parcius*, i. e. *tardius factum est?* Compare Æsch. *Choeph.* 575, φόνου δ' Ἐρινὺς οὐχ ὑπισπανισμένη ἄκρατον αἷμα πίεται τρίτην πόσιν, where ὑπισπανισμένη is interpreted οὐκ ἀποτυγχάνουσα by the Scholiast. On the partitive genitive dependent upon τί, see Jelf's *Gr. Gr.* 535, *Obs.* 2.

699. ἔνδοθεν στίγης μὴ 'ξω παρήκειν. "The words ἔνδοθεν στίγης are rightly interpreted ἐκ τῆς στίγης in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: παρήκειν· ἀντὶ τοῦ ἥκειν. ἡ παρὰ περισσή. It appears to us that neither ἥκειν nor παρήκειν is capable of being used in any signification which will make sense of this passage. The Scholiast explains παρήκειν by παρεῖναι. But παρελθεῖν, the infinitive of παρέρχομαι, means rather *to pass in* than *to pass out*,

and παρεῖναι, the infinitive of παρίημι, means rather *to let in* than *to let out.* Πιρᾶν is the verb best suited to the sense of this passage. We abstain from proposing improbable conjectures, and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty." ELMSLEY. The meaning of the words before us is evidently this: τὸν ἄνδρα ἐκείλυσεν ἔνδοθεν στίγης μένειν, for which the poet has employed the somewhat remarkable phraseology, τὸν ἄνδρ' ἀπηύδα ἔνδοθεν στίγης μὴ 'ξω παρήκειν. With ἔνδοθεν, *from within*, Lobeck aptly compares Plaut. *Amph.* 2. 2. 137, *intus* profecto pateram foras, where later writers would have substituted *deintus.* Hermann answers the objections urged by Elmsley against the applicability of παρήκειν to the sense of the present passage by stating that the use of the verb ἥκειν is justified by the circumstance that the Messenger is now without the tent: *vetuit Teucer, ne Aiax intus veniret foras*, and approves the explanation of the Scholiast that παρήκειν has here the meaning of παρεῖναι. "Nam quod ait Elmslejus, *introire* potius hoc verbo, quam *exire* significari, alienum est ab hoc loco. Neque *introire* neque *exire* significant hæc verba, sed *venire* et *advenire*: quod refertur ad eum locum, de quo sermo est, ut *introire*, si intus est locus ille; *exire*, si foris, significetur." This explanation, which removes all doubt as to the authenticity of the text, and is supported by a precisely similar use of the verb προσμολεῖν in place of ἐξελθεῖν at v. 72, *supra*, is, in our judgment, perfectly satisfactory. "From the circumstance that παρεῖναι is the *verbum proprium* of those who go forth to a public assembly, I am disposed to infer that Teukros, in directing that Aias μὴ 'ξω παρήκειν, was solicitous to prevent his appearance in public, and more especially his repairing to the public council of the Greeks. He feared that Aias, exasperated with rage at his recent disappointment, and boiling over with an inordinate thirst for revenge, might thereby expose himself to the greatest peril, but he entertained no apprehension at this time that Aias would lay violent hands upon his own life." LOBECK. The great inaccuracy of this conclusion is shown in the clearest manner by the language of the Angelos at v. 706 sqq. He there states, in the most precise terms, that his arrival is to be attributed, not to any opinion or presentiment entertained by Teukros that the departure of Aias would be prejudicial for this reason or for that, but to the urgent injunction of Kalchas, who had taken Teukros from the royal circle, and had besought him, as he valued the life of Aias, to see to it that he was confined to his tent for that day, during which he would be particularly exposed to the wrath of Athene. It is evident, therefore, that Teukros despatched the Messenger (v. 738 sq.), not in

consequence of any sudden fear and apprehension of his own, but in compliance with the admonitions and appeal of Kalchas. —— τύχῃ. The MS. Γ. reads τύχοι, the last syllable of which is suprascriptum in the MSS. Mosq. b. Lips. b., and this has been received by Hermann and Dindorf, on account of the past time of the verb ἀπηύδα in the principal clause. The alteration is unnecessary, for the conjunctive may be referred, not to the past verb, but to the infinitive present dependent on that verb. See Jelf's *Gr. Gr.* 848, *Obs.* 3, and note to v. 107, *supra*. On the omission of ἄν, consult note to v. 531, *supra*.

701. τραπεὶς γνώμης. Compare Hdt. 7. 16, ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω, *scil.* γνώμην. On the genitive, see note to v. 674, *supra*.

702. θεοῖσιν . . . . χόλου. Compare Eur. *Med.* 896, καὶ διαλλάχθηθ' ἀμὰ τῆς πρόσθεν ἐχθρᾶς ἐς φίλους μητρὸς μέτα. On the genitive, see Matthiä, *Gr. Gr.* 345, and on the dative after χόλου, note to v. 674, *supra*.

704. Εἴπερ τι Κάλχας. SCHOL.: εἰς παροιμίαν ὁ στίχος παρῆκται, ἣν καὶ Ἀριστοφάνης ἀναγράφει. On Κάλχας, doubtless from the same root as καλχαίνω, and therefore signifying *the Searcher*, see Donaldson to *Antig.* 20.

706. Τοσοῦτον. *Thus much.* SUIDAS: τοσοῦτον· ἀντὶ τοῦ, μεχρὶ τούτου. Σοφοκλῆς ἐν Αἴαντι. "That no offence should be taken at the collocation, οἶδα and ἐτύγχανον, is evident from the consideration that καὶ παρὼν ἐτύγχανον are added in this sense: *et ipse audivi.*" WUNDER.

707. γάρ. This particle is frequently employed, in animated narrative, to denote a reference to something which has been previously announced. Compare *Antig.* 238; *Œd. Tyr.* 277; *Elektr.* 644.

708. οἷος Ἀτρειδῶν δίχα. Compare v. 439, *supra*. *Antig.* 445, ἔξω βαρείας αἰτίας ἐλεύθερον. *Philokt.* 31, ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα. On the word οἷος, *clam*, i. e. *nemine comitante*, which, besides the present passage, is found only in *Fragm.* 27, ed. Dindorf, in the writings of Sophokles, once only in Æschylus, and not at all in Euripides, see Elmsley to Eur. *Herakl.* 743.

709. Ἐς χεῖρα . . . . θείς. Compare Virg. *Æn.* 1. 418, dextram suam dextræ Teucri *amanter jungens*.

713. Εἰ . . . . θέλοι. The MSS. Mosq. b. Dresd. a. b. read θέλει. The common reading is unobjectionable, since in the *oratio obliqua* with an historic tense in the principal clause, the indicative of the *oratio recta* is, for the most part, changed into the optative. See Jelf's *Gr. Gr.* 885. 2.

714. τῇδε θήμερα. Cf. v. 736, below; *Œd. Tyr.* 1283; Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 9. 14; Jelf's *Gr. Gr.* 14. The reading

of the books is τῇδε θ' ἡμέρᾳ, with τοι adscriptum in the MS. Mosq. b. Erfurdt writes τῇδ' ἐν ἡμέρᾳ, upon the authority of *Elektr.* 674, Eur. *Hippol.* 721, *Alkest.* 351. Hermann cites Ar. *Av.* 1072, τῇδε μέντοι θἡμέρᾳ, and adds, that he can perceive no just reason for supposing that the Tragedians avoided this crasis. Tzetzes, *Exeg. in Iliad.* p. 33, quotes this verse, and exhibits the reading in the text. —— On the verb ἐλᾷ, see note to v. 262, *supra.* The tyro will observe the transition into the *oratio recta.*

715. ὡς ἔφη λέγων. TRICLINIUS: τὸ ἔφη καὶ τὸ λέγων ἐκ παραλλήλου τινὲς οἴονται· τὸ δ' οὐ τοιοῦτον, ἀλλ' ὥσπερ φαμὲν τοιαῦτα ἔφη δημηγορῶν, οὕτω καὶ τοῦτο, οὕτως· ἔφη καὶ οἰονεὶ ἀπεφήνατο, λέγων τὸν περὶ τοῦ Αἴαντος λόγον. Wunder compares *Philokt.* 55, τὴν Φιλοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων. Demosth. *de Rebus Chers.* p. 108. 14, καὶ λέγων (i. e. ἐν τῇ δημηγορίᾳ) εἶπεν οὕτω πως· εἰπέ μοι, βουλεύεσθε, ἔφη, κ.τ.λ. Add *Antig.* 227, ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη. Pind. *Isthm.* 8. 97, ὡς φάτο Κρονίδαις ἐνέπουσα θεά. Somewhat similar is the expression τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη. See Matthiä, *Gr. Gr.* 636; Fischer ad Well. IV. 46; Heindorf to Plat. *Soph.* c. 57, p. 363; Wesseling to Hdt. 1. 122; Abresch to Æsch. T. I. 168.

716. Τὰ γὰρ περισσά. SCHOL.: τὰ παρέλκοντα καὶ ἀχρήσιμα καὶ πέρα τοῦ μέτρου, τὰ χωρὶς δικαίου. Suidas, s. τὰ γάρ, reads κανόητα, but s. ἀνόητα preserves the reading of the books, which is also exhibited by Stobæus, *Ecl.* I. p. 114, *Serm.* XXII. 21, and Eustathius, p. 415. 13, 484. 17. Didymus Alex. *de Trinit.* L. III. c. 6. 358, has quoted this and the following verse, substituting, as became a Christian writer, πρὸς θεοῦ for πρὸς θεῶν. Wunder, contending that the adjective ἄνους, v. 721, *infra,* is used in the signification *impius,* rather than in that of *amens* or *demens,* follows Bothe and Vauvilliers in reading ἀνόητα, to which he assigns a similar meaning, and pronounces the common reading "*ineptum.*" Independently of the objection that may be urged against such an interpretation of ἄνους, we find another in the fact that the verbal adjective ἀνόητος is invariably used by Greek writers in the sense of ἄφρων, *amens, ineptus.* See Hdt. 1. 87; Plat. *Phæd.* 80. B; Ar. *Nub.* 416; Plutarch. *de Soll. An.* T. II. 959, ἰσχὺς ἀνόητος, *vis consilii expers.* That the employment of ἀνόητος in its own strict sense is not inconsistent with the character of Aias may appear to derive some support from the nature of the crime he had left his tent to perpetrate, and the language of Alexand. Aphr. *Probl.* 1. 16, Ὅμηρος Ὀδυσσέα μὲν φρόνιμον λέγει, Αἴαντα δὲ μωρότερον. But this opinion is in entire opposition both to the representation of Homer, who

testifies expressly to the heaven-imparted πανουργία of Aias, in *Il.* 7. 289, and the language of Sophokles himself at v. 119 of this play. See note to v. 127, *supra*. The objection to ἀνόητα, that it is a mere repetition of the idea which had been previously expressed by the adjective περισσά, deserves no refutation, and is worthy of the merest tyro. Cf. *infra*, v. 1188 sq., οὐ γὰρ οἱ πλαστοῖς οὐδ' εὑρύνωτοι φῶτες ἀσφαλίστατοι. We may add, that the word recurs at v. 1210, and is again displaced by Wunder for his favorite ἀνόητα. In illustration of the sentiment, compare Hdt. 7. 10. 5, ὁρᾷς τὰ ὑπερίχοντα ζῶα ὡς περαινοῖ ὁ θεός, οὐδὲ ἐᾷ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν κνίζει; ὁρᾷς δὲ, ὡς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ δένδρεα, τὰ τοιαῦτα ἀπροσκήπτει τὰ βελέα; φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν.

717. παρὰ θεῶν δυσπραξίαις. On the use of παρά, to intimate that the action spoken of arises from the presence of the agent, see Jelf's *Gr. Gr.* 638. 2. c, and compare Hdt. 2. 139, ἵνα κακόν τι παρὰ θεῶν ἢ παρὰ ἀνθρώπων λάβοι.

718. ὅστις. SCHOL.: ὅτι παρὰ τὸ σημαινόμενον εἶπεν ὅστις, τὸ ἀνθρώπου ἀποδοὺς, ἅτινα δέον εἰπεῖν, εἰ καὶ μὴ πληθυντικῶς εἶπεν· ἀπλούστερον γὰρ εἰπεῖν οἵτινες ἔδει. Eustathius, p. 415. 6: σύνηθες Ὁμήρῳ σχῆμα, τὸ ἐκ πληθυντικῆς καταβαίνειν εἰς ἑνικόν. On the singular relative referred to a plural substantive of different gender, see Matthiä, *Gr. Gr.* 481, *note* 1. In this *constructio* κατὰ σύνεσιν (Jelf's *Gr. Gr.* 378), the relative is for the most part used in a very indefinite and generalizing sense, = εἴ τις. Examples of a similar usage in the Latin poets are by no means rare. Cf. Tibull. I. 6. 39; Ter. *Eun. prol.* 1 sq.; Id. *Heaut.* 2. 4. 13. —— ἀνθρώπου φύσιν βλαστών. Equivalent to ἀνθρώπου φύσιν φύς or βλαστὴν βλάστων. Ellendt renders, "*procreatus secundum hominis naturam*, i. e. *homo natus*, ut φύσιν adverbiascat." On the contrary, φύσιν is here *the accusative of equivalent notion*, by a construction similar to that found in Æsch. *Pers.* 743, ῥίζαν ῥόον θεοῦ. See Jelf's *Gr. Gr.* 548. c, 553, and consult notes to vv. 42, 276, 410, 414, *supra*. The more common expression is ἄνθρωπος ὢν φύσει, or ἄνθρωπος πεφυκώς, Xen. *Kyr.* 1. 1. 3.

719. ἔπειτα, *yet, nevertheless*. Matthiä, *Gr. Gr.* 603; Blomfield, *Gl. in Æsch. Prom.* 802; Bornemann to Xen. *Symp.* 4. 2; Heindorf to Plat. *Kratyl.* 411. B. On κατ' ἄνθρωπον, *ut hominem decet*, see Jelf's *Gr. Gr.* 629. 3. d. —— φρονεῖ. The MSS. La. Lb. and Stobæus, *Ecl.* I. 4. 20, read φρονῇ, by a construction similar to Eur. *Ion.* 855, δοῦλος ὅστις ἐσθλὸς ᾖ. Cf. Brunck to *Œd. Kol.* 393; Ellendt, *Lex. Soph.* II. p. 103; Jelf's *Gr. Gr.* 629. 3. d. Lobeck, in defence of the common reading, aptly

quotes Antiphanes ap. Athen. X. 444. B, ὅστις δὲ μεῖζον ἢ κατ' ἄνθρωπον φρονεῖ, and in illustration of the general sentiment, Dionys. *Antt.* VIII. 25, νεμεσᾶται ὑπὸ θεῶν τὰ ὑπερέχοντα καὶ τρέπεται πάλιν εἰς τὸ μηδέν. μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα (βάλλεται γὰρ Ὄσσᾳ διόθεν κεραυνός, Æsch. *Agam.* 457, as Horace, *feriunt summos fulgura montes*).

720. εὐθὺς ἐξορμώμενος, *at the moment of his departure.* The temporal signification of the participle is defined with greater clearness and precision by the addition of εὐθύς before, of ἅμα before or after, and of εἶτα, ἔπειτα, ἐνταῦθα δή after it. In the first case the participle should be rendered by a substantive. See Matthiä, *Gr. Gr.* 565, *Obs.* 2; see note to v. 443, *supra.*

721. Ἄνους, *rash, inconsiderate.* See note to v. 716, *supra.* The Oxford Translator observes that "the reason which is here given for the misfortune of Aias is precisely that of which Aristotle approves, who, after having rejected the two extremes of vice and virtue, proceeds to state his idea of a character adapted to Tragedy: — 'And such a man is he, who neither in virtue and uprightness is transcendent, nor yet changes his lot to misfortune through vice and depravity, but one that does it through some error, and that a man of high renown and prosperity, such as were Œdipus and Thyestes.' *Poetics*, sect. 25."

722. αὐτὸν ἐννέπει. "Ἐννέπειν is generally *dicere, narrare, exponere.* Here it has the more unusual sense of *alloqui*, in which signification προσεννέπειν, as at v. 815, *infra*, and *Trach.* 402, is more commonly employed. But Sophokles frequently substitutes the simple for the compound verb; and constructs it with the same case as that which is usually found only with the compound verb. Thus, for ἐπιστρέφεσθαι, at v. 1061, we find στρέφεσθαι; for ἀνακρίνειν, κρίνειν (see my note to *Antig.* 397); for ἀνατέλλειν, τέλλειν, *Elektr.* 699; for ἐμβάλλειν, βάλλειν, *Philokt.* 67, *Trach.* 916, 940; for ἐμμένειν, μένειν, *Antig.* 169; for ἐμπίπτειν, πίπτειν, *Trach.* 597; for καταγελᾶν, γελᾶν, *Philokt.* 1125. Homer has used the simple εἰπεῖν in the same meaning as that here given to ἐννέπειν. Cf. *Il.* 12. 60, 210; 13. 725; 17. 237; 20. 375." WUNDER. The ordinary construction is ἐννέπειν τινι or πρός τινα, as at *Elektr.* 1439. On the accusative, cf. Hes. *Opp.* 190, 260; Porson to Eur. *Med.* 719; Dindorf to *Elektr.* 556; Bernhardy, *Synt.* p. 135. With this advice of Telamon to Aias, Lobeck directs us to compare the similar address of Peleus to Achilles, *Il.* 9. 254.

724. Ὁ δ' ὑψικόμπως. SCHOL.: παρατήρει κἀνθάδε τὴν προσθήκην τοῦ ποιητοῦ, ὅτι προσῆψε τῷ Αἴαντι γλωσσαργίαν, μονονουχὶ θεραπεύων τὸν θεατὴν

μὴ ἄχθεσθαι τῇ συμφορᾷ τοῦ Αἴαντος· προσφυεισμένοι γὰρ ἤδη τῇ ἀρετῇ αὐτοῦ, σχεδὸν καὶ τῷ ποιητῇ ἐργίζονται.

725. ἐμοῦ. SCHOL.: ἀντὶ τῆς σύν· τὸ δὲ ἑξῆς, θεοῖς ὁμοῦ.

728. Τοσόνδ' ἐκόμπει μῦθον. On the accusative, see Jelf's *Gr. Gr.* 566. 1, and compare v. 1168, *infra*, ὑψήλ' ἐκόμπεις.

729. Δίας Ἀθάνας, ἡνίκ' ἐτρύνουσά νιν. Lobeck, Hermann, and Wunder explain, δίας Ἀθάνας, ἡνίκ' ἄτρυνέ νιν, κἀδωμάνης, by a sudden change of the construction with which the verse had been commenced, but we doubt whether this opinion can be defended by the quotation of a similar example from any classical Greek writer. Bernhardy, *Synt.* p. 161, supposes that the genitive is dependent upon ἔπος at v. 731, whilst Neue refers it to ἀντιφωνεῖ. If the explanation by a supposed anacoluthon is deemed inadmissible, it would be better to erase the period after μῦθον, and to read τοσόνδ' ἐκόμπει μῦθον εἶτα διύτερον δίας Ἀθάνας, ἡνίκ', κ. τ. λ. Compare *Antig.* 11, ἐμοὶ μὲν οὐδὲὶς μῦθος, Ἀντιγόνη, φίλων, οὔθ' ἡδὺς οὔτ' ἀλγεινὸς, ἵκετο. *Supra*, v. 222; Thuk. 8. 15; Cic. *Verr.* 3. 44. 106, *mihi Ætnensium brevis est oratio.* See Musgrave to Eur. *Ion.* 650. —— κὐδᾶτο. Böckh to Pind. *Ol.* 2. 99 is mistaken in supposing that this verb is employed in a passive signification. See note to v. 610, *supra.*

733. καθ' ἡμᾶς .... μάχη. Matthiä renders, *ibi ubi ego constitero, nunquam perrumpet pugna* (see *Gr. Gr.* 581). Hermann, *per me, quantum in me est, non perrumpet hostis ordines nostros.* Lobeck, on the other hand, believes the meaning to be rather this: *nunquam hostes meos ordines perfringent*, ῥήξουσιν ἡμᾶς. "By the words καθ' ἡμᾶς are denoted those things *quæ nobis sunt ex adverso et juxta posita.* Cf. Xen. *Kyr.* 7. 1. 16; Plutarch. *V. Mar.* c. 26; Id. *V. Ages.* c. 18; Demosth. *Phil.* 3. 25. In the same way, therefore, as those who were opposed in battle-array to the Fidenates are described as οἱ κατὰ Φιδηναίους ταχθέντες, Dionys. *Antt.* III. 24. 483, Aias might have said οἱ καθ' ἡμᾶς ταχθέντες, or μαχόμενοι οὗτοι ἐκρήξουσι." This explanation is accepted by Ellendt and Wunder, and, if we understand it rightly, makes the pronoun, ἡμᾶς, common to both the preposition and the verb.

734. Τοιοῖσδε τοῖς. Hermann has edited τοιοῖσδέ τοι on his own conjecture, and is followed by Dindorf. —— ἀστεργῆ. SCHOL.: ἀμάλακτον, ἀδιάθετον. Cf. *Œd. Tyr.* 226; Lykophr. 1166. Lobeck remarks that the ὀργὴ θιᾶς is displayed in the selection by Aias of that mode of repelling the attack made upon the leaders of the Achaians which would inflict upon them the greatest opprobrium and disgrace, when it was within his power to have achieved the same result in many other ways. —— On κατ' ἄνθρωπον, in the following verse, see note to v. 719, *supra.*

736. τῇδε θημέρᾳ. See note to v. 714, *supra*. The MSS. Lb. Aug. C. read τῇδ' ἐν ἡμέρᾳ, which Erfurdt has received.

737. αὐτοῦ. The MS. Flor. Γ. αὐτῷ. For θεῷ, the plural θεοῖς is exhibited in the margin of Turnebus. Cf. v. 723, *supra*; *Œd Tyr.* 146.

738. ὁ δ' .... Τεῦκρος. *But this man .... I mean, Teukros.* When the substantive or proper name follows the article used as a demonstrative pronoun after the insertion of several words with which it stands in no immediate grammatical relation, it is to be regarded as a mere supplementary addition for the purpose of more precise explanation. Compare *Philokt.* 371, ὁ δ' εἶπε Ὀδυσσεύς. *Il.* 1. 409, 472; 4. 20, 329; 5. 133, 663, 907; 8. 425; 12. 196. On the circumstances under which the article was employed by the Attics in its primitive demonstrative signification, see Krüger, *Griech. Sprachl.* 50. 1; Rost, *Gr. Gr.* 98. 7; Jelf's *Gr. Gr.* 444; Bernhardy, *Synt.* 304; Liddell and Scott, s. 'O, II. 2.

739. ἐπιστολάς. SCHOL.: ἐντολάς. Cf. *Œd. Kol.* 1601; *Trach.* 493; *Œd. Tyr.* 106; Æsch. *Prom.* 3.

740. Εἰ δ' ἀπεστερήμεθα. *But if we have been disappointed in our purpose*, i. e. if we have arrived too late to secure the fulfilment of the injunctions which were charged upon us, that we should prevent the departure of Aias from his tent. With the signification in which ἀποστερεῖν is here employed, compare the similar usage of ἐξαμαρτάνειν, in *Elektr.* 1039, 1207; *Œd. Tyr.* 621; *Philokt.* 95.—— In a conditional sentence with εἰ, the indicative is used in both the hypothetical and consequent clause, if no uncertainty as to the consequence is intended to be expressed. See Jelf's *Gr. Gr.* 852. 1.

742. Ὦ δαΐα Τέκμησσα. SCHOL.: τίνος ἕνεκεν οὖν ἐποίησεν ἐξιοῦσαν τὴν Τέκμησσαν; ἵνα μετὰ τοῦ χοροῦ ἀκούσῃ τὰ περὶ τοῦ Αἴαντος· ὡς ἐν τοῖς ἄλλοις δράμασιν, ἔν τε Ἠλέκτρᾳ καὶ Οἰδίποδι, ἅμα τῷ χορῷ τὰς τῶν γυναικῶν προόδους ποιεῖ, ἵνα μὴ δεσσολογῶσιν οἱ ἄγγελοι. Ῥητέον οὖν, ὅτι ὁ Αἴας ἐκέλευσεν αὐτὴν κατ' οἶκον εὔξασθαι τοῖς θεοῖς, εἰπών, καὶ δῶμα πάκτου. οὐδὲ μὴν αἰχμαλώτου σχῆμα ἔχουσαν ἔδει συνεχῶς ἐξιέναι, μάλιστα ἐν τοιούτῳ καιρῷ ἠγρυπνηκυῖαν καὶ παρηκολουθηκυῖαν τῇ τοῦ Αἴαντος μανίᾳ. ἔδει οὖν μέγα τι φανῆναι τὸ ἐξάγον αὐτήν. διὸ πρὸς τὸν χορὸν ἐδέησε πρῶτον εἰπεῖν, οἳ ὡς ἐπὶ μεγάλῃ προφάσει ἐκκαλοῦνται αὐτήν. ἄλλως τε οἱ ἀπὸ τοῦ χοροῦ οἰκειότεροί εἰσιν, ὡς πολῖται τοῦ Αἴαντος, ὥστε καὶ ὁ ἄγγελος καλῶς οὐκ ἐζήτησε μεῖζον πρόσωπον, ἀλλὰ τὸν Αἴαντα οὐ καταλαβὼν ἔνδον, πρὸς τὸν χορόν φησιν. εἰς ἀνάγκην δὲ γεγονὼς ὁ ποιητὴς τοῦ διλογῆσαι, οὐδαμοῦ προσκορὴς ἐγένετο, ἀλλὰ τὰ δεύτερα διὰ βραχέων ἐξήνεγκεν. On the adjective δαΐα, *misera*, see note to v. 348, *supra*

744. Ξυρεῖ γὰρ ἐν χρῷ. SCHOL.: ἅπτεται τῶν ἀναγκαίων τοῦ χρωτός· καὶ ἔστι παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων, ξυρεῖ ἐν χρῷ· ἐνίοτε γὰρ καὶ τοῦ σώματος ἐφάπτεται ὁ σίδηρος. Ἄλλως. μίχρι βάθους ἐφικνεῖται, ὥστε μὴ χαίρειν. τοῦτο· τοῦτο τὸ πρᾶγμα.

748. πρᾶξιν ἣν ἤλγησ' ἐγώ. On the accusative with ἤλγησα, see note to v. 136, *supra*. Reiske and Jacobs, in *Spec. Emendd.* p. 9, direct us to substitute βάξιν for πρᾶξιν, but Lobeck has shown that the common reading is unobjectionable by citing Æsch. *Prom.* 720; *Trach.* 151. Add v. 750, *infra*; *Trach.* 193, ἀνδρὸς εὐτυχῆ κλύουσα πρᾶξιν τήνδε. —— With φέρων, *afferens, nuncians*, cf. 757, *infra*; *Antig.* 1172; *Œd. Kol.* 420; Æsch. *Agam.* 647, 873; *Pers.* 248; Eur. *Hek.* 663. The expression πρᾶξιν φέρειν is, therefore, equivalent to φέρειν ἀγγελίαν πράξεως or ἀγγέλλειν πρᾶξιν.

749. ἄνθρωπε. "Cf. v. 1098, *infra*. Aldus reads ὦ 'νθρωπε in both verses. Turnebus reads ἄνθρωπε in our verse, and ὦ 'νθρωπε in the latter. Brunck, Bothe, and Erfurdt read ὦ 'νθρωπε in the former, and ἄνθρωπε in the latter. Lobeck reads ἄνθρωπε in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read ὤνθρωπε instead of ὦ "νθρωπε in our line. With the exception of these two verses, we have not observed the vocative ἄνθρωπε in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting ὤναξ or ὦ 'ναξ, which occurs very frequently." ELMSLEY. The MSS. Lb. Γ. Δ. Aug. A. B. Dresd. A. read ἄνθρωπε. The MS. La. reads with Aldus ὦ "νθρωπε, which is received by Hermann. Dindorf and Wunder read ὤνθρωπε.

750. Οὐκ οἶδα τὴν σὴν πρᾶξιν. SCHOL.: πρᾶξιν· τὴν τύχην, εἴτ' οὖν εὐπραγίαν, εἴτ' οὖν δυσπραγίαν. See Wunder to *Trach.* 148 sq.; Tafel, *Pind. Dilucc.* I. 47; and compare *Elektr.* 1110, οὐκ οἶδα τὴν σὴν κληδόνα.

752. ὥστε μ' ὠδίνειν τί φῄς. SCHOL.: ὥστε ἐμὶ συμβαίνει ζητεῖν μετὰ πόνου τί ἐστιν ἢ λέγεις ἐμφατικῶς τὸ ὠδίνειν· οἰκεῖον γὰρ γυναικί· χαλεπώτατον δὲ τῶν γυναικείων πόνων ἡ ὠδίς. Cf. *Trach.* 42, 325; Eur. *Iph. A.* 1221, μητρός, ἣ πρὶν ὠδίνουσι ἐμὶ νῦν δυστέρων ὠδῖνα τήνδε λαμβάνει. Matthiä, *Gr. Gr.* 488. 3, renders, *ut anxius expectem, quid dicas.* —— In place of λέγεις, the future might have stood, as at Ar. *Nub.* 1391, οἴμοι γε τῶν νεωτέρων τὰς καρδίας πηδᾷν ἔ, τι λέξει, i. e. ἐπὶ προσδοκίᾳ τῶν λεχθησομένων. Cic. *Phil.* 7, 3, *horreo quemadmodum accepturi sitis.* But the present is used here in the same force as it possesses at Eur. *Hek.* 185, δειμαίνω τί ποτ' ἀναστένεις.

756. Πάρεστ' ἐκεῖνος .... ἐλπίζει φέρειν. Such is the reply of the Messenger to Tekmessa's inquiry where Teukros is, and with what view he had enjoined that Aias should not be permitted to leave his tent. The words ἐλπίζει φέρειν are replete with difficulty, but are, nevertheless, exhibited by all the manuscripts. SCHOL.: ὀλεθρίαν, ἀντὶ τοῦ ὀλεθρίως. ἐλπίζει φέρειν, νομίζει, μέλλει δέχεσθαι. In Johnson's edition we read, moreover, the following scholion: ὀλεθρίως ἀντὶ τοῦ ὀλεθρίαν, τὸ δὲ φέρειν τούτεστι δέχεσθαι. The same annotator has added to the succeeding verse: ἐρώτησις. παρὰ τίνος τῶν ἀνθρώπων μαθὼν ὁ Τεῦκρος ἐλπίζει φέρειν καὶ δέχεσθαι τὴν ἔξοδον τήνδε τοῦ Αἴαντος ὀλεθρίαν. Cauter emends ὀλεθρίως; Musgrave, ὀλεθρίως Αἴαντ' ἐς ἐλπίζει φέρειν, *spectare putat ad Ajacis interitum.* Bothe has ingeniously conjectured ἐλπίζειν φέρει, *metuere nos facit,* with which Lobeck compares Æsch. *Agam.* 1444, τίχναι θεσπιῳδοὶ φόβον φέρουσι μαθεῖν. Matthiä thinks that the words before us are a confusion of two constructions, ἐλπίζει ὀλεθρίαν εἶναι and ἐλπίζει ὄλεθρον φέρειν τήνδε ἔξοδον. Lobeck retains the vulgate, and adds the following explanation: *Metuit Teucer ne hic exitus Ajacis, quem nunciat, perniciosus ei futurus sit.* In opposition to the denial of Hermann that ἐλπίζειν can be applied to denote the expectation of an evil, see *Trach.* 111, κακὰν ἐλπίζουσαν αἶσαν. *Ibid.* v. 296, καὶ τοῦτο τοὔπος ἐστὶν ἀνδρὸς ἔμφρονος· ὅταν καλῶς πράσσῃ τις, ἐλπίζειν κακά. Ar. *Avv.* 956; Thuk. 1. 1.; 7. 61; Polyb. 9. 6. 9. We must confess that, notwithstanding repeated consideration, we are unable, on the one hand, to vindicate the reading of the books by sound and satisfactory interpretation, or, on the other, to accept the "lenissima emendatio" by which Bothe supposes that he has succeeded in removing all the difficulties of this passage. Confident as the language and weighty as the reasoning of Wunder in its support may be, we think that he has omitted to notice three points of considerable importance; — the first, that the tenses in Bothe's reading can scarcely lead to any other inference than this, that Teukros had brought the apprehension or foreboding alluded to from Mysia; the second, that the use of the pronoun τήνδε would intimate that the departure of Aias was already known to Teukros, or had been distinctly foreseen by him; and lastly, that to Tekmessa's inquiry why Teukros had enjoined that Aias should not be allowed to quit his tent, the reply, *because he brings intelligence that he fears this departure will be destructive to his life,* is singularly inappropriate. Since writing the above, we have been favored with the reception of the following note, from which it will be seen that the true interpretation has at last been found. "May not the true construction be as follows: ἐλπίζει (ὁ Τεῦκρος) τήνδε ἔξοδον φέρειν ὀλεθρίων (= ἐς ὄλεθρον) Αἴαντος? With reference to the use of τήνδε

in allusion to an event which Teukros cannot yet be aware of, it is only necessary to remark, that Tekmessa has just informed the Angelos that this event has actually taken place, and that the Messenger speaks from his own point of view: *this going forth of which you speak.* With regard to the use of φέρειν in its stricter signification of *leading* to a place, or its more metaphorical sense of *tending* to a result, it would be superfluous to multiply examples; one or two will suffice. Thuk. 3. 24, τὴν ἐς Θήβας φέρουσαν ἰδόν. Plat. *Gorg.* 524. A (p. 120, ed. Woolsey), ἐν τῇ τριόδῳ ἐξ ἧς φέρεστον τὼ ὁδώ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς Τάρταρον. Hdt. I. 10, ἐς αἰσχύνην φέρει. Plat. Civ. IV. 144. E, καλὰ ἐπιτηδεύματα εἰς ἀρετῆς κτῆσιν φέρει. The remaining point is the use of the predicate adjective ὀλιθρίαν in the sense of ἐς ὄλιθρον, to express the tendency or result of an action, in connection with the *genitivus objectivus.* This will be sufficiently illustrated by Æsch. *Agam.* 1079, γάμοι Πάριδος ὀλίθριοι φίλων. See Jelf's *Gr. Gr.* 542. 1; Pflugk to Eur. *Hek.* 1135." FELTON.

759. Τοῦ Θεστορείου μάντεως. See note to v. 134, *supra.*

760. καθ' ἡμέραν τὴν νῦν. SCHOL.: ἀμφιβόλως, ἤτοι μαθὼν τὴν νῦν ἡμέραν, ἢ ὅτι κατὰ τὴν νῦν ἡμέραν τεθνήξεται. The MSS. Lb. Γ. Δ. Mosq. b. Ien. read ἤ σ' αὐτῷ. The collocation τὴν νῦν ὅτι, and the inquiry as to the subject of the verb φέρει, have given rise to considerable difference of opinion among the commentators. On the latter point, Erfurdt has suggested ὁ μάντις, and Schäfer ἡ ἔξοδος, the last of which is deservedly rejected by Lobeck. Hermann pronounces the whole expression an anacoluthon, and declares that the words καθ' ἡμέραν τὴν νῦν must not be disjoined from ὅτι, since the particles νῦν ὅτι, as at Æsch. *Theb.* 711, *Suppl.* 638, are equivalent to the simple νῦν. "Poeta *debebat* dicere, καθ' ἡμέραν τὴν νῦν ὅτι αὐτῷ θάνατον ἢ βίον φέρουσαν, quod *poterat etiam* omisso ὅτι dici. Nunc, posito illo ὅτι, non participium, quod propter τήν inferendum erat, adjicit, sed verbum φέρει construit cum particula ὅτι. Νῦν ὅτι mediæ orationi inseritur, ut ἔστιν ὅτι et similia." Add, *sic ut structura non afficiatur.* It follows from this explanation, that καθ' ἡμέραν τὴν φέρει is substituted for καθ' ἡμέραν τὴν φέρουσαν, a change of construction altogether without parallel. It appears to us that the poet has conjoined the words καθ' ἡμέραν τὴν νῦν in the same manner as κατ' ἦμαρ τοὐμφανὲς τὸ νῦν τόδε at v. 711, above, and that his meaning is evidently this: τοῦ Θεστορείου μάντεως μαθὼν, ὅτι καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρει, *a Calchante edoctus, hodierno die Ajaci mortem aut vitam nunciante,* i. e. *hodiernum diem Ajaci mortem aut vitam allaturum esse dicente.* On the signification here attributed to φέρειν, see note to v. 747, *supra;* and, to the passages there quoted, add *Trach.* 123, ὃν ἐπιμιμφομένα σ' ἀδῖν

μὲν, ἀντία δ' οἴσω. Wunder, confessing that the writing of the books is beyond his comprehension, emends ὃς αὐτῷ, i. e. Calchas, *qui hodie aut mortem ei aut vitam nunciat*, and refers us, for an explanation of the post-position of the relative pronoun, to his note to *Antig.* 135.

761. πρόστητ' ἀναγκαίας τύχης. SCHOL.: ἐπίκουροι γίγνεσθε τῆς κατεπειγούσης δυστυχίας. Consult note to v. 460, *supra*.

762. Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον . . . . μολεῖν. "For the neuter verb μολεῖν, which depends upon the imperative σπεύσατε (cf. vv. 770, 1109), the employment of a transitive verb with the meaning of *to summon*, might have been expected. A very similar example to our own is found at *Œd. Kol.* 246, ἄντομαι . . . . τὸν ἄθλιον αἰδοῦς κῦρσαι, for ἄντομαι τῷ ἀθλίῳ μεταδιδόναι αἰδοῦς. In the same way, the expression εὐνούστατον ἐμοὶ . . . . θανεῖν, v. 780, *infra*, is equivalent to εὐν. ἐμοὶ κτανεῖν με." WUNDER. See note to v. 637, *supra*; Jelf's *Gr. Gr.* 664.

763. ἀντηλίους, *lying opposite to the sun, looking towards the east.* Aldus, with the MS. Bar. A., reads ἀνθηλίους. Cf. Æsch. *Agam.* 528; Eur. *Meleag. Fragm.* XXI.; *Ion.* 1550; Blomfield's *Gl. in Agam.* 502; Klausen to *Agam.* 447; Buttmann's *Ausf. Griech. Sprachl.* 17, *Anm.* 3; Matthiä, *Gr. Gr.* 35, *note* 3. Neue cites, in illustration of the sentiment, Eur. *Orest.* 1250 sqq., χωρεῖτ' ἐπειγώμεσθ'· ἐγὼ μὲν οὖν τρίβον τόνδ' ἐκφυλάξω, τὸν πρὸς ἡλίου βολάς. . . . . καὶ μὴν ἐγὼ τόνδ', ὃς πρὸς ἑσπέραν φέρειν.——On the construction of the verb ἰέναι, implying motion directed *to*, with the simple accusative, see Jelf's *Gr. Gr.* 559.

764. τἀνδρός. The MSS. Γ. Δ. Θ. Aug. A. B. Mosq. a. b. Lips. a. b. and the two Juntine Editions, read ἀνδρός.

765. φωτὸς ἠπατημένη. "These words apparently denote τῆς γνώμης αὐτοῦ ἁμαρτοῦσα, or αὐτοῦ ἐκείνου ἀποσφαλεῖσα, not ὑπ' αὐτοῦ, as the Scholiast supposes." LOBECK. Consult note to v. 457, *supra*; Porson to Eur. *Orest.* 491; Matthiä, *Gr. Gr.* 375, *Obs.* 1.

769. οὐχ ἕδρας ἀκμή. Compare Eur. *Orest.* 1277, οὐχ ἕδρας ἀγών. On the asyndeton, see note to v. 114, *supra*.

770. Σώζειν . . . . θανεῖν. The MS. Dresd. b. reads θέλοντος. The MS. Γ. reads ἄνδρα ὃς σπεύδει. The MSS. Δ. Aug. C, ἄνδρα γ' ὃς ἂν σπεύδῃ θανεῖν, which is evidently due to the anxiety of some transcriber for the restoration of the metre. Hermann has placed a colon after ἐγκονῶμεν, erased the comma after ἀκμή, for θέλοντες has substituted the accusative θέλοντας in dependence upon the words οὐχ ἕδρας ἀκμή, in order to avoid the objectionable repetition of thought which had been previously expressed in the words οὐχ ἱδρυτέον at v. 767, *supra*, and has

received the correction σπεύδῃ, which is found in several manuscripts. Wunder properly objects, that, in place of the accusative, the dative θέλοντι was required, comparing *Philokt.* 12, ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων. See Matthiä, *Gr. Gr.* 556, *Obs.* 3. Lobeck has retained the common reading, but inserts unnecessarily a comma after ἄνδρα γ'. Dindorf has written ἀνίρ' ὃς σπεύδει, from his own conjecture. There can be no doubt, as Hermann has observed, that Tekmessa, who knew that every person present regarded the safety of Aias of equal importance with his own, could not have given utterance to a sentiment so feeble as that presented by the reading of the common copies, and we can scarcely avoid the inference, which the fluctuation of the ancient copies is alone sufficient to suggest, that the text is here corrupt. Since, then, several of the best manuscripts exhibit the subjunctive, and a few subjoin therewith the particle ἄν, we shall be justified in concluding that, in the closing words of Tekmessa's address, a general sentiment was intended by the poet. If this be true, it follows that the particle γε is altogether out of place. Wunder follows Dindorf in substituting the accusative ἀνίρα for the genitive ἄνδρος, and urges the reception of the genitive θέλοντος, in conformity with the reading of the MS. Dresd. a. With these alterations, the verses before us would read as follows: χωρῶμεν, ἐγκονῶμεν· οὐχ ἥδρας ἀκμὴ | σώζειν θέλοντος ἀνίρ' ὃς σπεύδῃ θανεῖν, i. e. *let us go, let us hasten. 'Tis not the time for him to rest who wishes to save a man who hastens to meet death.* If the common reading is retained, we must adopt the punctuation of the text, and consider the words οὐχ ἥδρας ἀκμή as inserted παρενθετικῶς.

771. Χωρεῖν ἕτοιμος. *Paratus sum ad eundum.* On the ellipse of εἰμί, see Matthiä, *Gr. Gr.* 306. On the *infinitive of purpose* after adjectives and phrases which denote capacity, ability, zeal, fitness, readiness for any purpose, and their opposites, see Jelf's *Gr. Gr.* 667. a. This infinitive has for its *subject* the word with which the adjective agrees, and may be compared with the accusative of closer specification. The MS. Γ. reads γ' ἕτοιμος. — With these words, Tekmessa, accompanied by Eurysakes and the Chorus, quits the stage. SCHOL.: μεταπείσαι ἡ σκηνὴ ἐπὶ ἐρήμου τινος χωρίου, ἵνα ὁ Αἴας, ὑπερεπίσας τὸ ξίφος, ῥῆσίν τινα περὶ τοῦ θανάτου προφέρεται, ἐπεὶ γελοῖον ἦν κωφὸν εἰσιλθόντα περιπίπτειν τῷ ξίφει. Ἔστι δὲ τὰ τοιαῦτα παρὰ τοῖς παλαιοῖς σπάνια· ἐιώθασι γὰρ τὰ πεπραγμένα δι' ἀγγέλων ἀπαγγέλλειν. Τί οὖν τὸ αἴτιον; φθάνει Αἰσχύλος ἐν Θρῄσσαις τὴν ἀναίρεσιν Αἴαντος δι' ἀγγέλου ἀπαγγείλας. ἴσως οὖν καινοτομεῖν βουλόμενος καὶ μὴ παρακολουθεῖν τοῖς ἑτέρου τινὸς ὑπ' ὄψιν ἔθηκε τὸ δρώμενον, ἢ μᾶλλον ἐκπλῆξαι βουλόμενος· εἰκῇ γὰρ κατηγορεῖν ἀνδρὸς παλαιοῦ οὐχ ὅσιον. Brunck observes, that the

departure of the Chorus and the change of scene is a fault in the construction of the play, *quod vitari nulla ratione potuit, si quidem Ajax coram spectatoribus mortem sibi consciscere debebat; in ceteris omnibus Tragici nostri fabulis chorus nunquam a scena abscedit nisi absoluta actione.* To this criticism, Lobeck excellently objects, that, "in the *Eumenides* of Æschylus, and the *Alkestis* and *Helena* of Euripides, the Chorus leaves the stage, either on account of the change of scene or for some other purpose (see Monk to *Alkest.* 672), and that this was not forbidden by ancient usage is shown by the use of the *periaktoi*, and by the observation of the Scholiast that it was rare παρὰ τοῖς παλαιοῖς. Generally, indeed, the aid of messengers, from a practice first introduced by Æschylus, who τὸ ὑπὸ σκηνῆς ἀποθνήσκειν ἐπινόησεν, ὡς μὴ ἐν φανερῷ σφάττοι, Philostr. *V. Ap.* 6. 11. 244, was made use of, partly to avoid the exhibition of spectacles which might revolt the feelings of the spectators, and partly on account of the difficulties attendant upon their representation. Lest, however, we should form exaggerated notions of the delicacy of the Athenians upon this point, we may mention that Euripides did not scruple to display the head of Pentheus to his audience, after his barbarous destruction by his sisters and his mother. In our own tragedy, the difficulty presented by the open nature of the stage was evaded by a special adaptation of the scenery, which, representing the outskirts of a grove, removed Aias as far as possible from the front of the proscenium to its remotest interior, and yet permitted the spectators to behold, somewhat indistinctly, in order to preserve the illusion of his distance, his fall upon his sword. On this hypothesis we are enabled to explain how it subsequently happens that the two divisions of the Chorus do not behold the corpse of Aias, whilst passing through the εἴσοδοι on their return to the Orchestra, whilst Tekmessa, on the contrary, as she advances from the interior of the stage, is exposed to a full view of the catastrophe, and points out the body of her lord as lying in her own immediate neighborhood, Αἴας ὅδ' ἡμῖν κεῖται, at v. 853 sq. The Chorus (v. 847) describes the place from which her cry of horror was first heard as a νάπος or *grove*, and the inference which we may draw from this expression is sustained by the language of Cicero *ad Herenn.* 1. 11, Ajax *in silva* postquam rescivit quæ per insaniam fecisset, gladio occubuit. To heighten the effect of this scene upon the audience, Sophokles probably availed himself of that artificial representative of Hektor's fatal gift, (which we take occasion to observe enacts as conspicuous a part in this Tragedy as the fatal shirt of Nessos in the *Trachinian Virgins*,) described by Achilles Tat. 3. 20. 77, as commonly

employed by actors πρὸς τὰς κιβδήλους σφαγάς, οὗ ὁ σίδηρος εἰς τὴν κόπην ἀνατρέχει. That actors who impersonated the hero of our tragedy used this 'instrument of mimic death,' as it is termed by Petronius, c. XCIV., is evident from the following citations. HESYCHIUS: Συσπαστὸν τῶν Τραγικῶν τι ἐγχειρίδιον ἐκαλεῖτο, ὡς Πολέμων φησι, τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει. The same authority has also mentioned that it possessed two other names. Ἀνδρομηστὸν συσπαστὸν ἐγχειρίδιον παρὰ Τραγικοῖς, (evidently the same with that to which Achilles applies the epithet ἀνατρέχον,) and Ἄηκτον συσπαστὸν ἐγχειρίδιον παρὰ Ταρεντίνοις. Lipsius, *Elect.* 1. 18, and Carpzof, *Parad. Arist.* 1. 7. p. 121, suppose that the *cluden* or *gladius scenicus* used by the ancient mimes was the same weapon, but are mistaken in asserting that it was also called *clunaculum*, since this sacrificial knife corresponds more nearly with the παραμήριον. See Hesychius, s. v. Κλονιστήρ. Spanheim to Julian. *Or.* 1. 252. Oudendorp to Apul. *Apol.* p. 560. In addition to the weighty testimony of Polemon, above quoted, the Scholiast has recorded in his observations to v. 823, that Timotheos of Zakynthos attained such celebrity by the accuracy with which he represented the death of Aias as to be named ὁ σφαγεύς." LOBECK.

773. Ὁ μὲν σφαγεὺς ἵστησιν. SCHOL.: πήξας δὲ τὸ ξίφος ταῦτά φησι. σφαγία δὲ λέγει ἢ τὸν καιρὸν τοῦ ἀποθανεῖν ἢ τὸν διὰ τῆς σφαγῆς θάνατον. A more accurate explanation is given by Pollux, VI. 192, σφαγεὺς παρὰ Σοφοκλεῖ καὶ τὸ ξίφος. Compare Eur. *Androm.* 1133, βουπόροι σφαγεῖς, *ox-piercing, sacrificial knives.* At v. 970, *infra*, the word φονεύς is substituted in a precisely similar signification.

775. ἀνδρὸς . . . . μισηθέντος. On the intense hatred borne by Aias to Hektor, see Hom. *Il.* 13. 809 sqq.; 17. 128. We have erased the comma which is inserted after ἀνδρός in the common copies, in order that the coherence of the words ἀνδρὸς ξένων μάλιστα μισηθέντος may be more distinctly recognized. Lobeck is mistaken in supposing that ἀνδρός is redundant here, as at *Œd. Kol.* 109, οἰκτίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον εἴδωλον. A mere glance at the connection of this verse with those which follow will suffice to show that it is placed in opposition to γῇ at v. 777, and that the sentiment intended to be conveyed by the poet is briefly this: *The instrument of slaughter will accomplish its end; for, in the first place, it is the gift of a man whom I regarded as my most hated foe* (of Hektor), *and, in the second, it is fixed securely in a country which entertains the most hostile sentiments to myself* (in Troas).

777. ἐν γῇ πολεμίᾳ τῇ Τροάδι. SCHOL.: πρόδηλον μὲν, ὅμως διὰ τὸ στερεωθῆς, ὅτι ἐν πολεμίᾳ γῇ ὑπὸ δυσμενοῦς ἀπόλλυμαι.

779. περιστίλας. SCHOL.: εὐτρεπίσας, διαχειρισάμενος, περισφίγξας ἐν τῇ γῇ. Wunder approves the latter explanation, and interprets the expression εὖ περιστίλλειν τὸ ξίφος, *ita terræ infigere et abdere gladium, ut firmissime inhæreat.*

780. Εὐνούστατον . . . . θανεῖν. SCHOL.: λείπει τὸ ὥστε· ὥστε διὰ τάχους θανεῖν. The infinitive without ὥστε is frequently constructed with verbs and adjectives which express the notion of a qualification, or aptitude in point of sentiment or disposition, for the action it expresses. See notes to v. 673, *supra*, and the numerous illustrations cited in Jelf's *Gr. Gr.* 665, 666. On the employment of the intransitive verb θανεῖν, see note to v. 762, above. Matthiä, *Gr. Gr.* 535, *Obs.* —— Εὐνούστατον. TRICLINIUS: εἰ μὲν τὸ εὐνούστατον πρὸς αὐτὸν, τὸν σφαγίαν, φασί. οἱ δὲ στίζουσιν εἰς τὸ ἰγὼ καὶ τὸ ἰξῆς κομματικὸν (scr. κομματικῶς) ἐκφέρουσιν, οὐδέτερον τὸ εὐνούστατον νοοῦντες πρὸς τὸ θανεῖν. "Beyond all doubt it is a neuter adjective, equivalent to ὅπερ εὐνουστατόν ἐστιν, as at Eur. *Suppl.* 1704, καὶ δὴ παρεῖται σῶμα, σοὶ μὲν οὐ φίλον. Cf. Matthiä ad *Orest.* 30." LOBECK. If this remark is true, and εὐνούστατον is of the neuter gender, it must be referred to the preceding action of Aias, i. e. to the secure mode in which he had fixed the sword that was to slay him, lest the weight of his body, when falling, might turn the blade aside. We prefer, however, to connect it, as masculine, with αὐτόν, i. e. τὸν σφαγίαν, in the preceding verse. —— On τῷδ' ἀνδρί for ἐμοί, see note to v. 78, *supra.*

781. Οὕτω μὲν εὐσκευοῦμεν. *Hactenus bene instructus sum.* SCHOL.: καλῶς παρεσκευάσμεθα, καὶ ἔχομεν πάντα ὧν δεῖ πρὸς θάνατον. ἐκ δὲ τῶνδε· οἷον τὸ δὲ μετὰ ταῦτα. See note to v. 512, *supra.*

782–802. Σὺ πρῶτος . . . . παιδήμου στρατοῦ. In these verses the poet, with consummate judgment, represents Aias as invoking Zeus, Hermes, and the Erinyes. As the author of his race, he implores the former to prevent that his remains should lack the honor of a tomb. Next, he calls on Hermes to lull him softly to repose, and to grant him a tranquil and expeditious passage to the world of Shades. Lastly, he adjures the dread Eumenides to behold his ignominious death, and to revenge it on his foes.

782. καὶ γὰρ εἰκός. *For assuredly it is but reasonable.* On the reason for the introduction of this parenthesis, see note to v. 368, *supra.*

783. οὐ μακρόν. *Non magnum.* The superlative of this adjective is used in a similar sense at *Œd. Tyr.* 1301, μείζονα δαίμων τῶν μακίστων. —— γέρας λαχεῖν. The MSS. La. Lb. Δ. and Triclinius read λαβεῖν, which is adscriptum also in the MS. Γ. The common reading has been

shown to be unobjectionable by Valcknäer to Eur. *Phœn.* 444, and Porson to Id. *Hek.* 41. See *Il.* 4. 49; 24. 70. The tyro will observe that the verbs λαγχάνειν and τυγχάνειν are generally constructed with the accusative in the sense of *to obtain, meet with, gain* (see Hermann ad Vig. p. 762; Matthiä, *Gr. Gr.* 535, *Obs.* 1), and with the genitive in the signification of *to aim at, reach after*, and so *to become possessed of*, a thing.

786. Πεπτῶτα περὶ ξίφει. On περί, used here in its strict local signification to denote the relation of circumference to a centre with the collateral notion of close connection, see Jelf's *Gr. Gr.* 632; Krüger, *Griech. Sprachl.* 68. 32; Nitzsch to *Odyss.* p. 243; Dissen to Pind. *Nem.* VIII. 23; *Isthm.* III. 54; Liddell and Scott, s. v. B. 2; and compare Hom. *Il.* 8. 86, κυλινδόμενος περὶ χαλκῷ; 16. 570, περὶ δουρὶ ἥσπαιρε; 21. 577, περὶ δουρὶ πεπαρμένη; *infra*, 854, κρυφαίῳ φασγάνῳ περιπτυχής; Ar. *Vesp.* 523, περιπεσοῦμαι τῷ ξίφει.

788. Ῥιφθῶ .... πρόβλητος. On the apparent redundancy of this expression, see note to v. 712, *supra*. —— κυσὶν .... οἰωνοῖς θ' ἕλωρ. Compare Hom. *Il.* 1. 4; 8. 379; 17. 241; Æsch. *Suppl.* 807, κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν. See Blomfield, *Gl. ad Æsch. Theb.* 1015, and the commentators to Virg. *Æn.* 9. 485, Heu terra ignota canibus date præda Latinis alitibusque jaces.

789. Τοσαῦτά σ' .... προστρέπω. Schol.: τοσαῦτά σοι. προστρέπω δὲ κατευκτικῶς λέγω, προστρόπαιοι (cf. v. 1117, *infra*) γὰρ οἱ ἱκέται. Suidas, s. v. Προτρέπω, all the manuscripts, and the greater part of the old editions, read προτρέπω. There can be no doubt, however, that προστρέπω, for which we might have expected προστρέπομαι (see note to v. 424, *supra*), is the genuine reading. Compare *Œd. Kol.* 50, ὧν σε προστρέπω φράσαι; Eur. *Suppl.* 1195, τοὺς θεοὺς πρόστρεπε; Soph. *Fragm.* 724, ed. Dind., οἱ τὴν Διὸς γοργῶπιν Ἐργάνην στατοῖς λίκνοισι προστρέπεσθε; Æsch. *Eum.* 205, καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους. The Scholiast is mistaken in regarding the pronoun as the dative. Προστρέπειν, in the sense of ἱκετεύω, is constructed with a double accusative. See Jelf's *Gr. Gr.* 582. 1; and compare Hom. *Od.* 11. 529, ἱκέτευε πολλά με; *Elektr.* 1370, προὔστην πολλά σε; Eur. *Phœn.* 293, προσπίτνω ἕδρας σε.

790. Πομπαῖον. Schol.: τὸν ψυχοπομπόν. This epithet is applied to Hermes in allusion to his office of conducting the souls of the dead into the infernal regions. Diogenes L. VIII. 31, τὸν Ἑρμῆν ταμίαν εἶναι τῶν ψυχῶν καὶ διὰ τοῦτο πομπαῖον λέγεσθαι καὶ ἐμπολαῖον καὶ χθόνιον. Eur. *Med.* 759, ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ πελάσειε δόμοις. See Griffiths

to Æsch. *Theb.* 855; Elmsley to Eur. *Med.* l. c. —— On the adjective χθόνιος, see the interpreters to Æsch. *Choeph.* 1, and compare *Elektr.* 111, ὦ χθόνι' Ἑρμῆ; Hor. *Od.* 1. 10. 17, Tu pias lætis animas reponis sedibus; Virg. *Æn.* 4. 239; Ovid, *Fast.* 5. 663 sqq.; Id. *Met.* 1. 671. With the invocation of Aias to this deity, Lobeck compares Val. Max. 2. 6. 8, tum defusis Mercurio libamentis et invocato numine ejus, ut se placide (ἀσφαδάστως) in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potionem. Silius It. 7. 140, Dii longæ noctis, quorum jam numina nobis Mors instans majora facit, precor, inquit, adeste Et placidi victos ardore admittite manes.

791. Ἕὶν ἀσφαδάστῳ. *Without a struggle.* SCHOL.: ἀσκαρίστῳ καὶ σπασμὸν μὴ ἔχοντι, ἀντὶ τοῦ συντόμῳ· ἵνα καιρίας τῆς πληγῆς γινομένης μὴ προσγινέσθαι σπασμόν, μηδὲ πολλὴν ἐν τῷ θανάτῳ διατριβήν. καὶ παρ' Εὐριπίδῃ· Ὁ δ' ἀσφάδαζεν οὐκ ἔχων ἀπαλλαγάς. Σφαδάζειν δὲ ἔλεγον τὸ σπᾶσθαι καὶ σφακελίζειν. In illustration of the sentiment expressed in this passage, Brunck has aptly quoted Æsch. *Agam.* 1292, ἱκετεύομαι δὲ καιρίας πληγῆς τυχεῖν, ὡς ἀσφάδαστος, αἱμάτων εὐθηνείμων ἀποῤῥυέντων, ἄμμα συμβάλω τόδε.

793. Καλῶ δέ. See note to v. 592, *supra.* —— τὰς ἀεί τι παρθένους. SCHOL.: μυθικόν ἐστι τὸ λέγειν τὰς Ἐρινύας ἀεὶ παρθένους· νῦν δὲ τὰς ἀδωροδοκήτους καὶ οὐχὶ χρανθῆναι δώροις δυναμένας ὑπὸ τῶν ἀδικούντων.

794. Ἀεί θ' ἑρώσας πάντα. Compare *Œd. Kol.* 42, τὰς πάνθ' ἑρώσας Εὐμενίδας; Æsch. *Eum.* 68; Klausen's *Theol.* p. 53. The majority of the manuscripts, and Suidas, s. v. Πρεσβίστω, read ἀεὶ δ', and this particle may be defended by *Elektr.* 1099, and the numerous instances in which δέ follows τε, collected by Matthiä, *Gr. Gr.* 626. The reading in the text is supported by the authority of the MSS. Ien. Mosq. b. and the editions of Triclinius. See note to v. 994, *infra.*

795. Ἐρινῦς. Nearly all the manuscripts read Ἐρινῦς, and at v. 801, below, Ἐρινύες. We have followed the MSS. Γ. La., in the last of which Elmsley to *Œd. Kol.* 42 declares that the single ν is invariably found. —— On the adjective ταυρόπεδας, *magnis passibus incedentes*, see Liddell and Scott, s. Ταυρόπους. SUIDAS: Ταυρόπεδας· ταχείας τὰς Ἐρινῦς φασι. τὸ γὰρ ταῦραι τοῦς πόδας ἔστι τὸ βαδίσαι. τουτέστι, τὰς παντάχοῦ τεινούσας τοὺς πόδας. Compare Eustathius, p. 763. 30. On the infinitive μαθεῖν, dependent upon καλῶ, v. 793, see Jelf's *Gr. Gr.* 664.

797. Καί σφας . . . . ἐλοίατο. These four verses are cited by Suidas, s. v. αὐτοσφαγῆ. The MS. Aug. B. reads καὶ σφᾶς, which is approved by Schäfer; the MS. Ien. καὶ σφάς, on which see Elmsley to Eur. *Med.*

1345. In v. 800, the MS. Γ. reads φιλτάτων. The reading in the text is supported by the authority of the manuscripts generally, and of Eustathius, p. 1961. 28. The MSS. Ien. Mosq. b. insert τι after ἰκγόνων. SCHOL.: τὰς αὐτοσφαγεῖς· τοῦτο ἀπίβη τῷ Ἀγαμέμνονι· ὑπὸ γὰρ τῶν φιλτάτων ἀπώλετο. ταῦτα δὲ νοθεύεσθαι φασίν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων. We cordially acquiesce in the opinion of the more ancient commentators to whom the Scholiast alludes. The spurious character of these verses is most clearly shown both by their *purport* and their *form*. The pronoun σφας can only refer to the word Ἀτρειδῶν in the antecedent verse. Yet, since Aias entertained equal, if not greater, hatred to Odysseus, it is impossible to suppose that he would have omitted the mention of his name in the imprecation which he is here represented to have uttered. So great an oversight no one will charge against our poet who has any familiarity with his writings. Secondly, the imprecation here put into the mouth of the dying Aias was not fulfilled in the subsequent history of his enemies, and its introduction, therefore, violates a law which, in all similar circumstances, is invariably observed by the Greek Tragedians. Neither Agamemnon nor Menelaos *was killed by his dearest descendants;* and that the death of Odysseus by Telegonos cannot possibly be foreshadowed in these words is an inference which is inevitable from the limitation of the pronoun. The assertion of Hermann, that Aias has included the name of his arch-enemy in that pronoun, although grammatical construction confines it to the sons of Atreus, in consequence of the intense anger and excitement under which he speaks, is disproved by the consideration, that there is not in his whole address one single trace of passionate emotion. On the contrary, as we have already seen in our note to v. 272, *supra*, he is represented as taking his departure from the world after full deliberation, in the calm and unfettered exercise of his own intellect and will, and as uttering his farewell to life in terms expressive of such intense though subdued affection for the varied objects around which his friendships and his loves had clustered in the animate and inanimate world around him, that the idea of this imaginary rage and frenzy seems completely inadmissible. Could it, however, be sustained, a fatal objection to the subsequent assumption of Hermann would still remain in the incontrovertible fact, that the heroes in Greek Tragedy never go to such lengths in their passion as to violate the laws of correct grammatical expression. For the numerous objections which lie against *the form* in which this spurious imprecation has been clothed, we must refer our readers to Wesseling's note, with the observa-

tions of Wunder in his *Emendd. in Trach.* p. 165, and content ourselves with calling attention to three points which furnish conclusive evidence of its unauthenticity. First, the employment of the verb *συναρπάζειν* in the sense assigned to it by the writer of these verses, and in application to the Hellenic Erinyes. Secondly, the use of the adjective *αὐτοσφαγής* in wholly opposite significations in two consecutive and correlative clauses of one and the same comparative sentence. We confidently submit, that no similar example can be found in all the surviving productions of our poet, and believe that the same challenge might safely be extended to the writings of every other classical Greek author. Thirdly, the introduction of the superlative form *φίλιστος*, *which is never found in the Tragedians, nor in any writer of the age in which they lived.* The words in this tragedy which gave occasion to this wretched interpolation are, beyond all question, those addressed by Teukros to Odysseus at v. 1327 sq., *Τοίγαρ . . . . ἀναξίως.*

801. *Ἴσ', ὦ ταχεῖαι, κ. τ. λ.* See note to v. 73, *supra.*

802. *Γεύσεσθε . . . . στρατοῦ.* SCHOL.: *τὸ ἑξῆς· γεύσεσθε τοῦ πανδήμου στρατοῦ, μὴ φείσεσθε.* "The Scholiast is mistaken in connecting the genitive *πανδήμου στρατοῦ* with the verb *γεύσεσθε*; for this and the preceding verse are introduced without the addition of any copulative particle, and it would argue the most barbarous ferocity on the part of Aias to include, without any assignable cause, the whole army of the Achaians in his terrific imprecation. Had he said, *σὺν δ', ὦ ταχεῖαι πείνιμοί σ' Ἐρινύες, γεύσεσθε πανδήμου στρατοῦ*, such a sentiment might have been defended on the ground that he desired the whole host to suffer an expiation of the crime committed by their leaders. The absence of the conjunction represents him, on the other hand, as cherishing the bitterest hostility against the army itself, and for what reason it is impossible to gather from the context. Far more appropriate and satisfactory will it be to regard these words as a more energetic enunciation of the wish he had just before expressed, and as applied directly to the Atreidai: *Ἴσ', ὦ ταχεῖαι πείνιμοί σ' Ἐρινύες, γεύσεσθε αὐτῶν.*" HERMANN. We can by no means assent to the ellipse supposed by Hermann, nor to the argument by which he opposes the construction proposed by the Scholiast. Our reasons will be best learnt from vv. 242, 385, 433, *supra*, and from a comparison of the prayer of Chryses in Hom. *Il.* 1. 42. On the genitive itself, see Jelf's *Gr. Gr.* 537, and on its construction with the remoter verb, consult note to v. 275, *supra*; *Antig.* 535, *καὶ ξυμμετέχω καὶ φέρω τῆς αἰτίας*; *Œd. Kol.* 1330, *ὃς μ' ἐξέσωσε κἀπωτόλησεν πάντως.*

803. Σὺ δ', ὦ τὸν αἰπὺν, κ.τ.λ. *And thou, O Helios, who drivest thy car up the steep heaven.* Compare Eur. *Phœn.* 1, ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν καὶ χρυσοκολλήτοισιν ἐμβεβὼς δίφροις, Ἥλιε, θοαῖς ἵπποισιν εἱλίσσων φλόγα. Nonnus, XXVII. 269, ἠφὴν δ' ἐπὶ πέζαν ἑὰς ἐτίταινεν ὀπώπας | ἀντιπόρῳ Φαέθοντι, καὶ ὑστατίην φάτο φωνήν. | Ἡέλιε, φλογεροῖο δι' ἅρματος αἰθέρα τέμνων, | στῆσον ἐμοὶ σέο δίφρα καὶ ἔννεπε Δηριαδῆϊ | Ἴνδων δοῦλα γένεθλα καὶ αὐτοδάϊκτον Ὀρόντην. Senec. *Herc. Oet.* 1516, O decus mundi, radiate Titan, | Dic sub Aurora positis Sabæis, | Dic sub occasu positis Iberis, | Dic ad æternos properare manes | Herculem et regnum canis inquieti. Claudian *de Prob. et Olyb.* 1, Sol, qui flammigeris mundum complexus habenis, Volvis inexhausto redeuntia sæcula motu, Sparge diem meliore coma, crinemque repexi Blandius elato surgant temone jugales. —— On the accusative οὐρανόν, see note to v. 30, *supra*; Jelf's *Gr. Gr.* 558. 1; Bernhardy, *Synt.* p. 115.

805. χρυσόνωτον. *Aureis bullis seu bracteis superne ornatam.* See the learned note of Lobeck to this line.

807. τῇ τε δυστήνῳ τροφῷ. SCHOL.: καὶ ταῦτα περιπαθῆ καὶ ἀνθρώπινα· ὅρα γὰρ, ὅτι καὶ ὁ Ἡρακλῆς (*Trach.* 1148) ἐπὶ τοῦ θανάτου τὴν μητέρα μεταπέμπεται, ὅπου καὶ πάνυ οἰκτρῶς αὐτὴν ἀνακαλεῖ. καλεῖ δὲ τὴν τάλαιναν. ὡς ἀντιλαμβανόμενος δὲ ἑαυτοῦ ἐπάγει· ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην. With the use of τροφός in this verse, compare Eur. *Phœn.* 45, Οἰδίπους Πολύβῳ τροφεῖ δίδωσιν, *altori*; Theokrit. 27. 65, ἀλλὰ γυνὰ μάτηρ, τεκέων τροφὸς, οὐκέτι κώρα. On the omission of the article before γέροντι πατρί, see Matthiä, *Gr. Gr.* 268, *Obs.* 1.

810. οὐδὲν ἔργον. *Nihil opus est.* Consult note to v. 11, *supra.*

811. σὺν τάχει τινί. *With all possible despatch.* The indefinite pronoun τις is frequently added to substantives and adjectives, in order to emphasize the notion they express, i. e. to increase or weaken their power as the meaning of the word or the context may require. Cf. Plat. *Civ.* p. 432. C, δύσβατός τις ὁ τόπος φαίνεται. Hom. *Odyss.* 10. 45, ὅσος τις χρυσός, *what wealth of gold.* So in Latin. Cic. *Acad.* 2. 1, *incredibilis quædam* ingenii magnitudo . . . . ; habuit enim *divinam quandam* memoriam rerum. Id. *Or.* 62, Id nos fortasse non perfecimus; *conati quidem* sæpissime sumus. Id. *Tusc.* 2. 1, Ego autem necesse *mihi quidem* esse arbitror philosophari. Id. *Att.* 6. 5, *Nunc quidem* profecto Romæ es. See Jelf's *Gr. Gr.* 659. 4; Elmsley to Eur. *Med.* 548; Wunder to *Œd. Tyr.* 80; Ellendt, *Lex. Soph.* II. p. 832; Liddell and Scott, s. v. IV.

812. Ὦ Θάνατε. Death is similarly personified at *Philokt.* 797, ὦ Θάνατε, Θάνατε, πῶς ἀεὶ καλούμενος οὕτω κατ' ἦμαρ οὐ δύνᾳ μολεῖν ποτε. See Klausen's *Theol.* p. 60.

815. Καὶ τὸν .... προσεννέπω. The ordo verborum is καὶ σέ, ὦ Ἥλιε, προσεννέπω. See note to v. 721, *supra*. A similar transition from the construction with a verb transitive to the vocative of more direct address occurs below, v. 820 sq. On the association of the nominative *form*, τὸ σύντροφον γένος, with the fifth case in v. 819, see note to v. 73, *supra*; Hermann to Eur. *Androm.* p. xv. sq. With the passage generally, compare Eur. *Hek.* 411, ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον, ἀκτῖνα κύκλου θ' ἡλίου προσόψομαι, and the exquisite burlesque of Aristophanes in *Acharn.* 1184, ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν λείπω φάος γε τοὐμόν.

818. πατρῷον. For πατρῴου. Compare *Antig.* 793, τόδε νεῖκος ἀνδρῶν ξύναιμον, *Ibid.* 863, ματρῷαι λέκτρων ἄται, and other examples of a similar enallage collected by Jelf, *Gr. Gr.* 440; Matthiä, *Gr. Gr.* 446, *note* 1; Dissen on Pind. *Ol.* xi. 5; Klausen on Æsch. *Agam.* 53; Bernhardy, *Synt.* 426.

819. Κλειναί τ' Ἀθῆναι. SCHOL.: τῶν Ἀθηναίων μίμνηται διὰ τὴν συγγένειαν· καὶ ὅτι ἐν Ἀθήναις ὁ ποιητὴς ἠγωνίζετο ταῦτά φησιν, ἐπισπώμενος αὐτοὺς εἰς εὔνοιαν. See note to v. 200, *supra*.

820. Κρῆναί τε .... Τρωϊκά. SCHOL.: ἐν ἀρχῇ ἔφη, πολεμίᾳ τῇ Τροιάδι (778, *supra*). ἐπὶ δὲ τῷ τίλει καὶ τὰς κρήνας καὶ τοὺς ποταμοὺς καλεῖ, παρ' οἷς μέλλει τελευτᾶν. καὶ ἔστιν εὐσεβοῦς ἀνδρὸς ἐξευμενίζειν περὶ τοῦ θανάτου θεούς, τόπους, χώραν, πατρίδα, ἀδελφούς, ὥστε μὲν εὐμενείας ἀποθανεῖν· ἴσως δὲ καὶ ἐπιμαρτυρόμενος λέγει. καὶ τὰ Τρωϊκὰ πεδία προσαυδᾷ. Compare the similar farewell addressed by Philoktetes to the fountains and rocks of Lemnos, in v. 1542 sq. of the tragedy which bears his name.

821. τροφῆς. All the manuscripts, with the exception of the Codd. Γ. Δ. read τροφεῖς. See note to v. 369, *supra*; Blomfield, *Gl. in Æsch. Prom.* 748; Krüger, *Griech. Sprachl.* 18. 5, *Anm.* 1. —— On the construction of the dative ἐμοί (*dativus commodi*) with the substantive τροφῆς, see Jelf's *Gr. Gr.* 602. 3.

822. Τοῦθ' ὑμὶν .... θροεῖ. SCHOL.: περιπαθῶς καὶ τὸ ὄνομα ἀνακαλεῖται. δεῖ δὲ ὑποννοῆσαι, ὅτι περιπίπτει τῷ ξίφει, καὶ δεῖ παρτερόν τινα εἶναι τὸν ὑποκριτήν, ὡς ἄξαι τοὺς θιασὰς εἰς τὴν τοῦ Αἴαντος φαντασίαν, ὁποῖα περὶ τοῦ Ζακυνθίου Τιμοθέου φασίν, ὅτι ἦγε τοὺς θιασὰς καὶ ἐψυχαγωγεῖ τῇ ὑποκρίσει ὡς σφαγία αὐτὸν κληθῆναι. The MS. Flor. Γ. reads ἴσχατον θροεῖ. See note to v. 773, *supra*. Aias falls upon his sword. That the apostrophe of Aias, so full of elevated tenderness and the passionate yearning for life, so characteristic of the ancient Greek, is one of the sublimest triumphs of human genius, is admitted on all hands. On purely artistic grounds, mod-

ern critics, following the cue first given by the master-mind of Lobeck, have expressed a strong opinion that the play ought to have ended here. And it may be conceded that with the death of Aias the interest of the tragedy to modern readers may be said to terminate. For in no other drama with which we are acquainted is that interest so undivided as in this. From whatever point we view the action or the dialogue, our attention is riveted to the hero, and to him alone. If we ascend into Olympos, we find that he is prominent in the regards of the stern goddess who lends her aid to his destruction; if we transport ourselves to the situation of Tekmessa, Teukros, Odysseus, or the Chorus, his varying vicissitudes of feeling, his malady, restoration, remorse, and subsequent movements, are the single object of our care. And if we mingle with the Athenian crowd who thronged to witness the exhibition of this most glorious work of art, it is impossible that we should fail to note that their sympathies and emotions cluster round the mighty sorrows of the son of Telamon, and are all concentrated on him. Whatever stand-point we select, the majestic Aias is the object which attracts our gaze, and anxiety as to the mode in which the poet will portray the close of his grand and fearless life, the irrepressible feeling which "o'ersways our hearts." All is subordinate to Aias: we think and feel for him alone; and with the catastrophe which follows his magnificent farewell to life the spell is broken and the enchantment gone. As an apology for what follows, Hermann has remarked that usage and the whole spirit of ancient tragedy forbade the poet to omit the customary lamentation for the death of the hero, or to leave his auditors in uncertainty as to the burial of his remains, whilst in the vindictive cruelty imputed to Menelaos, as a type and illustration of Lakedaimonian feeling and manners (see notes to vv. 989, 1071, *infra*), there must have been something eminently captivating to Athenian ears. A far more weighty reason, as it appears to us, remains to be alleged, and it is this, that *the scenes which follow are a necessary supplement to the previous construction of the play, and to the poet's delineation of the character of Aias.* In relation to the first, it will be sufficient to observe that the part taken by Tekmessa, Eurysakes, and Odysseus in the action, and the frequent reference to Teukros in the dialogue, compel the poet to gratify the curiosity he had excited as to their subsequent adventures and behavior. The apprehension expressed by Aias, also, in regard to the sepulture of his remains, forming, as it doubtless did, a large and essential element in the mingled hope and fear with which the audience had watched the development of the plot, claimed, in conformity with Greek ethics, to be set at rest. If,

on the other hand, we look to the Sophoklean conception of the hero, we shall be almost induced to think that the poet would have constructed, not a tragedy, but a prolonged monologue like Lykophron's *Kassandra*, if the play had terminated with his death. Had Aias been one of those heroes who are impelled to action not so much by the exercise of their own intellect as by mere external considerations, this might have been appropriate, for in that case the fates of those with whom or against whom he had acted would, beyond all uncertainty or doubt, be decided by his own. But the circumstances in the present case are widely different, for a deeper investigation of the intention of the poet will show that the mental conflict resulting from the disappointment of his hero in the trial for the arms is the origin and pivot of the whole tragic action. The complete and circumstantial exposition of the effect this had in producing the death of Aias was not, however, compatible with the scope and limits of the play, and was purposely concealed in some degree from the observation of the spectators, that the uncertainty as to the final termination of the action, which was so requisite to the interest, might not be forestalled. So carefully is this provided for, that the whole army, and the will of the divinities as expounded by the prophet Kalchas, are represented as favoring to a large extent the expectation that Aias would survive. The hero perishes by his own hand, in pursuance of a resolution whose calamitous result cannot be referred to divine or human interposition; and those with whom he was united by the tenderest ties of friendship or of love, amidst all their compassion for his sufferings, are nevertheless depicted as devoid of all real sympathy with his own mental purposes and feeling. Hence it happens that the dramatic action, which up to this period had been confined entirely to the mind of Aias, is, as it were, transferred to the emotions which his suicide awakens in the minds of other men. Emancipated from the restraint occasioned by his living presence, the passions of the survivors are roused into full and spontaneous development, and, that an adequate reason for this outburst might be apparent on the surface, the prohibition of the Atreidai with regard to his interment, is dexterously made use of by the poet. Lest the interest, however, which had hitherto rested solely upon Aias, should too abruptly terminate, his corpse remains upon the stage, with all the attendant circumstances pertaining to his death, and the subsequent litigation is carried on in its immediate presence. Finally, we would observe that the laws of Grecian art required that the poet should render satisfaction to the wounded sense of justice which the adjudication of the arms, and the dire catastrophe it had evoked, must have produced in the minds

of the spectators of this play, no less than in those of the surviving partisans of Aias. We have abundant reason for believing that the adjudication of the arms did not obtain unqualified or universal approbation, and it was doubtless the general opinion, that Aias, by his voluntary death, had rendered more than satisfaction to the law which he had violated. For this reason, therefore, it was absolutely necessary for Sophokles to add the remaining scenes, in order to renew the former glory of his hero, and to reduce to concord and agreement the discordant opinions entertained by those with whom whilst living he was associated, respecting his guilt and its deserts.

824. Πόνος .... φέρει. SCHOL.: λείπει ἡ πρὸς, ἵν' ᾖ, ὁ πόνος πρὸς τῷ πόνῳ πόνον φέρει. καὶ ἐστὶ τὸ μὲν πόνος πόνῳ ἀρχαϊκὸν, ὡς ἔργον ἐπ' ἔργῳ, τὸ δὲ δεύτερον πόνον κοινῶς, οἷον κάμματον. Ἄλλως. οἱ ἀπὸ τοῦ χορεῦ πρεσβεῖς, ὥστε ἐκ διαφόρων τόπων κατ' ἄλλην καὶ ἄλλην εἴσοδον, ζητοῦντες τὸν Αἴαντα, καὶ ἡ Τέκμησσα ἐξ ἄλλων, ἥτις καὶ πρώτη ἐπιτυγχάνει τῷ πτώματι, ὁ δὲ νοῦς· ὁ πόνος ἐπὶ πόνῳ πόνον φέρει. ὡς Ὅμηρος· Πάντῃ δὲ κακὸν κακῷ ἐστήρικται (*Il.* 16. 111)· καὶ ἐν Τραχινίαις· Νὺξ γὰρ εἰσάγει καὶ νὺξ ἀπωθεῖ διαδιδοῦμένη πόνον (v. 29). Cf. Æsch. *Pers.* 1035, δύσιν κακὸν κακῶν κακοῖς. On the dative, see Porson to Eur. *Hek.* 586; Matthiä, *Gr. Gr.* 403. *a*, *Obs.* —— We regard this line as extremely suspicious, for two reasons. The first, that it has no metrical correspondence with the following verses; the second, that there is something almost ludicrous in the sentiment it expresses. The words ἰὼ πόνοι πρόγονοι πόνων, which have been hitherto read in all editions at v. 1137, *infra*, are regarded by the majority of commentators as equally spurious, and can, therefore, afford no confirmation to the verse before us. It was probably introduced by some interpolator, on account of the introduction of γάρ in the next line, but unnecessarily, for that particle is often inserted without any antecedent proposition to which it can be referred. —— The Chorus here return to the Orchestra, separated into two divisions; the one advancing from the right hand, the other from the left hand εἴσοδος, and subsequently reuniting in the centre of the stage. Hermann, Wunder, and Matthiä have arranged these verses, including the subject of this note, into a pro-odos, two pairs of strophic verses, and an epodos. The former scholar has, moreover, distributed them amongst five persons of the first Hemichorus, and two of the second (vv. 824–827, A. α'; 828, 829, A. β'; 830, A. γ'; 831, A. δ'; 832, B. α'; 833, A. δ'; 834, B. β'; 835, 836, A. ε'). See Böckh *de Trag. Gr.* c. 7; Hermann *de Choro Eumenid.* p. 9 sqq.; Id. *ad Eur. Alkest.* 77, 215, 883, and Præf. ad Eur. *Herak. Fur.* p. xiv. sqq.

827. Κοὐδεὶς ἱστόρηται, κ. τ. λ. SCHOL.: οὐδεὶς οἶδέ με τόπος συμμαθεῖν, οἷον μεμαθηκότα τὸ γεγονὸς οὐδείς με οἶδεν τόπος, ἀλλὰ μάτην περιῆλθον. ἢ συμμαθεῖν ἀντὶ τοῦ διδάξαι, εἰς μάθησιν ἀγαγεῖν τοῦ ζητουμένου. "Συμμαθεῖν hic transitivum est, et valet διδάξαι." BRUNCK. "The words με συμμαθεῖν signify *so that I may learn*, and are an instance of a construction which occurs in almost every page of the Tragic poets. So in this tragedy, v. 636, ἐξίσταται.... φλίγειν. V. 762, καὶ σκεύσαθ'.... μολεῖν. (Compare Ar. *Eqq.* 925, ἐγὼ γὰρ εἰς τοὺς πλουσίους σκεύσω σ' ὅπως ἂν ἐγγραφῇς. *Ibid.* 1069, νῦν δ' ἐνήλλαξεν θεὸς τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ τοίμνας σκεσεῖν." ELMSLEY. The first interpretation proposed by the Scholiast is properly rejected by all the commentators; the second is approved by Brunck and Abresch, *Dilucc.* p. 237. Jacobs explains the sense of the passage to be the following: *Neque ullus locus eorum, quos lustravi, scit me aliquid in eo didicisse*; in other words, Nowhere have I learnt any thing in reference to the object of my search; or, All the places I have visited know that I have acquired no information there. Wunder confesses that he is unable to suggest any satisfactory explanation of these words. Hermann approves, in great part, the explanation of Elmsley, but adds, that, in constructions of this kind, the notion of agency or effecting is to be connected with the principal verb, and that the expression before us is therefore tantamount to οὐδεὶς τόπος ἱστάμενος ποιεῖ με συμμαθεῖν. Consult notes to vv. 635, 762, *supra*. We agree with Elmsley that ἐξίσταταί με συμμαθεῖν is for ἐξίσταται ὥστε με συμμαθεῖν. Nothing can be more common than the ellipse of this particle. Hdt. 1. 13, συνέβησαν.... τόνδε βασιλεύειν, for which, on the other hand, we read in c. 82, συνέβησαν ....ὥστε τριηκοσίους ἑκατέρων μαχέσασθαι. Thuk. 8. 76, ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι, where the notion of purpose or effect might have been more clearly defined by ὥστε, as at *Ib.* 5. 14, or by ὅπως or ὡς with the optative. Plat. *Gorg.* 478. E, οὐκοῦν οὗτος τυγχάνει ὤν, ὃς ἂν τὰ μέγιστα ἀδικῶν καὶ χρώμενος μεγίστῃ ἀδικίᾳ διαπράξηται, ὥστε μήτε κουβιτεῖσθαι μήτε κολάζεσθαι μήτε δίκην διδόναι, but almost immediately after, ὥσπερ ἂν εἴ τις μεγίστοις νοσήμασι συνισχόμενος διαπράξαιτο μὴ διδόναι δίκην. From these examples it is clearly manifest that the naked infinitive is frequently added to single verbs or phrases to denote the purpose to which an action is directed, or the consequence which ensues upon it. Compare Hdt. 9. 39, Πίρσας δὲ ὁρέοντες ὠρμημένους διώκειν τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν στρατιῶν ἄρχοντες, with Xen. *Anab.* 1. 8. 25, εἰς τὸ διώκειν ὁρμήσαντες. Hence, then, οὐδεὶς ἐξίσταταί με συμμαθεῖν τόπος is equivalent in signification to οὐδεὶς τόπος ἐξίσταται

εἰς τό με συμμαθεῖν, or ὥστε με συμμαθεῖν. See Jelf's *Gr. Gr.* 664, *Obs.*

828. Ἰδού. The Scholiast and all the manuscripts read ἰδοὺ ἰδού, and in the following verse the Triclinian editions insert γάρ before αὖ. It may, therefore, be suspected that both are due to some interpolator, who wished to construct the trimeter: ἰδοὺ ἰδού· δοῦπον γὰρ αὖ κλύω τινά. Wunder observes that the word ἰδού is frequently employed by the Greek dramatists in order to direct attention to some sudden cry or noise. See his notes to *Philokt.* 187, and *Œd. Kol.* 1466.

829. δοῦπον. SCHOL.: ἰλαρίζοντες τῷ Αἴαντι περιπεσεῖν.

830. κοινόπλουν ὁμιλίαν. The MS. Ien. reads παῤῥησίαν, probably a corruption of παρουσίαν, and originally derived from *Elektr.* 1104, κοινόπουν παρουσίαν. Elmsley, in *Add. ad Eur. Herakl.* 693, inserts a comma after ἡμῶν γε, upon the supposition of a change of construction from the genitive to the accusative. Lobeck asserts, in opposition to this view, that the accusative depends "*a notione verbi* ὁρῶμεν, *quæ imperativum* ἰδού *sponte consequitur.*" That this explanation is inconsistent with the signification assigned to ἰδού in the preceding note, and with the fact that the speaker, although using that imperative, really sees nothing, but merely hears a noise, to which he directs the attention of the other members of the Hemichorus, will be evident to all. We regard the accusative as dependent upon κλύεις, which must be mentally supplied from κλύω in the preceding verse. On the double genitive, see note to v. 53, *supra.*

831. Τί οὖν δή; This collocation is frequently met with after assertions whose truth is conceded by the questioner. Render, *Well, what then?* or, *Suppose it granted, what follows?* On the hiatus, see Buttmann's *Ausf. Griech. Sprachl.* 29, *Anm.* 1; Matthiä, *Gr. Gr.* 42. Porson to Eur. Orest. 692, and in *Advers.* 282, Dawes, *Misc. Critt.* 482, Blomfield to Æsch. *Theb.* 193, and Monk to Eur. *Hippol.* 875, deny that this hiatus is admissible in Tragedy, whilst the opposite opinion is defended by Brunck to *Philokt.* 733; Hermann to *Ibid.* 100, 905, 1078, and in *Elem. D. Metr.* p. 50; Seidler, *de Vers. Dochm.* pp. 79, 342 sqq. In comic trimeters examples of this kind are by no means rare, but in the Tragic *senarius* (although we read εἶ ἴσθι, *Œd. Tyr.* 959) they must be viewed with great suspicion.

835. Ἀλλ' οὐδ' ἐμοὶ δή, κ. τ. λ. The MSS. La. Lb. Γ. Δ. Dresd. a. Aug. B. read ἀλλ' οὐδὲ μὲν δή, which is approved by Elmsley, Wunder, and Dindorf. Compare *Trach.* 484, 627, 1128; *Elektr.* 913; *Œd. Tyr.* 523; Hom. *Il.* 8. 238; Plat. *Protag.* p. 315. C; Id. *Phædr.* p. 231. D;

Xen. *Kyr.* 1. 6. 9 ; Hartung, *Griech. Partik.* II. 401 ; Heindorf to Plat. *Phæd.* 53. We have preferred the common reading, as more suited to the two foregoing verses. To the words οὐδ' ἰμοί, a negative particle must be mentally supplied. Cf. Eur. *Troad.* 664, ἀλλ' οὐδὲ πῶλος, ἥτις ἂν διαζυγῇ τῆς συντραφείσης, ῥᾳδίως ἕλκει ζυγόν, and the numerous examples collected by the commentators to *Trachin.* 126. —— In place of βολῶν, the MS. La. reads βολῆς, with ων suprascriptum. The MSS. Dresd. a. b. Δ. and Aldus read μολῶν, for which Triclinius substituted μολών, and interpreted ἐλθών. The common reading is preserved in Bachmann's *Anecd. Gr.* T. II. 357, and is defended by Eur. *Orest.* 1263, τρίβον . . . . τὴν πρὸς ἡλίου βολάς ; Joseph. *Antt.* XV. 11. 782, κατὰ ἡλίου βολάς, *orientem versus.*

836. Κίλινθον. "In *Elektr.* 1273, ἰὼ χρόνῳ μακρῷ φιλτάταν ὁδὸν ἱκαξιώσας ὧδί μοι φανῆναι, which is a pregnant expression for ἴέναι ὧδον ὥστε φανῆναι ; somewhat of the same kind is κίλινθον φανείς in the present passage." Passow. Φανῆναι, in the sense of *apparere*, may frequently be rendered, when applied to the motions of the heavenly bodies or to men, by *venire* or *venisse*. Cf. v. 697, *supra*, ἢ 'φάνην ἰγὼ βραδύς ; *Œd. Tyr.* 737, σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἴχων χθονὸς ἀρχὴν ἐφαίνου, *advenisti et potitus es. Antig.* 101 sq., ἀκτὶς ἀιλίου, τὸ κάλλιστον ἑπταπύλῳ φανὲν Θήβᾳ . . . . φάος, ἐφάνθης ποτε, *at length thou hast appeared*, or *come. Fragm. Inc.* LVI. 7, ὅταν πτερ αὐτῆς εὐγενεστάτη φανῇ (σελήνης ὄψις). In this sense, the accusative may be referred to such constructions as have been explained in note to v. 42, *supra.* See Bernhardy's *Synt.* p. 115 ; Jelf's *Gr. Gr.* 548. d, 558. 1 ; and compare v. 939, *infra.* —— δηλεῖ φανείς. On the attraction of the participle as the complement of the predicate, see note to v. 445, *supra.*

837. Τίς ἂν δῆτά μοι. Schol. : ὅλος ὁ χορὸς εἰς ἓν συνελθὼν ταῦτά φησιν. The manuscripts and old editions exhibit τίς ἂν δή μοι. The reading in the text is the emendation of Hermann, and is adopted by Erfurdt, Lobeck, Wunder, and Elmsley. It is surprising that so simple and easy a correction did not occur to Brunck, who has sought to restore the metre by erasing δή. —— μοι. *At my request, prithee.* So *Elektr.* 442, αὐτῇ, *at her hands, at her request.* Eur. *Hek.* 535, δίξαι χοάς μοι τάσδε. *Infra*, v. 989, Μινίλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν, *for whose sake.* See Jelf's *Gr. Gr.* 598.

838. τίς ἂν φιλοπόνων ἁλιαδᾶν. Schol. : τίς τῶν ἁλιέων ἀεὶ ἀγρευτικῶν εἰθισμένων διὰ τὴν ἄγραν, ἢ τίς θεὰ Ὀλυμπιὰς ἢ ποταμῶν ἵδρις, τουτέστι Ναΐς, ἀπαγγείλαι, εἴ που λεύσσει τὸν ὠμόθυμον. The MSS. Bar. a. b.

Mosq. b. Dresd. b. Δ. read ἁλιαδῶν. On the Doric form of the case-ending in the words Ἁλιαδᾶν and θεᾶν, see note to v. 670, *supra*; Jelf's *Gr. Gr.* 81. 3; Greg. Cor. *de Dial. Dor.* 32, p. 226, τὰς γυναικὰς τὰς εἰς ων λη-γούσας διὰ τοῦ αν προφέρουσι, καὶ Σοφοκλῆς ἐν Αἴαντι ἁλιαδᾶν. SCHOL.: ἁλιάδαι οἱ παῖδες τῶν ἁλιέων ἤγουν οἱ ἁλιεῖς ὡς Ἀσκληπιάδαι οἱ ἰατροί, which would be an apt illustration, if physicians had been called Ἀσκληπιοί. The formation and signification of this and similar patronymics (κοιρανίδης, *Antig.* 940; θεοὶ οὐρανίδαι, Eur. *Phœn.* 837) have been ably illustrated in the learned observations of Lobeck to this verse. On ἄγρας ἴχων, see note to v. 540, *supra*. "The second syllable of αὐτανους is short. This verse is composed of a trochaic dipodia and a single dochmiac. Compare v. 857, Ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*de Metr.* p. 441), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac." ELMSLEY.

839. τίς Ὀλυμπ. θεᾶν. Lobeck understands the Oreades and Dryades haunting Mount Olympos, in Mysia, which, as Strabo (L. X. 186, T. IV.) complains, the Tragedians ἀγεωγραφητοί usually confounded with Mount Ida. See note to v. 678, *supra*. —— ῥυτῶν. SCHOL.: τῶν ῥεόντων, παρὰ τὴν ῥύσιν. The metre of this verse consists of a dactylic penthemimeres and a single dochmius.

840. Βοσπορίων. SCHOL.: τῶν εἰς τὸν Βόσπορον ῥεόντων Τρωικῶν ποτα-μῶν· δύο δέ εἰσι Βόσποροι· ὁ μὲν κατὰ τὴν Προποντίδα, ὁ δὲ Θρᾳκικός, ὡς φησὶ Φιλίας. Εἰς τὸ αὐτό.] ἴσως τῶν Ἑλλησποντίων. The last supposition is confirmed by Æsch. *Pers.* 722, 745, and the Scholiasts to those passages. The common copies and Aldus exhibit Βοσπορίων ποταμῶν ἕδρις. The latter word is omitted by Erfurdt, on the authority of the MSS. Mosq. a. b. Elmsley prefers the addition of ἄναξ in the corresponding antistrophic verse, and Hermann thinks that the word is too poetical to have been added by the interpreters. He has therefore placed a comma after ποτα-μῶν, and inserted ἄρα in the antistrophe, which particle he pronounces to be "non modo apta, sed pæne necessaria." Against this reasoning it may be fairly urged, that the correcting hand whose active industry we have already noticed was evidently that of no unlearned man, and the introduction of ἄρα at v. 879, *infra*, will be seen by every reader to be altogether unnecessary, on account of its occurrence in the preceding verse, with which the words that follow are joined in close coherence by the pronoun τοῖα.

841. Εἴ ποθι. *Alicubi, anywhere.* In such collocations as εἴ τις, the

conjunction does not express *doubt* of there being *any*; but is nearly equivalent to ὅστις. So in Latin, *si quando* is often used in the sense of *aliquando*. Lobeck compares Oppian. *Hal.* III. 165, φεύγουσι καὶ φῶτα καὶ εἴ ποθι καρτερὸν ἰχθύν. Synes. *de Regn.* p. 16. D, αἱ σαῦραι μόλις εἴ πη ἐκκύπτουσαι. See Ellendt to Arrian. *Alex.* IV. 17. 5; Wyttenbach to Plutarch. T. I. 980; Hermann ad Vig. p. 756 sqq.; Böckh in Plat. *Min.* p. 149; Heindorf to Plat. *Parmen.* 150. B. The expression probably originated in an ellipse. Hence Matthiä (*Gr. Gr.* 556, *note* 2, and 617. f) explains the construction in our passage to be really this: ποθὶ πλαζόμενον λεύσσων, εἴ ποθι λεύσσει. Cf. *Philokt.* 1204, ξίφος, εἴ ποθεν, ἢ γένυν ἢ βελέων τι προπέμψατε, *scil.* εἴποθεν λαβεῖν δύνασθε. Xen. *Anab.* 5. 3. 3, οἱ δὲ ἄλλοι ὑπό τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ, *scil.* ἀπώλετο. Id. *Hell.* 4. 2. 21, οὐκ ἀπέθανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ξυμβολῇ ὑπὸ Τεγεατῶν. Hdt. 9. 7, ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων, in place of which we find the plena locutio in Demosth. p. 701. 7, ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω κἀμοὶ νῦν ἁρμόττειν εἰπεῖν. See note to v. 179, *supra*; Stallbaum to Plat. *Rep.* p. 497. E; Krüger to Xen. *Anab.* 1. 5. 1; Id. *Griech. Sprachl.* 65. 5. 9; Ellendt, *Lex. Soph.* I. 493; Jelf's *Gr. Gr.* 895. 2.

842. σχέτλια γὰρ ἐμί. SCHOL.: δεινὰ γὰρ πράγματα ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως τέλος, καθὸ ὁ Αἴας ἐποιήσατο τὴν ἔφοδον· τοῦτο γὰρ ἂν εἴη οὔριον. On the employment of the predicative adjective in the plural number, see Jelf's *Gr. Gr.* 383; Reisig, *Comm. Cr. in Œd. Kol.* 326; Valcknäer ad Eur. *Hipp.* 370; Koen. ad Greg. p. 130; Hermann ad Vig. p. 739, 139. —— "The expression μακρῶν ἀλάταν πόνων is identical in meaning with μακροὺς ἀληθέντα πόνους, and the phrase ἀλᾶσθαι μακροὺς πόνους is similar to πόνους λατρεύειν or πόνων λατρεία at *Trach.* 830." WUNDER. Compare Eur. *Androm.* 307, παρέλυσε δ' ἂν Ἑλλάδος ἀλγεινοὺς πόνους, οὓς ἀμφὶ Τροίαν δεκέτεις ἀλάληντο νέοι λόγχαις, and see notes to vv. 276, 410, 414, *supra*.

845. Ἀλλ' ἀμενηνὸν .... ὅπου. SCHOL.: ἐφ' ἑαυτοῦ, οὐκ ἐπὶ τοῦ Αἴαντος· σχέτλια ἂν εἴη μὴ ἐπιτετυχηκέναι αὐτῷ, ἀλλ' ἠσθενηκέναι με τῇ ζητήσει. The MS. Δ. reads μεμηνότ', which is approved by Musgrave. Hermann renders, *turpe est me tanto labore nihil effecisse, virumque morbo debilitatum frustra quæsivisse*, and observes that the indignation of the Chorus arises principally from the circumstance, that, although they are in full possession of health and strength, they have not been able to overtake a man who had just recovered from an attack of virulent disease, and cannot, therefore, be thought capable of having gone to a great distance.

In our judgment, the word ἀμενηνόν is due to an interpolator, and should be banished from the text. In this way the verse will correspond with the antistrophic verse, where Ἀχιλλέως, introduced by Triclinius for the unattained purpose of restoring the metre, is an addition which contributes nothing to the sense; for in our play there has been such constant reference to the contest for the armor of Achilles, that the poet must have held himself absolved from all necessity of a renewed mention either of the nature of the weapons, or of the hero to whom they had belonged. If we, then, suppose that there is no lacuna in that verse, the only reason for the insertion of ἀμενηνόν in our own is at once removed. The word itself, as we may learn from the notes of Musgrave, Hermann, and Lobeck, only occasions difficulty. Taken in its most natural construction, it yields an inappropriate sense, for we should hardly expect that such an epithet as *faint*, *feeble*, would be applied to Aias. On the other hand, if we refer it, with the Scholiast, to the Chorus, the construction is deficient, since it wants an object, or, if ἄνδρα be that object, and the attributive adjective ἀμενηνόν, which is placed immediately before it in the same case, should be separated from it and regarded as the subject, the structure of the sentence becomes in that case altogether unnatural. The meaning intended by the interpolator is difficult of explanation. It may be that he wished to mark the mental prostration of Aias, or to intimate his probable departure from the world, because the adjective in question is used chiefly of the ghosts or shades of the departed. Beyond all doubt, he thought the naked ἄνδρα, without the article, too cold. But the brevity and abrupt termination of the lamentation when it has simply pointed out its proper object is in fine keeping with what we may presume to have been the condition of the Chorus after their laborious and anxious search, and the non-insertion of the article is fully vindicated by its absence in other passages, where its presence seems still more essential. See *Philokt.* 1228, and cf. Buttmann to *Philokt.* 40.

846. Ἰώ μοί μοι. SCHOL.: Τέκμησσα βοᾷ ἱστυχοῦσα τῷ σώματι, φαίνεται δὲ οὐδέπω ἔνοστος οὖσα τῷ χορῷ. Tekmessa, as yet unseen by the Chorus, in her progress from the back of the stage approaches the grove and utters a cry of anguish on beholding the body of Aias. See note to v. 773, *supra*.

847. πάραυλος. SCHOL.: ἐγγύς, παρὰ τὴν αὐλήν· ἢ θρηνητικὴ παρὰ τοὺς αὐλούς. Eustathius, p. 1157. 54, βοὴν πάραυλον . . . . τὴν ἐξισουμένην αὐλῷ ἢ κατὰ θρηνῳδίαν ἢ διὰ τὸ τρανές. Lobeck remarks correctly, that if πάραυλος were a compound of αὐλός, it would signify *dissonus*, like

παρέχορδος, παράμουσος (see note to v. 248, *supra*), and it is so used by Athenæus, IV. p. 164, F. Hence the first interpretation of the Scholiast is undoubtedly correct. Cf. *Œd. Tyr.* 785; *Fragm.* 446, ed. Dind., and see note to ξύναυλος at v. 584, above. On the word νάπος, *silva*, as distinguished from νάπη, *vallis*, see Schneider to Xen. *Anab.* 5. 2. 31; Böckh, *Explicc.* p 286; Ellendt to Arrian, T. I. p. 14; Lenz in Matthiä, *Miscell. Philolog.* T. 1. 2. No. 3.

848. Ἰὼ τλήμων. SCHOL· τοῦτο ἐν τῷ ἐμφανεῖ γινομένῃ, ὅπερ δηλοῖ ὁ Χορός.

850. οἴκτῳ τῷδε συγκεκραμένην. By the noun οἶκτος we are to understand the piteous outcry of Tekmessa at vv. 846, 848. Cf. *Trach.* 863, κλύω τινὸς οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου. Æsch. *Theb.* 51, οἶκτος οὔτις ἦν διὰ στόμα. *Choëph.* 51, τόνδε κλύουσαν οἶκτον. On the participle συγκεκραμένην, see note to v. 123, *supra*.

851. Οἴχωκ'. See Buttmann, *Ausf. Griech. Sprachl.* 114; Hdt. 9. 98. The form ᾤχωκα, which is read in Æsch. *Pers.* 13, although defended by Aldus, Dindorf, and Blomfield, is nevertheless suspicious. Cf. Krüger, *Griech. Sprachl.* B. II. p. 134; Veitch, *Irreg. Greek. Verbs*, s. v. —— διαπεπόρθημαι. *Deleta* or *perdita sum.* Cf. 1138, *infra*; *Œd. Tyr.* 1456; *Trach.* 1104; Pind. *Ol.* 11, 32; *Nem.* 3, 37; Blomfield, *Gl.* in *Æsch. Pers.* 720; Heindorf to Plat. *Protag.* p. 340. A. With the accumulated verbs of analogous signification in this verse, Lobeck compares Plaut. *Cist.* II. 1. 5, *exanimor, feror, differor.*

853. ἀρτίως νεοσφαγής. Cf. *Trach.* 1130, τίθηκεν ἀρτίως νεοσφαγής; Plato *de Legg.* VII. 792. E, ἀρτίως νεογενής; and on the pleonastic character of the expression see Jelf's *Gr. Gr.* 899. 2. On the employment of the local demonstrative pronoun ὅδε in the adverbial signification *hic*, i. e. *hoc loco*, see Jelf's *Gr. Gr.* 655; Matthiä, *Gr. Gr.* 471. 12; and compare vv. 1112, 1162, *infra*.

854. κρυφαίῳ. SCHOL.: ἀποκεκρυμμένῳ, εἰσδεδυκότι εἰς τὸ σῶμα· τὸ δὲ περιστυχὴς κυριώτατα μὲν ὠνόμασται, ἡμῖν δὲ δυσμετάβλητον. τινὲς δὲ περιπεκυλισμένος. See note to v. 786, *supra*. Tekmessa finds the body so deeply penetrated by the weapon, that she exclaims that it is *buried* or hidden in her lord.

856. Ὤμοι . . . . ἄναξ, *. The MS. Γ. and Aldus read ἰώ μοι. The MS. Dresd. b. ἰώ μοί μοι, which is received by Brunck and Bothe. As the metre requires the insertion of a short syllable between ἄναξ and Τόνδε, we have placed an asterisk after the former word. Elmsley supplies με, but with considerable hesitation. Compare Eur. *Herakl.* 434, Οἴμοι, τί δῆτ' ἔτερψας ὦ τάλαινά με Ἐλπὶς τοτ', οὐ μέλλουσα διαστλεῖν χάριν; Another

instance of the omission of *με* occurs in the present tragedy, v. 952, where recent editors have followed Toup's proposal, and introduced it into the text.

857. Τόνδε συνναύταν. SCHOL.: ἀντὶ τοῦ ἐμέ, τὸν Χορόν, συνήθως. The MS. Dresd. a. reads τόνδε σόν.

858. Ὦ ταλαίφρων. Aldus and the majority of the manuscripts read ἰὼ τάλας, ὦ ταλαίφρων. The MSS. Lb. Γ. Δ. Par. C. and Triclinius read ταλαῖφρον. See note to v. 606, *supra*.

860. Τίνος ποτ' ἆρ' ἔρξε. The common reading is ἆρ' ἔπραξε, against the metre. The emendation in the text is due to Hermann. HESYCHIUS: ἔρξε· ἔπραξε. Cf. *Philokt.* 684; Æsch. *Theb.* 629. "Render, *cujus manu necem sibi Aiax consciverit.* It is exceedingly surprising that any commentator should have supposed that any other inquiry is addressed to Tekmessa by the Chorus. The words αὐτὸς πρὸς αὑτοῦ (on which see note to *Trach.* 877) in her reply evidently show that no other sense can here be borne. For the Chorus, although there is no doubt that it understood the words of Tekmessa, at v. 853, of the suicide of Aias, nevertheless supposes that a diligent inquiry should be made respecting the individual who at the solicitation of Aias laid violent hands upon his life. In the same way, at *Trach.* 889, the Chorus asks the nurse of Deianeira, upon receiving intelligence of her act of self-murder, who in the world could have fulfilled the prayer of her mistress and committed so monstrous a crime as her destruction. The allusion is doubtless to the custom prevalent in ancient times of procuring some confidential slave or faithful friend to inflict the fatal wound." WUNDER. On the omission of the article before δύσμορος, see note to v. 845, *supra*; Valcknäer to Eur. *Hippol.* 1066; Erfurdt to *Œd. Tyr.* 1266; Matthiä, *Gr. Gr.* 275. Cf. *Elektr.* 166, 450; Eur. *Troad.* 186; Æsch. *Prom.* 169.

861. Αὐτὸς πρὸς αὑτοῦ. Supply χειρός. Cf. *Trach.* 891, αὐτὴ πρὸς αὑτῆς; Ibid. 1132; *Antig.* 1177; Jelf's *Gr. Gr.* 635. 1; Blomfield to Æsch. *Prom.* 787.——Ἐν γάρ οἱ χθονί. SCHOL.: αὐτὸ τὸ σχῆμα, φησί, δηλοῖ, ὅτι ὑφ' ἑαυτοῦ ἀνῃρέθη· πᾶν δὲ ἀμυντήριον καὶ δόρυ καὶ ἔγχος καλοῦσιν οἱ νεώτεροι. περιπετὲς δέ, ᾧ περιέπεσεν. Eustathius, p. 644. 47, Σοφοκλῆς ἔγχος περιπετὲς εἰπεῖν ἐτόλμησεν, ᾧ περιπέπτωκεν Αἴας. HESYCHIUS: πηκτὸς θάνατος· ὁ τοῦ σαλαμινίου Αἴαντος τοῦ μανέντος, ὃς τῷ ξίφει ἐπιπεσὼν ἀπέθανε. PHOTIUS: πηκτὸς θάνατος· ὁ τοῦ Αἴαντος· περιεπάγη γὰρ τῷ ξίφει. Lobeck compares Ælian, *H. A.* 15. 10, ἄγκιστρα περιπαρέντα τοῖς ἰχθύσιν; Libanius, *Decl.* T. IV. p. 1081, ὀδόντες τῇ δείρῃ περιπείρονται; Chrysost. *Opp.* T. III. 85. A, ἑαυτῷ τὸ ξίφος περιέπειρε. Cf.

Blomfield, *Gl. in Agam.* 225; Klausen to *Choëph.* 555. —— *κατηγορεῖ.* SCHOL.: *σημαίνει, λέγει.* Cf. Æsch. *Agam.* 271, *εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.*

863. *οἷος ἄρ' αἱμάχθης.* SCHOL.: *μόνος ἡματώθης.* Cf. *Antig.* 1175, *αὐτόχειρ αἱμάσσεται.* See note to v. 708, *supra.* The MSS. Δ. Θ. read *ἰώ μοι,* and in place of *αἱμάχθης,* the MSS. Par. E. Δ. Bar. a. b. Aug. C. Dresd. b. exhibit *ἡμάχθης.* —— *ἄφρακτος.* HESYCHIUS: *ἀφύλακτος. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ.* Philostrat. *V. Ap.* 5. 35. 219, *φιλῶν δεῖ πλειόνων, οὐδὲ ἀφράκτους χρὴ ταῦτα πράττειν.* Dindorf has edited *ἄφαρκτος,* as more Attic, and this is supported by *Antig.* 958, where the MS. Laur. a. exhibits *κατάφαρκτος.* On the genitive *φίλων,* compare *Antig.* 840, *φίλων ἄπλαυτος,* and consult notes to v. 308, 530, *supra.*

864. Πᾶ *πᾶ.* SCHOL.: *τοῦτο κατ' ἄλλης ἀρχῆς· βουλόμενοι γὰρ τὸ σῶμα θεάσασθαι τοῦτο λέγουσιν, ὃ διακωλύει ἡ Τέκμησσα.*

865. *ὁ δυστράπελος.* SCHOL: *δυσκίνητος, ἀμετάτρεπτος, ὃς οὐχ εὕρεν ἐκφυγὴν τῷ πάθει· οὕτω λέγουσι καὶ δυστράπελόν φασιν Ἀττικοὶ τὸν ἀμετακίνητον ἐν ὀργῇ ἢ διαθέσει ἢ φιλαργυρίᾳ, τὸν αὐτὸν δὲ καὶ ἀτράπελον. Εἰς τὸ αὐτό.*] *ὁ δύσκολος. δυσώνυμος· ὡς καὶ αὐτὸς λέγει ὁ Αἴας.* See v. 405, *supra.* The common copies exhibit *ὁ δυσώνυμος,* but the article is omitted in the MSS. Bar. b. Harl. Mosq. a. b. and Suidas, s. v. *Δυστράπελος.* Cf. v. 902, *infra;* Porson to Eur. *Orest.* 1297.

866. *περιστυχεῖ φάρει.* SCHOL.: *περιλαμβάνοντι ἐνδύματι. καλύψω τῷ φάρει περιστυχῇ ποιήσασα. ἦθος γυναικὸς τὸ μὴ ἀσχήμως δεικνύναι τὸ σῶμα.*

867. *παμπήδην.* SCHOL.: *παντελῶς, ὅλον τὸ σῶμα.* Cf. Theogn. 615; Æsch. *Pers.* 728; Id. *Fragm.* 151, ed. Dind.; Nicand. *Alex.* 526; Plutarch, *Mor.* p. 1065, E. Eustathius, 1502. 49, *οἱ παλαιοὶ* ("Philoxenos fortasse vel alius quis monosyllaborum venator." LOBECK) *ἀπὸ τοῦ πῶ τοῦ πτῶμαι καὶ τὸ πῶϋ καὶ παμπήδην καὶ παμπησία,* like *στήδην, βλήδην, πλήδην,* etc. Etym. M. p. 363, *ἐπιῤῥήδην ἀπὸ τοῦ ῥῶ τὸ λίγω, ὡς παρὰ τὸ τμῶ, τμήδην.* This etymon is altogether incorrect; *παμπήδην* is, like *πάμπαν,* a reduplicated form of *πᾶν,* with the common adverbial ending *-δην.*

868. *Οὐδεὶς . . . . βλέπειν.* "Upon this verse Brunck makes the following observation: *major fortasse videretur vis sententiæ si legeretur ὅστις καὶ φίλος.* We prefer the explanation of the Scholiast: *ὑπερβολικῶς, ἐπεὶ οὐκ εἰκὸς ἐν τοῖς δεινοῖς τοὺς φίλους μαλακίζεσθαι.*

869. *Φυσῶντ' ἄνω πρὸς ῥῖνας.* "Vauvilliers and Wakefield, *Silv. Critt.* 1. 104, comparing Stat. *Theb.* 3. 90, Corruit extremisque animæ singultibus errans Alternus nunc ore venit nunc vulnere sanguis, direct us to write *πρὸς ῥῖνος.* The alteration is unnecessary; since, before hemor-

rhage can happen *from* the nostrils, the blood must be forced upwards *to* the nostrils." LOBECK. *Græca res est nihil velare*, and the communications of this verse are fully paralleled by the language of Hom. *Od.* 22. 18; Æsch. *Agam.* 1393; Dionys. *Antt.* XI. 37. 2252.

872. ὡς ἀκμαῖος, εἰ βαίη, μόλοι. Such is the reading exhibited by all the manuscripts, Suidas, s. v. Ἀκμαῖος, and Moschopulus to *Il.* 2. 322. Brunck corrected ὡς ἂν ἀκμαῖος, and adds the following observation: *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἄν, quæ salva structuræ lege abesse non potest.* "We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield (*Silv. Critt.* II. p. 127), Hermann (*ad Vig.* n. 284), Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam intempestivus veniret!* If this rendering is correct, we agree with Brunck in believing that ἄν must be inserted in some way or other. But why may not μόλοι be a real and proper optative, which, as is well known, never assumes ἄν? The passage may be thus translated: *Where is Teukros? If he comes at all, I wish that he may come in time to compose his brother's body. Utinam* is one of the thousand and one significations of the particle ὡς. So *Elektr.* 126, κακῷ τι χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν Ὀλοιτ', εἰ μοι θέμις τάδ' αὐδᾶν. *Ibid.* 1226. ΗΛ. ἔχω σε χειρίν; ΟΡ. ὡς τὰ λοίπ' ἔχοις ἀεί;" ELMSLEY. In opposition to this view, Lobeck contends that the "unnecessary addition of the words *si veniat* is exceedingly offensive, since it was certain that Teukros would presently return from his expedition"; and adds, that he "doubts if another example of the construction of the optative with the dubitative particle *si*, such as the following, ὡς, εἰ πεμίσαιε, ταχίως πεμίσαιε, can be produced from any classical Greek writer." In reference to the first point, we would observe, that this learned scholar seems to have overlooked the fact, that Tekmessa knew that Teukros had already arrived from Mysia, and therefore that the employment of the optative with εἰ does not, in conformity with Hermann's rule, imply that the realization of the wish, *O that he may come just in time!* etc., is conceived as in the highest degree uncertain or impossible. See Nitzsch to Hom. *Od.* p. 47. In Xen. *Hell.* 4. 1. 38, εἴθ' ὦ λῷστε σὺ τοιοῦτος ὢν φίλος ἡμῖν γίνοιο, Agesilaos cannot be considered as intending to represent to Pharnabazos his wish that the Persian satrap should join the Lakedaimonians as a mere supposition whose realization was, in his own opinion, all but impossible. That ὡς is frequently employed in an optative signification is sufficiently shown by the examples cited in Elmsley's note,

to which add Eur. *Hek.* 441, *ὡς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν, Ἑλένην ἴδοιμι,* Id. *Hippol.* 409, and other examples cited in Matthiä, *Gr. Gr.* 513; Hartung, *Griech. Partik.* II. 267. Generally *ἄν* is added, as in Demosth. *Phil.* 2 *fin.*, *ὡς δ' ἄν ἐξεταστεῖν μάλιστ' ἀκριβῶς, μὴ γένοιτο.* See Jelf's *Gr. Gr.* 811, *Obs.* 3; Rost's *Gr. Gr.* p. 577; Valcknäer and Monk to Eur. *Hippol.* 203, 345; Markland to Eur. *Suppl.* 796. Lastly, with regard to the second point alluded to by Lobeck, it will be enough to quote v. 1119, *infra*, *εἰ δέ τις στρατοῦ βίᾳ σ' ἀποστάσεις τοῦδε τοῦ νικροῦ, κακὸς κακῶς ἄθαπτος ἐκπίοι χθονός.* Ar. *Pac.* 1070, *ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.* Compare Hom. *Od.* 1. 47, *ὡς ἀπόλοιτο καὶ ἄλλος, ὅστις τοιαῦτά γε ῥίζοι.* *Ibid.* 15. 359, *ὡς μὴ θάνοι, ὅστις ἵμοιγε . . . . φίλος εἴη, καὶ φίλα ἕρδοι.* Æsch. *Agam.* 1058. *Suppl.* 932, 948. Soph. *Philokt.* 323, 528. Render, therefore, *Utinam tempori, si accesserit, adsit ad funus interempti fratris curandum.*

873. *συγκαθαρμόσαι, to join in preparing for interment.* SCHOL.: *περιστεῖλαι.* Cf. Eur. *Elektr.* 1229, *καθάρμοσον σφαγάς.*

874. *οἷος . . . . οἴως.* See note to v. 478, *supra.* With the sentiment expressed in this and the following verse, compare Shakspeare, *III. Henry VI.* Act. I. Sc. 4:—

> "And, if thou tell'st the heavy story right,
> Upon my soul, the hearers will shed tears;
> Yea, e'en my foes will shed fast-falling tears,
> And say, Alas! it was a piteous deed."

879. *Πάννυχα καὶ φαίθοντ'.* SCHOL.: *κατὰ νύκτα καὶ ἡμέραν.* See note to v. 216, *supra*; Matthia, *Gr. Gr.* 446. 8. On the various attempts to equalize the metre of this line with that of the corresponding strophic verse by those who read *Βοσπορίων ποταμῶν ἕδρις*, see note to v. 840, *supra.*

883. *ἀριστόχειρ . . . . ἀγών. A contest to be won by the bravest arm.* Cf. *Elektr.* 699, *ἱππικῶν ὠκύπους ἀγών.* *Œd. Kol.* 1062, *ῥιμφαρμάτοις ἁμίλλαις.* *Philokt.* 1091, *ἑλπὶς σιτονόμος*, i. e. *ἑλπὶς διανομῆς σίτου.* Eur. *Phœn.* 348, *παιδοποιὸν ἀδονάν.* Pind. *Ol.* 11. 6, *ψευδίων ἐνιπὰν ἀλιτόξενον.* Id. *Pyth.* 6. 5, *Πυθόνικος ὕμνων θησαυρός.* See note to v. 49, *supra*; Matthiä, *Gr. Gr.* 446. 3, *note* c; Jelf's *Gr. Gr.* 435, *Obs.*; Bernhardy, *Synt.* 446. 8. On the supposed lacuna in the following verse, see note to v. 845, *supra.*

886. *πρὸς ἧπαρ.* On the use of this word to denote the seat of the passions, love, fear, grief, etc., see Valcknäer and Monk to Eur.

Hippol. 1070, Abresch to Æsch. 2. p. 434, and compare the language of Timaios Lokr. p. 100. A, τῷ ἀλόγῳ μίξιος τὸ μὲν θυμοειδὲς (ἵδρυται) περὶ τὰν καρδίαν, τὸ δ' ἐπιθυμητικὸν περὶ τὸ ἧπαρ, with that of Plutarch, *Mor.* p. 450. F. —— γυναῖα. SCHOL.: ἡ ἰσχυρά. Lobeck compares Xen. *Hell.* 5. 4. 11, ὁ ἄνιμος πολλὰ γυναῖα ἐποίησε. —— In place of οἶδα, the MSS. Δ. Harl. Bar. a. b. Bodl. 2. read ᾔδει.

889. Τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως. The MSS. Aug. C. Δ. read ἀποβλησθεῖσαν. —— ἀρτίως. SCHOL.: γνησίου· οὐ γάρ ἐστι χρονικόν. This explanation evidently refers to the reading ἀρτίου, which is suprascriptum in the MS. La., and is preferred by Bergke in Mus. Rhen. a. 1847, p. 151, who compares ἀρτίας φρένας, Eur. *Troad.* 417. On the separative genitive in construction with the participle, see Jelf's *Gr. Gr.* 531, and compare Æsch. *Agam.* 120, βλαβέντα λοισθίων δρόμων.

893. σκοποί. SCHOL.: οἱ Ατρεῖδαι.

895. ἄναυδον. "*Nefandum.* In a similar sense we find ἄῤῥητον, at *Elektr.* 203, *Œd. Tyr.* 465, and at v. 218, *supra.*" WUNDER. Musgrave, rejecting this interpretation, emends ἀναιδῶν γ', and Bothe reads ἔργον ἄναυδον. See note to v. 856, *supra.* In the following verse, the MSS. Δ. Mosq. b. Aug. B. and Suidas, s. v. Ἀνάλγητος, read Ἀτρειδῶν. Consult note to v. 670, *supra.* —— τῷδ' ἄχει. SCHOL.: τῇ παρούσῃ συμφορᾷ. See Markland to Eur. *Suppl.* 1184.

898. Οὐκ ἂν .... μίτα. SCHOL.: οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὅστι καὶ ταῦτά ἐστι προσδοκᾶν περὶ τῶν Ἀτρειδῶν. Ἄλλως. πρὸς τὸ εἰρημένον ὑπὸ τοῦ χοροῦ, Ἀλλ' ἀπείργοι θεός, φησίν, οὐκ εἰκὸς συλλήψεσθαι ἡμῖν τοὺς θεούς, ἐπεὶ οὐδ' ἂν ἐπράχθη ταῦτα. For the signification of the verb ἔστη, see note to v. 199, *supra.* —— μὴ θεῶν μίτα. *Diis non volentibus, nisi Diis ita visum est.* To the observation of the Chorus, *May Heaven avert the realization of your fears,* Tekmessa replies, *You speak in vain:* how can you express the wish that the gods will restrain the injustice of the Atreidai, when they themselves are the authors of all these misfortunes. Compare her language at v. 900 sq., where she imputes her wretchedness to the direct contrivance and agency of Athene, from a recollection, doubtless, of the conversation between Aias and that goddess at v. 91 sqq. (which her own words at v. 288 sqq. prove that she had overheard), and from the direct statement of Aias to the same effect, v. 378 sqq.

899. Ἄγαν γ' .... ἥνυσαν. Such is the reading of the MSS. Lb. Δ. Θ. Harl. Mosq. b. Dresd. b. Lips. a. b. Ien. Heidelb. and Aldus. The MSS. La. Γ. omit the particle γ', and this is approved by Dindorf. The

Membranæ read ἄγαν δ'. For ἤνυσαν, which the Scholiast refers to the enemies of Aias, but Hermann to the gods, the MSS. Ien. Mosq. b. exhibit ἤνυσας, with the gloss ἐτελείωσας. Triclinius, in order to supply the syllable which is wanting to complete the metre, proposes καὶ μὴν ἄγαν ὑπ. ἄ. ἤνυσαν, a suggestion which is worthy of its author. Brunck, Lobeck, Schäfer, and Erfurdt read ἄγαν δ' ὑπερβριθὲς τόδ' ἄ. ἤνυσαν. Elmsley preferred to either of these readings, ἄγαν ὑπ. γὰρ ἄ. ἤν., and adds that his former conjecture, ἄγαν γε, χὐπερβριθὲς ἄ. ἤν. (compare χὐπερεῤῥωδοῦσα, Eur. *Suppl.* 344), appears hardly worth mentioning. "If we accept the explanation of the Scholiast, μίγα καὶ βαρὺ ἤνυσαν οἱ πράξαντες τὰ περὶ τὸν Αἴαντα, ὅ ἐστιν, οἱ αἴτιοι τούτων, we have no alternative left us except to substitute δέ for γέ, in the following sense: *Esto, ut id diis auctoribus fecerint: at nimis grave malum effectum dederunt.* On the other hand, if ἤνυσαν makes reference to the gods, as is most probable, γε must be retained as serving to confirm the truth of the preceding observation: *nimis profecto grave malum perfecerunt.* In support of this opinion, what can be more appropriate than the language of Tekmessa in the verse next following, *sane Pallas, Ulixis gratia, tantum edidit malum?*" HERMANN.

902. κελαινώπαν θυμὸν. SCHOL.: οἷον οὐκ ἐν τῷ φανερῷ, ἀλλ' ἐν σκότῳ ἤδη βλεπόμενον, καὶ μέλαινα, καὶ οἷον κεκρυμμένον καὶ δόλιον, καὶ οὐχ ἁπλοῦν θυμὸν ἐφυβρίζει. ἔξωθεν δὲ ἡ κατά· τὸ δὲ ἡμᾶς λείπει, ἵν' ᾖ· κατὰ τὸν θυμὸν ἐφυβρίζει ἡμᾶς. On the form of the adjective κελαινώπης, see Lobeck to this verse; on its employment to illustrate mental and moral peculiarities, see note to v. 210, *supra;* Dissen's Pind. II. 644; Dobree's Advv. Blomf. *Gl. in Æsch. Pers.* 119; and compare Hom. *Il.* 17. 499, φρένας ἀμφιμελαίνας, Solon. *Fragm.* 31. 6, μέλαινα φρήν (as in Hor. *Sat.* 1. 4. 85, *Hic niger est*), M. Antonin. 4. 28, μέλαν ἦθος, and the proverbial expression of Pythagoras, μὴ γεύεσθαι μελανούρων, with Plutarch's explanation, τουτέστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ τὴν κακοήθειαν, *Mor.* p. 12. D. On the accusative with the verb ἐφυβρίζει, which Hermann explains by ἔχει ἐφυβρίζων, and Ellendt by ἀποδεικνύει ἐφυβρίζων, see Jelf's *Gr. Gr.* 583, 156; Bernhardy, *Synt.* p. 119; Matthiä, *Gr. Gr.* 423. 4. Neither of the explanations hitherto given has, however, satisfied us as to this construction, and we therefore suppose that there is some corruption in the text. The sense seems to be this: *atræ mentis contumelias jacit;* as in Eur. *Phœn.* 180, ποῦ δ' ὃς τὰ δείν' ἐφυβρίζει πόλει Καπανεύς; —— On the particles ἦ ῥα, see p. 116, note to v. 172; Hartung, *Griech. Partik.* I. 444, 451, II. 62, 101; Dissen to Pind. *Isthm.* 7. 3; Brandreth to Hom. *Il.* 5.

416. —— πολύτλας ἀνήρ. "The epithet πολύτλας is not here applied to Odysseus in the same sense as that in which it is employed by Homer, but to signify that he was accustomed to leave nothing unsaid, untried, or undared which could assist the execution of his purposes. Compare the description given of him by our poet in *Philokt.* 633, ἀλλ' ἐστ' ἐκείνῳ πάντα λειστά, πάντα δὲ τολμητά." JAEGER. On the omission of the article, see notes to vv. 845, 860, *supra*; Porson to Eur. *Orest.* 1297.

903. μαινομένοις ἄχεσιν. SCHOL.: τοῖς διὰ τὴν μανίαν συμβεβηκόσιν. Cf. v. 59, *supra*; *Trach.* 980; Eur. *Phœn.* 1030, ἴφιεις ἄχεα πατρῴδι φόνια. The dynamic dative, in conjunction with verbs or phrases which express mental emotion and the occasion of their outward exhibition, may be rendered by *at* or *on account of*. Cf. vv. 505, 905, 986; Eur. *Troad.* 407; Ar. *Eqq.* 696; Xen. *Anab.* 1. 3. 3, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παρούσι πράγμασιν; Plat. *Hipp. M.* p. 285. E, εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι. See Jelf's *Gr. Gr.* 607; Krüger to Xen. *Anab.* 5. 5. 24. The more usual construction with the verb γιλᾶν may be seen at v. 79, *supra*.

904. κλύοντες. SCHOL.: τὰ ἄχη κλύοντες. On βασιλῆς, for which the MSS. La. Γ. Θ. read βασιλῆες, the MS. Dresd. b. βασιλεῖς, and the MS. Par. D. βασιλῇς, see note to v. 369, *supra*. In the preceding verse the manuscripts, without exception, exhibit τοῖς, and the editions which follow the recension of Triclinius τοῖσι. When there is no emphasis on the article, this form is rarely found to occupy a position in the verse, in which, to use the words of Hermann, "eam numerus non delitescere patitur." Elmsley, comparing τῷδ' ἄχει, at v. 896, *supra*, proposed the reading in the text. Hermann prefers τοῖσι.

905. Οἱ δ' οὖν. The common reading is οἷδ', which is retained by Lobeck, and defended by Ellendt, *Lex. Soph.* II. p. 263. The MS. Suidæ Leid. s. v. Βλίποντες reads οἱ δ' αὖ. Cf. *Œd. Tyr.* 669; *Trach.* 329; Bergler to Ar. *Acharn.* 186. On the use of οὖν as a consecutive particle to introduce a consequence based upon the intimate connection between the inference and the premises, and representing them almost as one thought, see Hartung, *Griech. Partik.* II. p. 310; Ellendt, *Lex. Soph.* II. p. 435; Jelf's *Gr. Gr.* 737. 2. —— γιλώντων. Cf. Gregor. Cor. p. 175; Thom. Mag. ad v. Χρήσθων; Pierson to Moeris, p. 15; Elmsley to *Iph. Taur.* 1480; Bornemann to Xen. *Anab.* 1. 4. 8; Matthiä, *Gr. Gr.* 198. The imperative endings -όντων for -ίτωσαν, -άντων for -άτωσαν, and in the passive and middle voices -σθων for -σθωσαν, are not, however, invariably preferred by Attic writers. See Krüger to Thuk. 1. 34. 1. On the sig-

nification and construction of the verb ἐπιχαίρειν, see note to v. 136, *supra*.

906. Ἴσως τοι, καὶ βλέποντα. *Spero profecto, etiamsi viventem.* SCHOL.: καὶ νῦν βλέποντα εἶπεν ἀντὶ τοῦ ζῶντα· διὸ τὸ χ προσκεῖται. Cf. v. 1011, *infra*; *Œd. Kol.* 1438; *Philokt.* 1349. The *plena locutio* would be βλέποντα φῶς. See Gataker ad M. Antonin. X. 34, p. 380. So at *Elektr.* 1079, the words τὸ μὴ βλέπειν ἕτοιμα signify *ad moriendum promta*, i. e. *mortem non defugiens.*

907. ἐν χρείᾳ δορός. "*Quum indigebunt ejus hasta*, i. e. virtute ejus bellica. Cf. Eur. *Rhes.* 601, οὔτε σφ' Ἀχιλλέως οὔτ' ἂν Αἴαντος δόρυ μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων σχέθοι. The expressions ἐν χρείᾳ τινὸς εἶναι, χρείαν τινὸς ἔχειν, εἰς χρείαν τινὸς ἐλθεῖν, denote, wherever they occur, *indigere, opus habere*, or *destitutum esse aliqua re.* Cf. *Philokt.* 162, 1004; Eur. *Hek.* 976; *Med.* 1319; *Andr.* 368; *Suppl.* 115, 191; *Alkest.* 722." WUNDER. A more exact rendering would be, *in the need* or *press of battle.* That δόρυ is often used metaphorically in the meaning of *war* or *battle*, may be learnt from Hom. *Il.* 16. 57, 708, and the numerous instances which Valcknäer to Eur. *Phœn.* 762 has collected from the writings of the Tragic Poets. Compare Polyb. 4. 52. 3, καὶ τὸ δόρυ κηρύκειον τίμησιν πρός τινα, *to tender war and peace.*

908. Οἱ γὰρ . . . . ἐκβάλῃ. The MS. Γ. reads ἐκβάλοι. See note to vv. 107, 531, *supra.* Krüger, *Griech. Sprachl.* 54. 17. 3, observes correctly, that the conjunctive without ἄν is more frequently found after πρίν and μέχρι (οὗ) than the other temporal particles, especially in Thukydides and the poets. Πρὶν ἄν τις ἐκβάλῃ would signify, *priusquam forte amiserit*, which is not the meaning of the poet; πρίν τις ἐκβάλῃ expresses, on the contrary, this thought, *tum demum, quum amisit.* "In the ancient editions, and in those of Brunck, Lobeck, Schäfer, and Erfurdt, a comma is very improperly interposed between ἔχοντες and οὐκ ἴσασι. These three words signify *do not know that they have.* Bothe omits the comma, but adopts Brunck's version: *nam stulti bonum tenentes manibus, non ante id animadverterunt, quam amiserint.* We should not have noticed this error in the punctuation of this passage, if we did not wish to call the attention of our readers to the construction of οἶδα, to which we shall have occasion to advert in our note on v. 1025. Cf. vv. 1099, 1254. See, also, *Œd. Kol.* 797, with Brunck's note." ELMSLEY. We do not object to the construction ἔχοντες οὐκ ἴσασι in the sense proposed by Elmsley, *habere se nesciunt*, but, on the other hand, would also state that the comma after ἔχοντες is perfectly admissible, and allows the same construction of the words as that which

has been explained above. For the words before us would, if the punctuation of Lobeck were retained, be equivalent to ἔχοντες, οὐκ ἴσασιν ἔχοντες. The consideration which should press most strongly on the student is not how certain words *may be* constructed, but how the sense of the passage and the intention of the writer *require* them to be constructed. Hence, whilst at one place the interpretation *nesciunt se habere* might be the most appropriate, at another, the rendering *quum habeant, habere se nesciunt* might be yet more suitable. With the sentiment contained in these verses, the editors compare Plat. *Rep.* 432. D, ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ὁ ἔχουσι. Liban. *Epist.* MDCCCIV. 684, κείμενον ἐν χερσὶν οὐκ εἰδὼς, ὃ γνώσεται ἀπολλόν. Pythag. *Carm. Aur.* 55, ἀγάθων φίλας ὄντων οὐκ ἐσορῶσι. Plaut. *Captiv.* 1. 2, tum denique homines nostra intelligimus bona, quum, quæ in potestate habuimus, ea amisimus. Ego, postquam gnatus tuus potitu' st hostium, expertus, quanti fuerit, nunc desidero. Horat. *Od.* 3. 24. 31, virtutem incolumen odimus, sublatam ex oculis quærimus invidi. Shakspeare, *Much Ado about Nothing*, Act IV. Sc. 1:

> "For it so falls out
> That what we have, we prize not to the worth
> Whiles we enjoy it; but being lacked and lost,
> Why then we rack the value, then we find
> The virtue that possession would not show us
> Whiles it was ours."

910. Ἐμοὶ.... γλυκύς. SCHOL.: μᾶλλον ἐμοὶ πικρὸς τέθνηκεν ἤπερ ἐκείνοις γλυκύς· ἐπεὶ ὧν ἐπεθύμει ἔτυχεν· οὐκ ἂν οὖν ἐπιγγελῷεν αὐτῷ οἱ ἐχθροί, ὡς αὐτοὶ τῆς ἀπωλείας αἴτιοι γενόμενοι. The MS. La. reads ἢ. "Musgrave compares Hom. *Il.* 1. 117, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι. Brunck and Erfurdt are silent. Would not a better sense be produced by reading εἰ κείνοις γλυκύς? We have already proposed the same correction in v. 179, *supra*." ELMSLEY. Nitzsch, to Plat. *Ion.* p. 69, takes offence at the omission of the comparative μᾶλλον, and asserts that the particle ἢ is not comparative, but disjunctive: *mihi acerba sive illis dulcis ejus mors acciderit, ipsi vero felix fuit;* and that the stress of the sentence is laid upon the copula δέ, αὐτῷ δὲ τερπνός. This explanation would require that ἢ should be placed twice. His objection to the ellipse of μᾶλλον is shared, as it would seem, by Elmsley, who, through that excessive partiality for the particle εἰ which he has betrayed both at v. 179, *supra*, and in his note on *Œd. Tyr.* 112, has proposed an emendation which accords but poorly either with the meaning of the passage or the character and disposition of Tekmessa. Absorbed in the exclusive ut-

terance of her own feelings, she simply states that *the death of Aias has brought more anguish to herself than pleasure to his enemies.* According to Elmsley's correction, the sense would be, *If it is gratifying to them, and pleasing to him, it grieves me.* The common reading, which is defended by Eustathius, p. 1521. 42, and Suidas, s. v. Γλυκύς, is equivalent to ἐμοὶ πικρὸς τίθηκεν, καὶ μᾶλλον πικρὸς, ἢ κείνοις γλυκύς. That the comparative ἢ is sometimes used after μᾶλλον omitted, may be learnt from Hom. *Il.* 11. 319, Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέπερ ἡμῖν. Hdt. 9. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχειν τὸ ἕτερον κέρας, ἤπερ Ἀθηναίους. Lysias *de Aff. Tyr.* 1, ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν. Cf. Jelf's *Gr. Gr.* 779, *Obs.* 3; Ellendt, *Lex. Soph.* I. p. 757; Schafer ad Bos. *Ell. Gr.* p. 758; Kritz to Sallust. *Cat.* VIII. 1; Matthiä ad Cic. *pro Rosc. Amer.* 20. 55; Arnold to Thuk. 3. 23, upon whose observations Göller remarks, "*Ad comprobandam omissionem adverbii μᾶλλον nihil valet locus Soph. Ai.* 966 (910), *quem Arnoldus adfert, ubi positivus πικρός accipiendus est pro comparativo ea ratione quam Hermannus ad Vig.* p. 884 *sq. exposuit.*"

912. ὅπερ ἤθελεν. Wunder remarks upon these words, that they might have been omitted, *salvo sensu*, on account of the preceding expression ὧν ἠράσθη τυχεῖν. We most heartily wish that all such criticism had been spared. Sophokles says nothing, "quod salvo sensu omitti poterat." The slightest attention to the meaning of Tekmessa will indicate the reason which induced the poet to emphasize the thought she was anxious to express by the apparent repetition of it which these words contain. See v. 650, *supra*, and compare v. 1058; below; *Elektr.* 519; *Œd. Tyr.* 338; *Antig.* 468. On the genitive with ἠράσθη, see Jelf's *Gr. Gr.* 498.

913. Πῶς δῆτα.... κάτα; This and the four following verses are given to the Chorus in Aldus and some few manuscripts; how incorrectly may be learnt from the word σίγησον at v. 919. The MSS. La. pr. Lb. Γ. Δ. and Aldus read τί δῆτα, which is preferred by Porson, *Præf. ad Hek.* p. xxxi., who corrects the remainder of the verse as follows, τί δῆτα τοῦδέ γ' ἐγγελῶεν ἂν κάτα; Elmsley, *Cens. Porsoni Hek.* p. 72, conjectures that the true reading is τοῦδ' ἂν ἐγγελῶεν ἂν κάτα. The common reading is unobjectionable. Porson's assertion, to Eur. *Hek.* v. 1214, that the Tragedians do not say ἐπιγγελᾶν κατά τινος is sufficiently disproved by Lobeck, who cites *Elektr.* 835; *Philokt.* 328; *Œd. Kol.* 1339.

914. Θεοῖς. See Jelf's *Gr. Gr.* 611, and on the sentiment consult note to v. 895, *supra.* —— οὐ κείνοισιν, οὔ. "This use of the negative particle is *elegant.* See our observations on v. 444, *supra.* The second οὐ is commonly followed by ἀλλά. Cf. Ar. *Acharn.* 421; Demosth. *De Fals. Leg.*

pp. 372. 13; 399. 24; 413. 16; 421. 17, &c. Sometimes, however, as in the passage before us, this is not the case. Cf. Ar. *Ran.* 1308; Menander ap. Athen. p. 434. C." ELMSLEY. See Matthiä, *Gr. Gr.* 608; Krüger, *Griech. Sprachl.* 64. 5. 4.

915. Πρὸς ταῦτ' . . . . διοίχεται. "These three verses, for two conclusive reasons, ought long since to have been banished from the text. The first is, that they contain an unnecessary and offensive repetition of a sentiment which has already been expressed with far more emphasis and power at the commencement of this address; and the second is, that they destroy the metrical correspondence of the verses in this interchange of dialogue and lamentation between Tekmessa and the Chorus. For in this portion of the play, the verses from line 824 to 875 form a system, whose distribution into song and dialogue is repeated in a precisely similar arrangement of the verses which commence at line 876 and terminate at line 914." SCHÖLL. —— ἐν κενοῖς. Equivalent to κενῶς, i. e. ματαίως. See Jelf's *Gr. Gr.* 622. I. a. —— Ἀλλ' ἐμοὶ . . . . διοίχεται. Lobeck compares *Trachin.* 41, πλὴν ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.

As these are the last words uttered by Tekmessa, we take the present opportunity of calling the attention of our readers to the exceeding beauty of the poet's delineation of her character. It is difficult to exaggerate the touching perfection which so often blesses the world in the form of woman, but we doubt exceedingly if a higher ideal of the feminine nature can be found than the gentle and devoted "spear-won bride" of Aias. How vulgar are his heroisms when placed in contrast with her retiring modesty and grace! How preëminent and entire her love! One thought alone occupies her mind, one hope alone is busy at her heart, from which one prayer whose purport never varies rises to the gods, — the preservation and the safety of her most beloved Aias. On his life her all of earthly happiness depends. Her parents had long since perished amid the horrors of a siege which had reduced her ancestral home to desolation; she has no other protector against the contingencies of the most unhappy of all earthly fates, and the vindictive malice of her husband's foes. Who, in reading her appeal to Aias, and more especially the beautiful lines, Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι (vv. 493, 494), can fail to recall the language of Andromache (*Il.* 6. 429), immortal as the passion which inspired its utterance, Ἕκτορ, ἤτορ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης? When imminent danger threatens the life of him upon whom her whole hope and love are fixed, how beautifully does she recall, with

some violence to the modesty which breathes in all she utters, the "tender grace of a day that is dead," in the pathetic allusion to the past enjoyments of their mutual love (v. 495 sq.). What words could portray more strikingly the exquisite and most womanly attributes of her character than her own language at v. 465, which we present in the translation of Professor Felton: —

"And therefore, ever since
Thy bed I shared, my thoughts dwelt lovingly on thine."

This love knows neither diminution nor eclipse. However harsh the words of Aias, she is neither chilled by his silence nor overawed by his threats: her one, long, earnest prayer is for *his* life and welfare. With the thoughtfulness of a true mother's love, she removes her little son from the presence of his raging father, and for so doing is subsequently rewarded with the expression of her husband's thanks (v. 511). Let us, moreover, notice the trusting confidence of her true, woman-like affection. Without a thought of the necessity for additional corroboration, she implicitly believes and confidently reaffirms every statement that the hero in his darkest moments makes. She not only exculpates him from blame, but shares his resentment against his foes, and, long after Aias in the full possession of his faculties had ceased to reiterate his former charges against the Atreidai and Odysseus, heaps imprecations upon them, as, to her thought, the murderers of her lord. And when the catastrophe has happened, how real and sincere her anguish! How characteristic of such love as hers that she should welcome the remembrance, that, after all, Aias had perished, not by the machinations of his foes, but of his own free choice, and that this event, notwithstanding the legacy of anguish it had bequeathed to her, was pleasant to himself (v. 910). We feel it a relief that the poet has not attempted to depict the fulness of that grief which Tekmessa buried in her Aias's grave; that he has simply foreshadowed it in the simple words, the last she utters in this play, *Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἀλλ' ἐμοὶ λιπὼν ἀνίας καὶ γόους διοίχεται* (v. 916 sq.). In all this, there is nothing excessive or misplaced. Sophokles has drawn entirely from nature, and all he writes is founded on its truth. The purity, the firmness and depth of soul, the impassioned eloquence, and, above all, the sustained affection which, whilst it meets us first and leaves us last, gives form and substance and grace and the breath of life and love to every part of the poet's conception, conspire to render Tekmessa our ideal of female loveliness and truth. And for the consolation of those who are concerned at the false and senseless attacks which some detractors so con-

tinually urge against the modesty and virtue of female life in ancient days, we cannot forbear repeating, that the Sophoklean delineation bears the character of exactest portraiture. It is evident that the poet paints from life; the countenance may have been made to shine, and the raiment made white and glistening, —

"The idea of her life has sweetly crept
Into his study of imagination,
And every lovely organ of her life
Has come apparelled in more precious habit,
More moving delicate, and full of life,
Into the eye and prospect of his soul,
Than when she lived indeed," —

but the identity of face and form with that of the source from which he drew is still left evident to all.

918. Ἰώ μοί μοι. SCHOL.: δεῖ γενέσθαι βοὴν, ἣν ἀκούσας ὁ χορὸς, ἰφίστησι γνωρίζει τὸ φθέγμα τοῦ Τεύκρου βοῶντος.

920. ἕστης τῆσδ' ἰσόσκοπον μέλος. SCHOL.: σημαντικὸν, ἔφορον, οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμένον. HESYCHIUS: ἰσόσκοπα· τὰ συγχάνοντα τοῦ σκοποῦ. "The word ἰσόσκοπος denotes strictly ὁ ἴσῃ σκόπον βάλλων. Accordingly, we find τοξότης ἰσόσκοπος and ἰσόσκοποι οἰστοί, Themist. XVIII. 217. B (see Wernsdorf to Himer. *Ecl.* XIV. 3; Wyttenbach to Julian. p. 161 sq.; Jacobs to Achill. Tat. p. 573); and hence there seems no impropriety in applying it as an epithet of things, *quæ cum aliqua re congruunt eique consentanea sunt.*" LOBECK. Musgrave aptly compares Æsch. *Eum.* 902, ΧΟ. Τί οὖν μ' ἄνωγας τῆδ' ἰφυμνῆσαι χθονί; ΑΘ. Ὀσοῖα νίκης μὴ κακῆς ἰσόσκοπα. With the genitive, compare v. 154, *supra*; Plat. *Gorg.* 465. A, τοῦ ἡδέος στοχάζεται. Jelf's *Gr. Gr.* 506.

921. Ὦ φίλταταί Αἴας, κ.τ.λ. Teukros, who had been detained from repairing, immediately upon his return from Mysia, to the tent of Aias, in consequence of his detention and violent treatment by the Grecian soldiers, and who probably had not thought it necessary to accelerate his movements on account of the measures which, in compliance with the friendly admonitions of Kalchas, he had already taken to secure the confinement of Aias, now appears and learns that he has come too late to save his brother's life. Great as was the shock of news so contrary to the hopes with which he came to seek his presence, it is nevertheless to be observed that the sight the dead body inspires no burning thirst for vengeance on the men whose injustice had driven Aias to the commission of the fatal deed, but

only solicitude for the future fate of the young Eurysakes. Some critics have contended that his appearance in this tragedy is altogether unnecessary, and that the part he plays is suited only to the "novum πάθος" of a second tragedy (see Schöll. pp. 521, 528 sq.), whilst others pronounce him a mere loquacious brawler. We reply, that Sophokles had no choice left him in the matter. However wide the scope which was permitted to the dramatists in individual matters of detail, they had no power to set the myths upon which their tragedies were built completely at defiance, and their excellence was tested by the skill with which, in the evolution of their plays and the subjective operations of their own minds, they adapted and interwove the objective details of the traditionary legend. How, then, could Sophokles, in a tragedy founded upon the insanity and death of Aias, where he had introduced a chorus of Salaminians, Tekmessa, Eurysakes, Odysseus, and the Atreidai, have omitted his own father's son, whom every one of his hearers knew to have accompanied Aias to Troy, to have fought by his side, and to have retired, self-banished, from his ancestral home, on account of the unjust blame imputed to him in connection with his brother's act of self-destruction? The only point, therefore, really meriting discussion is the character and part assigned him by the poet in this play. How judiciously he is represented to have started on his foray upon the conclusion of the contest respecting the armor of Achilles (for his presence in that assembly is evident from v. 1079, below), we have already pointed out. That the cyclic poets could have adopted any other course seems scarcely credible. For by what gifts of mind or means of persuasion could he have been portrayed as able to avert his brother's death? In the play before us, at all events, the tears and prayers addressed to Aias for that object by Tekmessa and the Chorus are assuredly enough to prevent our wishing that those of Teukros, which would have been equally ineffectual, had been superadded. His eager and earnest anxiety to serve his brother in his hour of grief is sufficiently set forth, and the objection urged against the depth and sincerity of his fraternal love, on account of the delay which happened in his progress to the presence of Aias, is at once removed by the recollection of his entire ignorance of the suicidal purposes he entertained, and by considering that the period of his detention in the camp was occupied in the warm defence of his calumniated brother, in an eager refutation of the slanderous stories with which he was on all sides assailed, — in exposing his own life to the most imminent peril by his affectionate efforts to disarm the hostility of the Greeks. Throughout the whole progress of the play, repeated expressions

have depicted the anxiety with which his arrival had been expected by Aias and the Chorus. In the hottest pressure of his sorrows, Aias had vehemently demanded the presence of his brother (v. 329); when confirmed in his unhappy purpose to deprive himself of life, he makes renewed mention (v. 538) of the absent Teukros, as the perpetual and fearless guardian of his wife and child, and enjoins upon the Chorus (v. 652) that they should convey to him his wishes upon this point, and his injunction that he should manifest kind feeling to themselves; and lastly, in his dying speech, he implores Zeus (v. 784 sqq.) to send intelligence of his death to Teukros, that his remains might not want the honor of a tomb. At v. 762, Tekmessa commands the Chorus to hasten the arrival of Teukros, and again, at v. 871 sqq., betrays her extreme anxiety for his presence and the consoling support of his good offices, in the words, *Τίς σε βαστάσει φίλων; Πεῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι, πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.* The whole action of the play at this point is suspended in eager expectation of the arrival of the hero to whom Aias had so emphatically committed all his nearest interests. How faithfully he fulfilled his trust, how successfully he accomplished all the dying wishes of his brother, will be apparent as we proceed. As to his character, we would observe in brief, that, whilst in some respects he closely resembles Aias, he is represented as of a sweeter and softer disposition, as a sincere worshipper of the gods, as devoid of haughtiness, and, indeed, of self-reliance, unless assured that the position he may take accords *σὺν τῷ δικαίῳ* (v. 1069). Schöll, p. 563, has correctly said, *Er ist sichtbar ein Charakter von grösserer Klarheit und Gütigkeit*, and he might have added, *but of less power, intensity, and depth.* Between the two there is an antagonism of character so clear and sharp as to be evidently intentional. In those points in which Aias is preëminent, Teukros is inferior, — that is, in strength, endurance, self-confidence, and pertinacity of purpose; whilst the virtues which adorn the latter — gentleness, kind feeling, reverence for the gods, and self-restraint — are wholly wanting in the former. They both agree in their hatred of all authority and their contempt for feebleness of mind or body. Were the lights and shades which are so prominent in each blended and united into the formation of one character, "non homo, sed deus, evaderet." As it is in the nature of Greek tragedy to select for its heroes men of superior excellence and dignity, who yet labor under some one fault or foible, by which, however illustrious in other respects, they are hurried to destruction, it is an admirable proof of the consummate art of Sophokles that Teukros should be represented as achieving success

and glory in virtue of his possessing those qualities of character in which Aias is deficient. Of his bravery there was the less need of special illustration, on account of his own desire to exhaust every term of eulogy in setting forth in this respect the surpassing excellence of Aias. A modest allusion to the part he bore in connection with his brother in repelling the attack of the Trojans upon the Grecian ships (v. 1226) is sufficient to quiet every doubt that has been suggested here. Nevertheless, this mild and genial man shrank from no danger in the execution of his brother's commands, and speaks in no affected terms of the honor he should acquire if compelled to sacrifice his life on his behalf (v. 1248 sqq., ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ θανεῖν, κ. τ. λ.). The introduction of such a character was a necessary supplement to this play; for as every tragedy, by a beautiful law of Grecian art, is required to terminate with some abatement of the intense feeling its more pathetic details had elicited, — in a certain kind of reconciliation, if we may so speak, between the auditor and the suffering whose representation he has witnessed, — and it was in the very nature of Aias to cherish his antipathies with the most obdurate and invincible pertinacity, it became absolutely essential for the poet to introduce a character who, by harmonizing all angry and tumultuous emotion, should conduct the action to a peaceful and satisfactory termination. Hence, then, the observations of Schöll respecting the necessity for a new πάθος are either incorrect or greatly overcharged. The single circumstance that Teukros makes his brother's calamity his own, is sufficient evidence of his πάθος. For the sake of that dear object he endured all things, submitted to every insult, and considered himself more than compensated by the attainment of his burial. A last objection yet remains: — that, in the strife between Teukros and Menelaos, many things are said which are altogether impertinent to the present tragedy. To some extent this may be true; but we must not forget how important a part this very circumstance enacted in the delineation of the characters of those who make their appearance at the close. In order to exhibit to the eyes and ears of all the pusillanimity and cowardice of Menelaos, the poet designedly describes him as pouring forth vituperation and complaint unworthy of a king. Nor is Teukros made so free from all infirmity as not to be betrayed, by the fervor of his zeal and love for Aias, into some extravagances of language and deportment. But it cannot be inferred from this that a *new* πάθος has been introduced. For, on the intervention of Odysseus, a tomb is conceded to Aias, not on account of the justice or propriety of his behavior to the Greeks, but on account of old recollections of his desert and heroism. See

v. 1274 sqq. Why it should be asserted, on account of the manner in which Teukros returns the insults of Menelaos, that the action becomes languid, and may be said to break down altogether, we do not see, especially since the original cause of quarrel, the sepulture of Aias, is kept conspicuously in view even in the most violent passages of the wordy war, and it was esteemed the highest impiety and injustice to restrain the dead from burial (v. 1094 sqq.). It will occasion our readers much surprise, that German critics of unparalleled learning and sagacity should charge it as a fault upon our poet that he has deviated from the tragic ἰδέα, and should forget, that, if he had not pursued this course, he would have sunk into the languor and inanity of the tragedies of the French dramatists, whose damning error is, that the general ἰδέα is barren of all ὑλῇ καθ' ἕκαστα. —— ὦ ξύναιμον ὄμμα. Wunder compares *Elektr.* 903, συνήθες ὄμμα, and other examples collected by Matthiä, *Gr. Gr.* 430. Add *Philokt.* 172. Klausen to Æsch. *Choeph.* 218, after remarking that Ἰσμήνης κάρα is periphrastic for Ἰσμήνη, adds, "Eadem ratione interiit propria verborum notio in ξύναιμον ὄμμα, Soph. *Ai.* 921." See Fischer ad Well. *Gr. Gr.* pp. 269 – 290; Jelf's *Gr. Gr.* 442. d.

922. Ἆρ' ἠμπόληκας. SUIDAS: ἐπώλησας, ἐκέρδανας. λέγεται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιεποίησας. ἆρ' ἠμπόληκας, ὥσπερ ἡ φάτις πρατεῖ. "Since the general signification of ἐμπολᾶν is ἐμπορεύεσθαι or πραγματεύεσθαι, we may assume that it might have been employed in the meaning it evidently bears in this passage, ἆρα πέπραγας, ὥσπερ ἡ φάτις πρατεῖ. In the same manner, Hippokrates *de Morb.* IV. 12, p. 608. E, T. VII. p. 353, T. II. (ed. Kühn.), ἢν τοῦ ἀποστάτου μὴ διαχωρέοντος κρατέῃ μία τῶν ἄλλων ἐκμάς, κάλλιον ἐμπολήσει ὁ ἄνθρωπος, *melius se habebit*, in the same sense as the expression βέλτιον ἀπαλλάσσει. Id. *Epidem.* VI. 716, 719, T. III. So, too, apparently, in Æsch. *Eum.* 622, τὰ πλεῖστ' ἀμείμον' ἠμπολημώς." LOBECK. The Scholiasts interpret in nearly the same words as those of Suidas. Matthiä ad Eur. *Kykl.* 254 renders, *An lucrum fecisti*, i. e. adeptusne es id, quod optabas et in lucro ponebas? Hermann approves the translation of Lenting to Eur. *Androm.* p. 244, ἆρ' ἠμπόληκά σ', *Num te* morando *prodidi*, nec tuam vitam servavi? Ἐμπολᾶν is strictly *lucrum vendendo facere*, and thence, in a more general sense, *emere*; but also *venum dare*. See Polluc. III. 124; VII. 9. HESYCHIUS: ἐμπολᾷ· πραγματεύεται. ἠμπόλησεν, ἀπέδοτο. Johnson's Scholiast writes as follows: ἀντὶ τοῦ ἀπημπόληκας, ἤγουν πέπρακας, προδίδωκας. None of these explanations are entirely satisfactory. We think, from the language of Teukros at v. 970, *infra*, ἆρ' ἐξέπτυσας, and from

Eur. *Phœn.* 1228, where ἀπεμπολᾶν ψύχην evidently means *to barter away life*, that the verb ἠμπόληκας would be best rendered, *vitam cum morte commutavisti.*

927. Τί γὰρ . . . . Τρῳάδος; SCHOL.: καὶ πρὶν ἀκοῦσαι τῶν ἐντολῶν ὁ Τεῦκρος, ἔδειξε τὴν περὶ τὸν παῖδα κηδεμονίαν ἀφ' ἑαυτοῦ φρονίμως. The tyro will observe that two or even more interrogatives, without the copula, may be connected with one predicate. Cf. vv. 101, 1129; *Philokt.* 42; Jelf's *Gr. Gr.* 883. 1; Matthiä, *Gr. Gr.* 630. 1. —— On κυρεῖ, see notes to vv. 9, 314, *supra.*

929. ὅσον τάχος. "The Schol. Ven. IX. 193 observes, ὅσον τάχος Ἀττικοί, ἡ δὲ συνήθεια ὡς τάχος. Both forms are found in the Tragedians." LOBECK.

930. Δῆτ' αὐτὸν ἄξεις δεῦρο. "The Scholiast to v. 947 supposes that these words are addressed to Tekmessa. If this opinion is correct, we must suppose that the injunction ἴθ' ἐκκάλυψον in that line is laid upon some servant or attendant of Teukros." WUNDER. "No editor has noticed this instance of a trimeter iambic begining with a word which cannot commence a sentence. The true reading seems to be, Δεῦρ' αὐτὸν ἄξεις δῆτα." ELMSLEY. "Beware of making any alteration. For when a sentence commences at or near the close of a verse, the metre of the two verses is so closely connected, that, both at the termination of the first and the commencement of the second, a license is permitted which is not granted under other circumstances except in the middle of the senarius. See my *El. de Metr.* p. 118 sq. A very analogous example occurs below, v. 1033, Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως | μὴ τόνδε, κ. τ. λ. There the particles ὅπως μή cohere so closely, that the sense will in no way bear their separation from each other. Why has not correction been thought necessary in this instance? Is it that the particle μή is not regarded as one of those words which are incapable of being placed at the beginning of a verse? Add Eur. *Hipp.* 1391. At *Œd. Tyr.* 1084, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος, Elmsley has fallen into the same mistake." HERMANN. See Dindorf's note to Ar. *Nub.* 399. In the following verse, ὡς κεινῆς σκύμνον λεαίνης, Tekmessa is called a lioness, as the wife of Aias. SCHOL.: καλῶς τῷ παραδείγματι χρῆται· οἱ γὰρ κυνηγοὶ τηροῦσι τὸν καιρὸν, ὁπότε ἔρημοι τῶν μητέρων γίνονται οἱ σκύμνοι. κεινῆς κατὰ πρόληψιν. See Lobeck to this verse.

932. Τοῖς θανοῦσί τοι . . . . ἐπιγγελᾶν. "In all probability this was a proverbial expression. Ἐπιμβαίνειν, ὃ δὴ λέγεται, κειμένοις, Aristid. *p. quatuorv.* T. II. 265; Philostrat. *V. Soph.* I. 32. 625; τοῖς πεπτωκόσιν ἐπιμβαίνειν, Liban. *Decl.* T. IV. 178." LOBECK.

934. τοῦδε . . . . μέλειν. See note to v. 653, *supra*.

935. ἀνὴρ κεῖνος. The MSS. Γ. Θ. read ἐκεῖνος; the MSS. La. Lb. κεῖνα. On the inferential force of the particle οὖν, see Jelf's *Gr. Gr.* 737. 2; Porson to Eur. *Med.* 585; and compare *Philokt.* 1306; *Œd. Kol.* 1199; Æsch. *Choeph.* 95.

938. Ὁδός θ' ὁδῶν πασῶν. This is the reading of the Membranæ and the majority of the MSS. The MSS. La. (erasæ ά) Lb. Γ. Δ. read ἁπασῶν. Turnebus has edited ὁδός τ' ἀνιάσασα δὴ πασῶν ὁδῶν, which is supported by the authority of one or two manuscripts. Brunck, on account of the absence of the cæsura in the common reading, prefers ὁδῶν θ' ἁπασῶν ὁδὸς ἀν. δή.

939. ἦν δὴ νῦν ἔβην. "The Edinburgh Reviewer (Vol. XIX. p. 79) observes, that the metre requires νῦν to be considered as an enclitic. See a note on ἄκουε δή νυν in the Mus. Crit. Vol. II. p. 189." ELMSLEY. The note referred to, from the same pen, is to Eur. *Iph. Taur.* 1009: "Ἄκουε δή νυν. Scribendum δήνυν, ut in *Orest.* 231, 1179; Ar. *Ran.* 372. Eadem correctio fiat infra 1145; *Suppl.* 857; *Iph.* T. 753; *Kykl.* 440; *Hel.* 1041; *Ion.* 1539; *Herakl. Fur.* 1255; Soph. *Elektr.* 947." More correctly a writer in the *Phil. Mus.* I. 227: "In δή νυν after an imperative, νυν is always enclitic; in νῦν δὴ or δὴ νῦν with an indicative, it always bears the meaning of time." See Jelf's *Gr. Gr.* 719, 720. 2. —— On the accusative ἦν sc. ὁδόν, see notes to vv. 42, 836, *supra*.

942. Ὀξεῖα . . . . θεοῦ τινός. SCHOL.: οὐ κοινῶς τὸ ὀξὺ ἐπὶ τῆς φήμης, ἀλλ' ὁρμὴν ἴσχει ἐπὶ τοῖς ἀξιώματι προβεβηκόσι. τὸ δὲ ὡς θεοῦ, ἤτοι ὡς ἀπὸ θεοῦ, ἢ ὥσπερ θεοῦ· τοῦτο δὲ πρὸς τὴν φήμην μόνον, ἐπεὶ γίνεται βλάσφημον διὰ τῶν ἐξῆς. "Read θεῶν τινός. The tragic poets usually say θεῶν τις rather than θεός τις. See vv. 430, 1001; *Œd. Tyr.* 42, 396; *Antig.* 598; *Trach.* 119; *Philokt.* 196; *Elektr.* 696. In the same manner ἐχθρῶν τις is better than ἐχθρός τις, φίλων τις than φίλος τις, etc." ELMSLEY. In opposition to this dictum, Lobeck cites Hom. *Od.* 10. 141; Pind *Isthm.* 8. 21; Apollon. Rh. II. 438; *Theokrit.* 20. 20; and a number of passages from prose-writers, not one of which is to the point, as Elmsley's observation is limited to the Tragedians. See, however, Æsch. *Agam.* 672, θεός τις, οὐκ ἄνθρωπος, οἴακος θιγών, Eur. *Med.* 248, ἢ πρὸς φίλον τιν', and consult Bast. *Ep. Crit.* p. 214. Matthiä, *Gr. Gr.* 230. The true distinction is that laid down by Hermann: "Ita recte dicas (θεῶν τις), servari aliquem ab aliquo deorum, ubi quum sponte intelligatur, deos esse, qui servent hominem, illud tantum spectatur, non illum certum quendam, sed aliquem deorum esse. Sed ubi deum esse, non hominem dicere voles, singulari uteris."

—— "To ὡς θεοῦ τινός supply βάζοντος, in the same way as at *Trach.* 768, ἀρτίκολλος ὥστε τίκτοντος, the participle κολλῶντος is to be understood, and render, *celeriter velut deo divulgante percrebuit mortis tuæ fama.* Allusion is doubtless made in these words to the prayer of Aias to Zeus at v. 784, above, Πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν Τεύκρῳ φέροντα, and the swift rumor testifies to the fulfilment of his dying supplication." LOBECK. On the genitive σου, see note to v. 220, *supra.*

944. δείλαιος. The MSS. La. Lb. Γ. Δ. Θ. and Aldus read δύστηνος.

947. Ἴδ' ἐκκάλυψον. SCHOL.: πρὸς τὸν χορόν φησιν ἢ τινὰ τῶν θεραπόντων· ἡ γὰρ Τέκμησσα ἐπὶ τὸν παῖδα ἀπῄει. See note to v. 930, *supra.* With the general sentiment, Lobeck aptly compares Eur. *Med.* 1311, ἐκλύσθ' ἁρμούς, ὡς ἴδω δισσοῦν κακόν. *Hippol.* 803, ἐκλύσαθ' ἁρμούς, ὡς ἴδω πικρὰν θέαν.

948. Ὦ δυσθέατον . . . . πικρᾶς. Eustathius, p. 409. 45, ὁ Σοφοκλῆς ἐν στίχῳ ἐνὶ οὐκ ἄκνησε διπλόην θέσθαι συντάξεως, εἰπών, ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς. ἔχων γὰρ φάναι, ὦ δυσθέατον ὄμμα καὶ τόλμη πικρά, ὅμως ἐξήλλαξε τὴν φράσιν διὰ τὸ καὶ οὕτω καὶ οὕτω δύνασθαι λέγεσθαι, οἷον, ὦ δυσθεάτου καὶ ὄψεως καὶ τολμήματος, καὶ πάλιν, ὦ δυσθέατος ὄψις καὶ τόλμημα. "So also Theokrit. XV. 124, ὦ ἔβενος, ὦ χρυσὸς, ὦ ἐκ λευκῶν ἐλέφαντος αἰετῶ . . . . φέροντος. Tryphiodor. 395, ὄμοι ἐμῶν ἀχέων, ὄμοι πατρῴϊον ἄστυ. Liban. *Declam.* T. IV. p. 1015, ὦ κάλλους υἱέων, ὦ πλοκάμων ὥρα, ὦ προσώπου χάριτες, ὦ στέρνων φιλτάτων. Eur. *Med.* 496, φεῦ δεξιὰ χείρ', ἧς σὺ πόλλ' ἐλαμβάνου, καὶ τῶνδε γονάτων. In this last example, however, another construction may be obtained by erasing the comma after ἐλαμβάνου." LOBECK.

949. κατασπείρας. SCHOL.: δαιμονίως καὶ τὸ σπείρας, οἷον, ἀρχὴν κακῶν παρασχών· ἢ τὸ σπείρας ἐπὶ πλήθους κακῶν τακτέον. See Dissen to Pind. *Nem.* VIII. p. 479.

950. Ποῖ γὰρ μολεῖν μοι, κ. τ. λ. "Suidas, s. v. Ποῖ, reads με. Elmsley, *Addend. ad Herakl.* v. 693, observes correctly, that, whether we adopt the reading μοι or με, the participle ἀρήξαντ' is nevertheless to be regarded as in the accusative case. See his observations on Eur. *Med.* 553, and on *Œd. Kol.* 1435." HERMANN. It frequently happens, even in prose-writers, that the accusative of the participle is referred to the infinitive, either as subject or predicate, when the accompanying substantive or pronoun, which might also have been joined to the infinitive in the accusative, is constructed according to the government of the primary verb. Plat. *Lach.* 186. D, παρακελεύομαί σοι μὴ ἀφίεσθαι Λάχητος . . . . ἀλλ' ἐρωτᾷν, λέγοντα, κ. τ. λ., where παρακελεύομαί σε μὴ ἀφίεσθαι would

have been equally correct. Xen. *Anab.* 1. 2. 1, Ξενίᾳ . . . . ἥκειν παρήγγειλεν λαβόντα τοὺς ἄνδρας. See Jelf's *Gr. Gr.* 675. b; Krüger, *Griech. Sprachl.* 55. 2. 7, and *Index to Xen. Anab.* s. v. Accusative; Lobeck to this verse; Klausen to Æsch. *Choeph.* 391; Porson to Ar. *Plut.* 286.

952. Ἦ πού με Τελαμών. SCHOL.: ἅμα μὲν πρὸς τῆς ἱστορίας, ὅτι ἐκβέβληται, ἅμα δὲ καὶ πρὸς τὸ πιθανὸν τῆς ὑποτοίας. All the manuscripts and Suidas, s. v. Εὐτρόσωπος, exhibit ἤ που Τελαμών, *contra metrum.* The reading of the text, which has been received by all modern editors, is due to the emendation of Toup and Küster. See note to v. 850, *supra*; Elmsley to Eur. *Med.* 1275; Edinb. Review. XXXVII. p. 69.——It was extensively believed amongst the ancients, that the death of Aias was attributed to the neglect of Teukros by Telamon. Cf. Pausan. 1. 28. 12, Τεῦκρον πρῶτον λόγος ἔχει Τελαμῶνι οὕτως ἀπολογήσασθαι, μηδὲν ἐς τὸν Αἴαντος θάνατον εἰργάσθαι. Schol. Pind. *ad Nem.* 4. 76, ὁ γὰρ Τεῦκρος ἐλθὼν μετὰ τὴν ἅλωσιν Ἰλίου ἐς Σαλαμῖνα, καὶ ὑποτοηθεὶς ὑπὸ τοῦ Τελαμῶνος, ὡς αἴτιος γεγονὼς τοῦ φόνου τῷ Αἴαντι, φυγὼν ᾤκει τὴν Κύπρον καὶ ἔσχεν αὐτῆς τὴν ἀρχήν. See the annotators to Hor. *Od.* 1. 7. 25, and to Cic. *de Orat.* II. 46.

955. Μηδ' εὐτυχοῦντι. *Not even when in happy circumstances.*——ἥδιον γελᾶν. The MS. La. reads ἵλεων (γρ. ἥδιον); the MS. Lb. ἵλεων; the MS. Γ. ἵλεων; and the MSS. Δ. Aug. B. ἵδιον, the latter with the gloss οἰκεῖον. "Homo ἀγέλαστος nunquam ἡδὺ γελᾷ, sed fieri potest ut aliquando rideat ἥδιον τοῦ εἰωθότος." LOBECK.

956. Οὗτος τί κρύψει; SCHOL.: οἷον τίνος ἀπόσχοιτο λόγου.

957. Τὸν ἐκ . . . . νόθον. *That I the bastard son of his slave won in war.* "The expression δόρυ πολέμιον signifies *booty taken in war*, or in the present instance a γυνὴ δορίαλωτος. Compare v. 210, λέχος δουριάλωτον, where Tekmessa is meant. The allusion here is to Hesione, who was both a δορὸς γέρας (see note to v. 410, *supra*), and of foreign birth; on which account Teukros, who was her son, fears that he may be called νόθος by his father. According to Attic modes of thinking, the sons of an Athenian citizen by a mother who, however illustrious her descent, was yet of foreign extraction, were stigmatized as illegitimate, and by the laws of Solon were forbidden the *jus civitatis.* See Cuper. *Obss.* 1. 26. (Add C. F. Hermann's *Manual of Grecian Antiqq.* 118.) The epithet νόθος, although not in an invidious sense, is applied to Teukros by Homer, *Il.* 8. 284, in order to distinguish him from Aias. In the words before us he predicts a twofold accusation on the part of Telamon; that through

cowardice, and a traitorous desire to enjoy his brother's inheritance, he has betrayed him to his death; for νόθοι, so long as any legitimate children survived, were not admitted to a share of the paternal wealth. See Ar. *Avv.* 1648, and the observations of the Scholiasts there." JAEGER.

959. ὡς τὰ σὰ . . . . νέμοιμι σούς. "The words τὰ σὰ κράτη do not signify, as Brunck supposes, *opes tuas*, but *imperium tuum*. Cf. *Œd. Tyr.* 237, γῆς τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω. *Elektr.* 651, δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε. It is almost unnecessary to observe that the optative νέμοιμι is here correctly employed, on account of the participle προδόντα, or rather of the sense denoted by the participle, ὅτι προὔδωκα." WUNDER.

961. δύσοργος. *Ad viam proclivis.* SCHOL.: τὸ μὲν δύσοργος ἐκ φύσεως· λέγει γὰρ αὐτὸν ἀεὶ σκυθρωπόν· τὸ δὲ ἐν γήρᾳ βαρὺς εἰς ἐπίτασιν. For irascibility increases with advancing years. Cic. *ad Att.* XIV. 24, *amariorem me facit senectus; stomachor omnia.* With the expression ἐν γήρᾳ βαρύς, Lobeck compares *Œd. Tyr.* 17, σὺν γήρᾳ βαρύς; Ælian. *V. H.* IX. 7, βαρὺς ὑπὸ γήρως. On the force of the preposition, see note to v. 463, *supra.* Wunder to *Philokt.* 60.

962. πρὸς οὐδὲν . . . . θυμούμενος. "*Levissimam quamque ob causam ad jurgia irritabilis.*" BRUNCK. On the words πρὸς οὐδέν, *for no cause, for the slightest reason*, see Matthiä, *Gr. Gr.* 591. β.

963. ἀποῤῥιφθήσομαι. The MSS. La. corr. Lb. Δ. Θ. Bar. Laud. Ven. Dresd. b. Aug. B. Lips. a. read ἀποῤῥιφήσομαι. A similar diversity in the reading of the manuscripts is found in Eur. *Hek.* 335, *Androm.* 10; but in Æsch. *Suppl.* 487, Soph. *Elektr.* 512, all the books exhibit ἐῤῥίφθην. See Porson, *Adv.* p. 195, Buttmann, *Ausf. Griech. Sprachl.* 100, *Anm.* 10. Cf. v. 788, *supra.* On the proleptic predicate ἀπωστός, see note to v. 69. "The poet represents Teukros as here predicting, in conformity with events which subsequently happened, what would be his future fate. For returning from the Trojan war without his brother, his father refused him a reception in his native land, he was driven into exile. See Vell. Paterc. 1. 1; Virg. *Æn.* 1. 619." JAEGER. See other authorities cited in note to v. 952, *supra.*

964. λόγοισιν. SCHOL.: ταῖς τοῦ πατρὸς λοιδορίαις.

966. παῦρα δ' ὠφελήσιμα. The common reading is παῦρα δ' ὠφελήσιμοι, which is defended by Toup ad Suid. II. p. 87, who adds the following explanation: *in Troade multi sunt inimici, et qui ὠφελήσιμοι, in paucis ὠφελήσιμοι sunt!* Lobeck cites Demosth. 430. 5; Isokrat. *Ep.* IV. 414. 7; Diod. XIII. 41; Dionys. *Antt.* 70. p. 1678, where the ex-

pression πολλὰ χρήσιμος is found. Add Menand. *Fr.* p. 170, ἵνα χρήσιμος. Demosth. p. 193. 26, ἀλλὰ οὐδὲν χρησίμη. In our passage, however, such an interpretation is wholly inadmissible. The true reading was first restored by Johnson.

968. πῶς ἀποσπάσω. SCHOL.: πῶς, φησί, τὸ σῶμα ἀπὸ τοῦ ξίφους ἱλκύσω; συμπληρῶσαι δὲ βούλεται καὶ θάπτειν αὐτόν· καλῶς δὲ τῇ μὲν Τιτμήσσῃ περιῆψε τὸ σπασάσαι αὐτόν, ὡς γυναικί, τῷ δὲ Τεύκρῳ, ὡς ἀνδρὶ καὶ ἀδελφῷ, τὰ δέοντα ποιεῖν περὶ τὸ σῶμα. The MS. La. omits σ'.

969. Τοῦδ' αἰόλου κνώδοντος. SCHOL.: τῆς ἀκμῆς τοῦ ξίφους, τῆς ἐξείας εἰς τὸ καίνειν, ὡς ὀδούς· ὀδοῦσι γὰρ περιβάλλεται ἐξέσιν· ἀπὸ δὲ τοῦ ἄκρου τὸ ξίφος δηλοῖ. Choeroboschus ap. Bekker. *Anecd. Gr.* p. 1395, παρὰ Σοφοκλεῖ τοῦδ' αἰόλου κνώδοντος ἀντὶ τοῦ ξίφους. Cf. Antig. 1233, διπλοῦς κνώδοντας. Nicet. *Annal.* XV. 5. 302, τὸν ὑφαγίᾳ κνώδοντα. The word κνώδων (from κνῶ) denotes strictly *the cross-bars* or *projecting teeth* on swords and hunting-spears (Silius, *Pun.* 1. 515; Xen. *de Ven.* 10. 3; Polluc. 5. 22), but is here used synecdochically, like the Latin *mucro*, to signify *a sword*. Lobeck doubts whether αἰόλος κνώδων means a *dark*, i. e. *a bloody sword*, or is to be understood in the same manner as the Homeric expressions αἰόλος ζωστήρ, θώρηξ, etc. Wunder's opinion, in note to v. 147, *supra*, is, that the epithet αἰόλος refers to the changing hues of light and shade on a well-polished blade. It appears to us that it points rather to the hilt, and that πικρεῦ, *piercing*, belongs to the blade.

970. Φονίως. See note to v. 773, *supra*. Musgrave to Eur. *Ion.* 1252. —— ἄρ'. This particle, whose origin and primary meaning are still undetermined, is often used in poetry (more frequently with the imperfect) to express the full discovery of a truth which previously had not been fully apprehended, but is now actually visible. Hermann renders by *ergo*, *then*. In Xen. *Kyr.* 7. 3. 6, ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, Hartung explains it to mean an *unexpectedly vehement* action. Jelf, or rather Kühner (*Gr. Gr.* 788. 5) thinks it implies *the discovery of a mistake*, and that the action of Cyrus is a proof of his perception of it, whilst Klotz reduces it to the notion of *conformity to the nature of things*, and adds: *non mirum* est Cyrum postquam mortem hominis familiaris audivit, femur percussisse; quo luctum proderet, sed *rebus ita comparatis prorsus consentaneum*, ut etiam hoc loco ἄρα fere *igitur* significet." With its position in our verse, compare *Elektr.* 935, ἐγὼ δὲ σὺν χερῇ λόγους τοιούσδ' ἔχουσ' ἔστινδον, οὐκ εἰδυῖ' ἄρα ἵν' ἥμιν ἄτης. *Ibid.* 1185. —— On the collocation of the substantive in the same clause with its relative pronoun, see Matthiä, *Gr. Gr.* 474. a, and the numerous examples cited in Lobeck's

note. —— εἶδες. "*Videbas*, i. e. *intelligebas*. Ὁρᾶν and ἰδεῖν frequently signify, not so much *oculis cernere*, as *mente videre* or *intelligere*. Cf. *Œd. Tyr.* 45, 284; *Œd. Kol.* 1730; *Philokt.* 98, 839. So also εἰσορᾶν, v. 127, *supra*. Consult Matthiä on Eur. *Bacch.* 1298; Siebelis on Pausan. T. IV. p. 137. They are greatly mistaken who suppose that εἶδον is here used for οἶδα." WUNDER.

971. καὶ θανὼν ἀποφθίσειν. The manuscripts exhibit this reading without any variation. Suidas, s. v. Ἀποφθίμενον, interprets as follows: ἀποφθίσειν· ἀνηλεῖν, θανατῶσαι. Τεῦκρός φησι πρὸς τὸν νικῆν τοῦ Αἴαντος· εἶδες, ὡς χρόνῳ ἵμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθίσειν. From these remarks, Hermann concludes that the aorist infinitive ἀποφθίσαι is the genuine reading. Dindorf writes ἀποφθιεῖν, but cf. *Œd. Tyr.* 538, γνωρίσειμι. Matthiä, *Gr. Gr.* 181, *Obs.* 2. a. Krüger, *Griech. Sprachl.* B. II. s. 146.

972. Σκίψασθε . . . . βροτοῖν. The MSS. Bar. a. b. Laud. Dresd. b. and Aldus omit τήν. Brunck restored τὴν τύχην from other manuscripts, although not the first to do so, for it so appears in three editions at least, the two Juntine and the Frankfurt. The insertion of the article is necessary to the sense (cf. *Philokt.* 1098, Æsch. *Pers.* 438, etc.), and, as Porson to Eur. *Or.* 412 remarks, contributes greatly to the music of the verse.

973. Ἕκτωρ μὲν, κ. τ. λ. The MS. Suidæ Leid. s. v. Ἀντυγες and the old editions exhibit οὐ δὴ τοῦτ'. On the exchange of gifts between Hektor and Aias, see Hom. *Il.* 8. 308, ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον, σὺν κολεῷ τε φέρων καὶ ἐϋδμήτῳ τελαμῶνι· Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν. —— ἐδωρήθη. See Jelf's *Gr. Gr.* 368. 3; Ellendt, *Lex. Soph.* s. v.; Elmsley to Eur. *Herakl.* 757.

974. Ζωστῆρι. That Hektor was bound to the chariot of Achilles by means of the very girdle which had been given him by Aias is a statement at variance with the Homeric representation in *Il.* 22. 397, but is ingeniously introduced by Sophokles in illustration of the sentiment contained in v. 629, *supra*, ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα. Wesseling compares Anthol. Pal. VII. 151, Ἕκτωρ Αἴαντι ξίφος ὤπασεν, Ἕκτορι δ' Αἴας ζωστῆρ'· ἀμφοτέρων ἡ χάρις εἰς θάνατον. See Hygin. *Fab.* CXII.; Schöll, *Einleitung*, S. 72. —— περισθείς, *strictus*. SCHOL.: ἐξαφθείς, ἐκδεσμηθείς. With the pregnant force of the preposition in the expression περισθεὶς ἱππικῶν ἐξ ἀντύγων, which Musgrave denies to be Greek, compare *Il.* 10. 475, ἐξ ἱππιδιφριάδος ἱμᾶσι δέδεντο; *Ibid.* 23. 398, ἐκ δίφροιο ἔδησε; *Od.* 22. 175, 192; Jelf's *Gr. Gr.* 646. c; Krüger, *Griech. Sprachl.* 68. 17. 5; Schäfer ad Demosth. p. 13. 17. On the word ἄντυξ, denoting strictly *the rail* or *rim*

of the chariot to which the reins were commonly fastened when the chariot was stopped, but here signifying *the chariot itself*, see Liddell and Scott, s. v., and compare *Elektr.* 746; Eur. *Phœn.* 1193.

975. Ἐκνάπτειν' αἰεὶ. *Continua tractatione laceratus est.* The MSS. Δ. Θ. Par. E. Bar. b. Harl. read ἐγνάμπτειν'. Aldus and the majority of the manuscripts exhibit ἐγνάπτειν', whilst the reading in the text is found in the MSS. La. Lb. Aug. B. Dresd. b. and the MS. Suidæ Leid. s. v. Πρεσβεία. See Eustathius, p. 150. 31; Dorville, *Misc. Obss.* IX. p. 118; Hemsterhuis ad Lucian. T. I. p. 86; Blomfield, *Gl. in Æsch. Pers.* 582. According to the grammarians, κνάπτω was the form used by the more ancient Attic writers, and γνάπτω by the later. Cf. Greg. Cor. *de Dial. Att.* 85; Polluc. VII. 37; Pierson to Moer. p. 31; Jacobs to Anth. Pal. pp. 29, 103; Brunck and Dobree to Ar. *Plut.* 166; Porson to Eur. *Hek.* 298; Schneider to Plat. *Civ.* T. III. 279; and Lobeck to this verse. Here, again, Sophokles is at variance with the representation of the Homeric Epos (*Il.* 22. 395 - 405), according to which the body of Hektor sustained no laceration, but was simply covered by the dust through which it had been dragged. In *Il.* 24. 14 - 21, we are told in express terms that the indignity described in our passage was averted by the intervention of Apollo, when his remains were, on a subsequent occasion, dragged thrice around the tomb of Patroklos. —— ἵς τ' ἀπίψυξιν βίον. *Until he had breathed forth his life.* The temporal conjunctions are constructed with the indicative, when a precise and definite time is objectively assumed for the occurrence of a certain or actual fact. Xen. *Hell.* 1. 1. 3, ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέκλινεν. Id. *Kyr.* 7. 5. 6, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο. Id. *Anab.* 2. 5. 30, Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕστε διεπράξατο. Cf. Æsch. *Prom.* 458; Soph. *Elektr.* 753; *Antig.* 415; Jelf's *Gr. Gr.* 840. Homer (*Il.* 22. 361 - 395) describes the death of Hektor to have occurred before Achilles despoiled him of his arms, whilst the language of Sophokles would lead us to infer that he bound him, while yet living, to his triumphal car, and *lacerated his body by continual dragging*, until he at length gave up the ghost. See Heyne's *Excc. ad Virg. Æn.* 2.

977. θανασίμῳ. See note to v. 491, *supra.*

979. Κἀκεῖνον . . . . ἄγριος. Hermann, Wunder, and other editors, erase the comma after Ἅιδης, in order that the accusative ἐκεῖνον, *scil.* ζωστῆρα, may be made to depend on δημιουργός, in conformity with the construction explained in Matthiä, *Gr. Gr.* 422; Bernhardy, *Synt.* p. 114. We think the addition of the adjective ἄγριος an insuperable obstacle to

the reception of this view, and consider the accusative of the pronoun to be placed under the government of ἐχάλκευσε by the brachylogical figure termed *zeugma*, in which a verb that in sense belongs only to one subject or object is connected with several. See Dorvill. ad Chariton. p. 395; Græv. ad Flor. III. 21. 26; Jelf's *Gr. Gr.* 895. d. —— δημιουργὸς ἄγριος. "*Qui solet esse rerum mortiferarum faber.*" LOBECK.

980. Ἐγὼ μὲν οὖν. The MSS. Laud. Mosq. a. Aug. B. C. Lips a. and Aldus read ἐγὼ μὲν ἄν, which is preferred by Hermann and Dindorf. With the sentiment, Wunder compares Æsch. *Agam.* 1463, τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; τί τῶνδ' οὐ θεοκραντόν ἐστι;

983. Κεῖνος .... στεργέτω. SCHOL.: τὰ ἑαυτοῦ δόγματα· γέγονε δὲ τοῦτο καὶ παροιμιακόν. Monk to Eur. *Alkest.* 545 corrected κεῖνος τὰ κείνου, which has been adopted by Lobeck and Hermann. It derives some support from the language of the Scholiast and the reading κεῖνος τἀκείνου of the MS. Δ. ἐκεῖνα, *quæ ibi et apud ipsum sunt*, i. e. let him rejoice in his own sentiments; τάδε, *quæ hic et apud me sunt*, which I have just uttered. On the use of the pronoun κεῖνος, see Jelf's *Gr. Gr.* 655, *Obs.* 3; Bernhardy, *Synt.* p. 277; and with the sentiment itself, compare Eur. *Suppl.* 466, σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ τἀντία; Evenos *Epigr. App. N.* 23, σοὶ μὲν ταῦτα δοκοῦντ', ἔστω ἐμοὶ δὲ τάδε.

984. Μὴ τεῖνε μακράν. SCHOL.: ἀντὶ τοῦ μὴ ἀπότεινε, λόγον δηλονότι· τὸ ἀποτείνειν γὰρ ἐπὶ λόγου λέγεται, οἷον ἀπέτεινε λόγον μακράν. See Wunder to *Elektr.* 1240, and compare *Œd. Kol.* 1120; *Trach.* 679; Ar. *Lys.* 1134; Ruhnken ad Plat. *Tim.* p. 162; Elmsley to *Med.* 1318; Boissonade to Philostrat. 645.

986. κακοῖς .... ἀνήρ. On the construction of γελᾶν with the dative, see note to v. 903, *supra*. With the employment of ἃ δή for ἅτε or οἷα δή, Lobeck compares Demosth. *Ep.* V. 1490. A, ἃ δὴ ὑπολαμβάνων. Plat. *Phædr.* p. 244. E, ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἔν τισι τῶν γενῶν, ἡ μανία ἀπαλλαγὴν εὕρετο. Nicand. *Alex.* 215, βοάᾳ ἅ τις ἐμπελάδην φὼς ἀμφιβρότην κώδειαν ἀπὸ ξιφείσσιν ἀμηθείς. Add Plat. *Legg.* VI. 778. A. —— ἐξίκοιτο. SCHOL.: ἐξέλθοι. Wunder renders, more correctly, *adveniat*. Cf. *Elektr.* 387; *Œd. Kol.* 353.

988. Τίς δ'. The MS. Lips. b. reads τίς ἐστιν. —— On the collocation of ἄνδρα and its attraction into the same case with the relative pronoun, see Porson and Schäfer to Eur. *Hek.* 1030; Jelf's *Gr. Gr.* 824. II. 1; and compare *Elektr.* 160; *Trach.* 430; *Philokt.* 1138, 1327; Hom. *Il.* 8. 131; Pind. *Ol.* 14. 21; Cicero *de Legg.* 3. 5. 12, hæc est enim, *quam*

Scipio laudat in libris et *quam* maxime probat *temperationem* reipublicæ; Id. *Tusc.* 1. 18, *Quam* quisque norit *artem*, in hac se exerceat.

989. ᾧ δὴ . . . . ἐστείλαμεν. "Versis vicibus *Philokt.* 1037, ἐπεὶ οὔποτ' ἂν στόλον ἐπλεύσατ' ἂν τόνδ' οὕνεκ' ἀνδρὸς ἀθλίου." On the dative ᾧ, *for whose sake*, see note to v. 837, *supra*. Matthiä, *Gr. Gr.* 629, 630.

991. Οὗτος, σε φωνῶ. SCHOL.: ὑβριστικὸν τὸ ἦθος Μενελάου· ἴσως ἐκ τῆς συνωμοσίας Ὀδυσσέως. "*Recte Schaeferus punctum post* φωνῶ *delevit, jungens* σε φωνῶ (*jubeo*) μὴ ξυγκομίζειν." ERFURDT. "The same punctuation is exhibited in my note on *Œd. Tyr.* 350. Compare also *Philokt.* 101, and v. 722, *supra*." ELMSLEY. "The editors generally follow Schäfer in removing the comma after φωνῶ, in order to connect φωνῶ σε μὴ ξυγκομίζειν, *jubeo te*, but they, nevertheless, quote no instance in support of such a construction of the verb φωνῶ, nor do they show why, in the absence of a verb signifying *to command* or *to forbid*, μὴ ξυγκομίζειν may not be taken as used for the imperative." LOBECK. "The punctuation of Lobeck must be rejected as altogether erroneous. For, in the first place, if the words σε φωνῶ stand alone, they can only signify *I call thee*. See v. 73, Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος. Had Menelaos called Teukros to his presence, in the same way as Athene, in the verse just cited, summons Aias from his tent, there would be no obstacle in the way of our receiving such an explanation; but since he comes upon the stage, and advances to Teukros, not to summon him into his presence, but to utter a command, he cannot be understood to say, *I call* or *summon thee*: whilst, on the other hand, if it should be thought that οὗτος, σε φωνῶ means *he, dich rede ich an*, it must first be shown that the words φωνεῖν τινα are used by the Tragedians in this sense. In the second place, we are not acquainted with a single instance in which a Greek writer, after such a preliminary address as οὗτος, σε φωνῶ, has used the infinitive to express a command. If, on the other hand, we follow Schäfer in regarding the infinitive as dependent upon φωνῶ, we obtain a sense admirably suited to the context, and exceedingly appropriate to the character and position of Menelaos. That there is nothing objectionable in such a mode of construction is shown by v. 1033, *infra*, καί σοι προφωνῶ τόνδε μη θάπτειν, and by a similar employment of the verb αὐδᾶν, in the sense of κελεύω, with the infinitive. Cf. *Elektr.* 233; *Œd. Kol.* 864, 932; and v. 72, *supra*." WUNDER. It will be sufficient to observe, in reply to the objection which has been urged by some eminent critics of our day against the appearance of Menelaos and Agamemnon amongst the *personæ* of this Tragedy, that the arrangement of the whole play, and the repeated mention of the Atreidai (cf. vv.

97, 98, 188, 241, 289, 369, 420, 436, 591, 631, 676, 796, 880, 896, 904, *supra*) leave no other alternative. The representation of the poet, that they must have perished by the hand of Aias, if Athene had not specially interfered for their protection, demands their appearance, if only for the purpose of enforcing punishment against the man who had been detected in the commission of an act of such unquestionable guilt. No mention whatever ought to have been made of them, if propriety required their exclusion from the scene; no statement that they were chargeable with the calamity upon which the action of the play is altogether based, and still less any intimation that Aias had been betrayed by the violence of his resentment into an attempt which was wholly indefensible, should, on such a supposition, have been even remotely hinted by the poet. Looking, too, to the connection which subsisted between them and Aias, as leaders of the expedition in which he had embarked, and to the fact that they were, in authority and station, the most distinguished persons in the camp before Troy, was it possible for Sophokles to represent them as totally devoid of all desire for vengeance upon the man who had sought their lives, as quite unconcerned amid the general tumult and excitement of the Greeks, as standing far aloof in undisturbed tranquillity, careless alike of their own fate and that of their deadliest foe? Schöll asserts, that the strife concerning the interment of the corpse of Aias is not even "*eine poetische Nothwendigkeit.*" We agree with him, that the necessity for its introduction is not poetical: it is unavoidable and real. No other kind of punishment could now be inflicted upon Aias than his exclusion from the tomb, and on the haste with which his enemies would proceed to the infliction of this indignity Aias himself (v. 781 sq.) had confidently reckoned. So, too, the Chorus (vv. 984 – 986), when it first descries the approach of Menelaos, intimates plainly its fears concerning the object of his visit, and urges Teukros to consider at once in what way he will commit his brother's body to the grave, and hold parley with the enemy. Since, then, no doubt could possibly exist in the minds of the spectators as to the course which the Atreidai would pursue, as soon as intelligence had reached them of the death of their great foe, and the play had been so constructed previously as to require their appearance on the scene, we may, in passing, remark in this another reason for the introduction of a champion so stout, so zealous, so able, as Teukros. (See note to v. 920, *supra*.) There is little doubt, moreover, that the poet sought to gratify Athenian pride and prejudice by displaying in the broadest relief the injustice and arrogance of the Spartan character, as exemplified in the

conduct of Menelaos. (Cf. Wachsmuth, *Hellen. Alterthumsk.* I. 1, p. 68 sqq., 134 sqq.; Müller, *Dor.* II. p. 108; Böckh *de Tragg. Gr.* p. 179; Bähr on Herod. VI. 108, p. 379.) For it will be observed that there is a marked difference between the more subdued bearing and deportment of Agamemnon, heartily as he, without doubt, shared his brother's hatred to Aias, and the coarse insolence and cowardly malignity of Menelaos. In the exuberance of his joy at the death of his enemy, he cannot forbear hastening in person to sneer at Teukros, and forbid funeral honors to the hero whom, when living, he did not dare to face. Although he states that he had come at the command of his brother, the ruler of the Grecian army, he takes pains to represent that the burial was forbidden by his own decree (v. 994, *δοκοῦντ' ἐμοί, δοκοῦντα δ' ὃς κραίνει στρατοῦ*); and this, for the unworthy purpose of heaping additional pain and insult upon Teukros, who in rank and dignity was equal to himself. The same contemptible arrogance is shown by his affectation of the plural number, when speaking of himself, in order to impart greater haughtiness to his diction. Nay, it is evident in his very step (v. 990).

> "'T is he; I ken the manner of his gait;
> He rises on the toe; that spirit of his
> In aspiration lifts him from the earth."

Compare particularly v. 996 sqq., 1011 – 1016, *infra*, in which verses his pusillanimity and mean jealousy of the superior valor of Aias, whom he insolently calls *ἄνδρα δημόσιον*, are no less conspicuous, than his impertinent assumption of superiority in the insulting language he levels *at* Teukros in v. 1064, *ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν*. His subtle malignity of purpose is detected and reproved by the Chorus at the conclusion of his first address (vv. 1035, 1036). He had the opportunity of showing in mild terms the justice and equity of his demand that punishment should be inflicted upon Aias, but he makes no effort to avoid the display (see v. 1031 sqq.) of the far greater pleasure he shall derive, as the enemy of Aias, from dishonoring his remains, than, as a judge, from bringing him to righteous and reasonable punishment. As a climax to the representations of his utter meanness, he is represented at v. 1079 as a convicted *κλέπτης ψηφοποιός*, and the mode in which he parries the accusation serves but to enhance its probability. With all this he is painted as a man who is wicked and despicable in purpose and intention, rather than in overt act and deed, as wholly deficient in the courage and boldness which sometimes rescue a villain from contempt, however worthy, in other respects, his qualifications for it.

993. ἀνήλωσας. Brunck, on the authority of the MSS. Aug. B. Par. 1, has edited ἀνάλωσας, and this has been received as more Attic by Erfurdt, Bothe, Dindorf, and other editors. "All the preceding editions and the other manuscripts read ἀνήλωσας. The modern Atticists teach, that the verb ἀναλῶ or ἀναλίσκω preserves the vowel α unchanged in those inflections in which other verbs change it into η. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clew which is presented to him in Brunck's note on this verse. See, particularly, Valckenaer ad Eur. *Phœn.* 591, in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: — *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares* ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, *etc., repudiantes Attici scribere sueverant* ἀνάλωκα, ἀνάλωσα, ἀνάλωμαι, *etc.* We have two reasons for believing that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects than in that corrupt jargon, which the Alexandrine grammarians considered as the standard of the Greek language, because it happened to be their own mother-tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἠρίστησα, ἤθλησα (*Œd. Kol.* 564), ἦσα, ἤξα, instead of ἀρίστησα, ἄθλησα, ᾆσα, ᾆξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἆρα, ἀρᾶμην, ἀλᾶμην, rather than ἦρα, ἠρᾶμην, ἠλᾶμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα, &c., in inscriptions which were engraven long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraven in the same year (Olymp. XCII. 3) in which the *Philoktetes* of Sophokles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΑΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΡΑΜΜΑΤΕΥΕ. That is, Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος, καὶ ἐπὶ τῆς βουλῆς ἧ Κλεογενὴς Ἁλαιεὺς πρῶτος ἐγραμμάτευε. In the Sandwich inscription in the Library of Trinity College, Cambridge, which has been copiously illustrated by Taylor, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the testimony of Libanius, which is produced by that judicious grammarian, Thomas Magister, in favor of ἀνάλωσεν." ELMSLEY.

994. Δοκοῦντ' ἐμοὶ, δοκοῦντα δ'. The MSS. Par. C. T. Aug. B. C. read δοκοῦντά θ', upon which Brunck observes, *Sic scriptum in* C. T. *quod aliorum librorum lectioni præstat* δοκοῦντα δ'. "This alteration, which is adopted by Bothe, Lobeck, Schäfer, and Erfurdt, is the very reverse of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle τε ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: *Œd. Tyr.* 312, 1224, 1489; *Œd. Kol.* 1342, 1389, 1399; *Antig.* 807; *Philokt.* 663, 779; *Elektr.* 105, 267, 987, 1171, 1446. In all those which follow, it is expressed: *Œd. Tyr.* 4, 25, 66, 219, 259, 521; *Œd. Kol.* 141, 279, 610; *Antig.* 93, 200, 897, 1068; *Trach.* 791, 1197; *Philokt.* 1370; *Elektr.* 88, 193, 959. When τε is contained in the first member, it ought to be repeated in the second. (See note to v. 794, *supra.*) *Elektr.* 1098, Ἄρ', ὦ γυναῖκες, ἀρθά τ' εἰσηκούσαμεν, Ὀρθῶς θ' ἐδοιπορεῦμεν ἔνθα χρῄζομεν; This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ', in this passage, and also in v. 794, above." ELMSLEY. On the suppression of αὐτῷ, i. e. Ἀγαμέμνονι, the antecedent to the relative pronoun in the second clause, see Jelf's *Gr. Gr.* 817. 4; Schäfer to *Elektr.* 1060; Wunder to *Philokt.* 137 sq.; Stallbaum to Plat. *Civ.* p. 373. B; and compare *Antig.* 36, 873, 1335; *Trach.* 350; *Philokt.* 662, 957; Eur. *Orest.* 591. So very often in Latin writers. Sallust, *Cat.* 58, *maximum est periculum* (*scil.* iis), *qui maxime timent.*

996. ἐλπίσαντες .... ἄγειν. The common reading is ἄξειν. Aldus and the MSS. Laud. Ven. Aug. Dresd. b. Lips. a. b. La. exhibit the reading in the text, the latter, however, with ξ suprascriptum. "The present infinitive is far better suited to this passage than the future. For Menelaos says this: *Quum sic existimassemus, nos talem eum ex patria huc adduxisse, qui socius nobis et amicus esset.* Compare v. 1041, below, ἦ σὺ φῂς ἄγειν τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;" WUNDER. The future infinitive is frequently a mere introduction of the transcribers. At *Œd. Kol.* 91, κάμψειν, the true reading, has been displaced in many MSS. for κάμψειν. Compare v. 757, ἐλπίζει φέρειν. Cæs. *Bell. Civ.* III. 8, *magnitudine pœnæ reliquos* deterrere *sperans.*

998. Ἐξεύρομεν ζητοῦντες ἐχθίω Φρυγῶν. *Quærendo invenimus Phrygibus inimiciorem*, as Chærem. Stob. I. 9, p. 236, ed. Heer., οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅ, τι οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρέσκεται. Lobeck aptly cites Ar. *Plut.* 105, οὐ γὰρ εὑρήσεις ἐμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. Id. *Ran.* 91, γόνιμον δὲ ποιητὴν ἂν οὐχ εὕροις ἔτι ζητῶν ἄν. Pind. *Ol.* 13.

161, εὑρήσεις ἱρευνῶν. Lucian. *Nekyom.* 4, εὕρισκον ἐπισκοπῶν. Demosth. 469. 5, οὐ δύναμαι σκοπούμενος εὕρειν.

999. SCHOL.: πρῶτον κεφάλαιον, ὅτι ἐπίβουλος ἦν τῶν Ἑλλήνων, δεύτερον, ὅτι ἀπιθής. ἐντεῦθεν δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τεῦκρος, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἀτρεῖδαι.

1000. ὡς ἕλοι δορί. SCHOL.: γράφεται ὡς ἑλοιδόρει, ὡς λοιδορούμενος ἐπηγγείλατο, ταῦτα γὰρ εἶπεν ὁ Αἴας, than which it is impossible to conceive any thing more exquisitely absurd. At what time and in whose presence? Certainly not before the Greeks, for he attacked them in the dead of night in order that his onslaught might be the more unexpected. Not before he slew the cattle, for at the commencement of this play Odysseus is represented as merely suspecting Aias, and as being by no means sure that he had committed the offence. On the other hand, if the boast were made after its perpetration, and was communicated to Menelaos at the same time with the intelligence of his death, why should he introduce the mention of it by a term so opposite in meaning to the importance which he would have attributed to it, at the very commencement of a speech which is intended to magnify and in no respect to extenuate the guilt of Aias? Nevertheless, this reading has commended itself to the favor of Erfurdt and Bothe! Hermann suspects that the Scholiast was misled by the various reading δόρει for δορί, and adds, "Itaque abeat posthac scriptura ista (ἑλοιδορεῖ), unde venit, ad errores librariorum."

1002. τήνδε .... θανόντες. SCHOL.: κατὰ ταύτην τὴν τύχην. Hermann explains the accusative τύχην upon the supposition that the poet has substituted the words θανόντες ἂν προὐκείμεθα for ἐλάχομεν. Compare *Antig.* 110, 1248. Wunder refers it to the participle θανόντες, considering the whole expression equivalent to τοῦτον τὸν θάνατον, ὃν ὅδε ἔληχεν τυχηκότες or εἰληχότες. That there is no objection to the construction, ἀπιθάνομεν ἂν τὸν ὃν οὗτος ἔληχε θάνατον (μόρον, τύχην), or more briefly, τὸν Αἴαντος ἂν θάνατον ἀπιθάνομεν, has been clearly shown in the learned *Dissert. de Fig. Etymolog.* in Lobeck's *Paralip.* p. 515. Consult notes to vv. 276, 410, 414, *supra*, and compare Hom. *Od.* 1. 166, ἀπόλωλε κακὸν μόρον. Nonn. *Paraphr.* 8. 45, θανεῖν βρόχιον μόρον. Achill. Tat. 1. p. 122, διπλοῦν θάνατον θανεῖν.

1004. Νῦν δ'. *Nunc autem, nunc vero.* These particles are often used to express an opposition between an *imaginary* and *real* state of things. Cf. v. 425, *supra*; *Elektr.* 335; Jelf's *Gr. Gr.* 719. 2. —— ἐνήλλαξεν .... πιστεῖν. See note to v. 637, *supra.*

1005. πρὸς μῆλα. "The grammarians have observed that Sophokles

has employed the word μῆλα in a still wider sense, to denote *beasts of chase*, since he has represented Achilles πᾶν μῆλον θηρῶντα. See Eustathius, p. 877. 51, p. 1648. 63. In the verse before us it must evidently be understood as including the *flocks of sheep and oxen*." HERMANN. The verse referred to in the preceding note will be found in Soph. *Fragm.* 911, ed. Dind. Jacobs imagines that Menelaos designedly employs μῆλα, in preference to ἀγίλας, in order to make his language more sarcastic.

1006. αὐτὸν .... σῶμα τυμβεῦσαι τάφῳ. On the phrase τυμβεύειν τάφῳ, which is equivalent in sense to τάφῳ καλύψαι, *Antig.* 28, see Wunder to *Elektr.* 399. —— "The expression τυμβεῦσαι αὐτὸν σῶμα is explained by the Scholiast as the σχῆμα καθ' ὅλον καὶ κατὰ μέρος, and the same view is taken by Bernhardy, *Synt.* p. 120. Nothing can be more incorrect. Upon the same principle that Thukydides has said τὸν πόνον .... ἀπέδειξα οὐκ ἐρεῶς αὐτὸν ὑποστενόμενον, might Sophokles have written τὸν Αἴαντα οὐδεὶς τοσοῦτον σθένει ὥστε αὐτὸν τυμβεῦσαι. Since, however, he had placed αὐτόν at the commencement of the sentence, he adds σῶμα for the purpose of more precise definition." LOBECK. Wunder compares *Elektr.* 696, στάντες δ', ὅθ' αὐτοὺς οἱ τεταγμένοι βρεβῆς κληροῖς ἔπηλαν καὶ κατέστησαν δίφρους; v. 1091, *infra*, τὸ σὸν λάβρον στόμα .... τὴν πολλὴν βοήν. Add Eur. *Iph. Taur.* 1429, ὡς λαβόντες αὐτοὺς ἢ κατὰ στυφλοῦ πέτρας ῥίψωμεν, ἢ σκόλοψι πήξωμεν δίμας. See Seidler to Eur. *Troad.* 397. Not much unlike is Virg. *Æn.* 9. 486, nec *te tua funera* mater produxi.

1008. χλωρὰν ψάμαθον, *yellow sand.* So Shakspeare, *Tempest*, Act I. Sc. 2: "Come unto these *yellow* sands." Hom. *Il.* 11. 631, μίλι χλωρόν.

1010. ἐξέρῃς. See note to v. 75, *supra.* —— On βλέποντος, *whilst living*, see note to v. 906, *supra.*

1012. θανόντος γ'. The MSS. Δ. Bar. a. b. and the books of the Triclinian recension incorrectly omit the particle γέ.

1013. παρενθύνοντες. SCHOL. REC.: ἐκτρέποντες· ἀπὸ τῶν μὴ ἰώντων τινὰς βαδίζειν τὴν ἑαυτῶν ὁδόν, ἀλλὰ παρεκκλινόντων αὐτούς. "In this passage the participle apparently denotes *compelling to obedience*, and χερσίν is added in the same sense as that in which we have seen ἐκ χειρός to be used in v. 27, *supra.*" WUNDER.

1015. Καίτοι, *and yet.* In this usage καίτοι corresponds very nearly with the corrective *quamquam* of the Latins. For an admirable explanation of its force in this passage, as introducing a statement apparently in contradiction with the character of Aias, see Jelf's *Gr. Gr.* 772. 1. —— κακοῦ πρὸς ἀνδρός. *It is characteristic of a worthless man.* See notes to vv. 306, 557, *supra.* —— ἄνδρα δημότην. *A plebeian.* These words are

placed as *apposita* to the subject of the infinitive *κλύειν*. In place of *ἄνδρα*, Reiske corrected *ὄντα*, which would probably have been added by a prose-writer, in order to avoid the iteration of the same word in the collocation *ἀνδρὸς ἄνδρα*. That this repetition was not offensive to ancient ears may be seen by referring to Æsch. *Agam.* 1638, Eur. *Ion.* 578, and other passages cited in Lobeck's note.

1016. *Μηδὲν δικαιοῦν.* SCHOL.: *μηδαμῶς δίκαιον κρίνειν, τῶν ἱστασάντων ἢ τῶν ἀρχόντων ὑπακούειν.*

1017. *καλῶς φέροντ' ἄν.* "Those things which *turn out well* or *ill, thrive* or *fail*, are said *καλῶς, εὖ, κακῶς φέρεσθαι.* Xen. *Œk.* 5. 17, *εὖ φερομένης τῆς γεωργίας.* Id. *Ages.* 1. 35, *αἴτιον εἶναι τοῦ καλῶς φέρεσθαι τὰ ἑαυτοῦ.* Thuk. 2. 60, *καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτόν.*" ERFURDT.

1018. *ἔνθα μὴ καθεστήκῃ δίος.* SCHOL.: *καὶ Ἐπίχαρμος· Ἔνθα δίος, ἐνταῦθα καὶ αἰδώς.* On the authorship of the verse quoted by the Scholiast, which is commonly attributed to the writer of the Τὰ Κύπρια, Wunder refers us to Henrichsen *de Cypr.* p. 69; Müller *de Cycl. Gr. epico*, p. 96, *no.* 17. —— The MSS. Aug. C. La. pr. and Aldus read *καθεστήκει*; the MS. Par. E. *καθέστηκε*, which Brunck has received, *ex indole linguæ!* as he says. The MSS. Harl. Bar. a. b. Bodl. Laud. Par. D. Aug. B. and Dresd. a. exhibit *καθεστήκοι*, which is preferred by Neue and Wunder, because the optative is placed in the apodosis. The *indoles linguæ* requires the conjunctive or the optative in the protasis. We prefer the former, because the sentiment expressed is general, and the condition is represented as objectively possible. When this is the case, we find *ἰέν, ἦν*, or *ἄν* with the conjunctive, or the conjunctive with a relative adverb without *ἄν*, in the protasis, and the indicative of the present or future in the apodosis, if the consequence is described as *certain*; the optative with *ἄν*, if it is represented as *probable*; and the imperative, if enjoined as *a command.* See Matthiä, *Gr. Gr.* 524, *Obs.* 2, 4; Jelf's *Gr. Gr.* 852. 2, 853. b, 854. 2. b; Dissen, *Kleine Schrift.* p. 47 – 92 sqq. The Oxford translator aptly compares, in illustration of the sentiment expressed in these lines, the speech of Odysseus in council in Shakspeare's (?) *Troilus and Cressida.*

1019. *Οὔτ' ἄν . . . . ἄρχοιτ' ἔτι.* See note to v. 499, *supra.*

1020. *Μηδὲν φόβου . . . . ἔχων.* "From the instances quoted in my note to v. 538, *supra*, it will be clearly seen that *πρόβλημα ἔχειν φόβου* is equivalent to *προβαλέσθαι*, or rather to *προβιβλῆσθαι φόβον.* But in the same way as he who prepares to defend himself by his shield from the missiles of the enemy is said *ἀσπίδα προβαλέσθαι*, so is an army represented *φόβον*

καὶ αἰδῶ προβαλίσθαι, when fear and modesty are its defence, since if these are its protectors, it can neither perish nor be conquered." WUNDER.

1021. σῶμα γεννήσῃ μέγα. *Even if he is by nature of gigantic form.* See Jelf's *Gr. Gr.* 569. 2; Hermann ad Vig. p. 766. For the allusion, compare vv. 204, 1189.

1023. Δίος γὰρ ᾧ πρόσεστιν. SCHOL.: παρ' Ὁμήρῳ· αἰδομένων δ' ἀνδρῶν πλείονες σόοι, ἢ πίφανται. (*Il.* 5. 531, 15. 563.) Cf. *Antig.* 675 sq.

1025. παρῇ. The common copies exhibit πάρα. The conjunctive is found in the MSS. La. Lb. Γ. Aug. B. Dresd. b., and is defended by Stobæus, *Floril.* 43. 77. See note to v. 1018, *supra;* Porson to Eur. *Orest.* 141; and compare Eur. *Elektr.* 978, ὅπου δ' Ἀπόλλων σκαιὸς ᾖ; Cic. *de Or.* 1. 8. 30, neque vero mihi quidquam, inquit, præstabilius videtur quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere, quo *velit:* unde autem *velit*, deducere. —— "With ὅπου .... ταύτην τὴν πόλιν, compare *Philokt.* 456 sqq., ὅπου θ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει κἀποφθίνει τὰ χρηστὰ χὠ δειλὸς κρατεῖ, τούτους ἰγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ. In both passages, the relative adverb ὅπου is placed in correlation to a substantive." WUNDER. —— ἃ βούλεται. On the subject to the verb, see Matthiä, *Gr. Gr.* 295. 2; Buttmann ad Plat. *Men.* 12.

1026. Ταύτην νόμιζε .... χρόνῳ ποτέ. Elmsley, not only for the sake of removing a very disagreeable hiatus, but from the conclusion that the infinitive of the aorist without ἄν, when the notion of *futurity* is present, is a solecism, argues warmly in favor of the following correction: Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτ' ἂν ἐξ οὐρίων (in Stobæus, *Floril.* XLIII. 17, ἐξ οὐρίας) δραμοῦσαν εἰς βυθὸν πεσεῖν. He asserts, that the number of examples in which ἄν is omitted will be very much reduced, if we pass over all those in which the infinitive of the aorist, like διεξάνθαι in *Elektr.* 442, can be converted into the infinitive of the future by the alteration of a single letter, and that he has found only two instances in the tragedies whose correction is difficult. "Beyond all doubt, they are not to be corrected. In our own passage, if ἄν, which is not the case, had been found in the manuscripts and Stobæus, it must have been expelled. For the example compared by Elmsley, v. 1021, *supra*, ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα, δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ, furnishes a strong argument in proof of the inaccuracy of his reasoning, since πεσεῖν ἄν is *posse cadere*, πεσεῖν without ἄν, *cadere.* Now the first of these meanings is essential to the verse just quoted, and the second to our own. For it would be incorrect to say that a man, although he is robust and strong by

nature, *is accustomed to fall*, or that a state in which universal license exists *is able to fall*, but the meaning is that the latter does pass to destruction, and the former is not always assured of victory. That the infinitive of the aorist is not invariably said of a past, but also of a momentary or quickly evanescent action (in which signification the imperative of the aorist is always used), must, I think, be generally known, on account of the insertion by Buttmann, in the subsequent editions of his Grammar, of those observations which I had made upon this point in my review of the third edition of that work. Hence, therefore, this infinitive is also employed concerning future time, and there is no necessity that it should be limited to an association with verbs which comprehend in their own meaning the notion of futurity, like μέλλω, ἐλπίζω, for it is correctly constructed with those which, on account of their being equally applicable to the past, the present, and the future (e. g. δοκῶ, νομίζω, οἶμαι, φημί), Elmsley directs us to exclude. To the two examples which he confesses it extremely difficult, if not impossible, to correct (Æsch. *Theb.* 434; Eur. *Orest.* 1541, ed. Porson), we may add another: δεχομένοις λίγυις θανεῖν σε, Æsch. *Agam.* 1662. But such instances are in themselves of little weight, for, as a cloud sometimes produces darkness, so a whole army of them is often put to flight by a καίρια πληγή from one alone. Let the tyro, therefore, notice that there is an important difference whether, in constructions of this kind, we place the infinitive with the particle ἄν, or simply the infinitive of the aorist, or, lastly, the infinitive of the future. This difference will be most distinctly seen by turning the sentence into the construction with the *verbum finitum* in the indicative or optative. Πίπτειν ἄν, πεσεῖν ἄν, express a sense which corresponds with πίπτοι ἄν or πέσοι ἄν, i. e. the action of the verb is represented as possible or not possible, according as the condition on which it depends is fulfilled or not fulfilled; whilst πίπτειν or πεσεῖν answer to the aorists of present and past time, πίπτει and ἔπεσε, and signify that something falls or fell at some indefinite time, a sense generally amounting to this, that something must be understood which from its very organization will fall or go down easily; and, lastly, the future πεσεῖσθαι is resolved by πεσεῖται, and declares that it will happen that the thing spoken of will fall. Whether ἄν is added or not, there is always this distinction in the employment of the infinitives of the present and aorist, that by the latter *an evanescent*, by the former *a continuing, state* or *action* is expressed. Cf. Æsch. *Agam.* 1658, ἀλλ' ἐπὶ δοκεῖς τάδ' ἑρδειν. If these remarks are properly understood, it will be seen that πεσεῖσθαι is just as little appropriate to the meaning of this verse as πεσεῖν

ἄν, inasmuch as the sentiment is not applied to *a particular state that is really about to perish*, but to *any state* which contains in itself the causes of destruction. In the first passage quoted from Æschylus, θανεῖν ἄν might have been used, if the poet had wished to express the fact less positively, but θανεῖσθαι could not possibly have been employed, because his intention is not to affirm that Aigisthos *would certainly perish*, but that he was mortal; whilst in the second, neither ἴεξαι, nor ἴεδιν ἄν, nor ἴεξαι ἄν, nor ῥίξειν, could have stood, because he is speaking neither of a thing *that must be executed quickly*, nor of what the Argives *are able to do*, nor of what *they are really about to do*, since they are only suspected of the intention. Omit in our own passage the verb νόμιζε, and the sense of the words is perceived to be as follows: ὅπου δρᾶν, ἃ βούλεται, πάρα, αὕτη ἡ πόλις χρόνῳ ποτὲ ἐς βυθὸν ἵπεσεν. In a note on Eur. *Med.* 362, Elmsley has recently expressed his approval of this explanation." HERMANN. See Jelf's *Gr. Gr.* 429; Krüger, *Griech. Sprachl.* 54. 6, *Anm.* 6. —— νόμιζε. *Tibi persuadeas, be assured.* The imperative ἐπίστασο, in v. 1024, is employed in a similar sense. Cf. Göller on Thuk. 5. 49. —— ἐξ οὐρίων δραμοῦσαν. *Though it has sped a prosperous career with* (or *in consequence of*) *favoring gales*, by a metaphor drawn from nautical phraseology. Stobæus l. c. reads ἐξ οὐρίας. See note on v. 674, *supra*. For numerous illustrations of the expressions ἐξ οὐρίων and ἐξ οὐρίας θεῖν, δραμεῖν, πλεῖν, κομίζεσθαι, φέρεσθαι, see Lobeck's note, and compare the observations of the Scholiast on Ar. *Vesp.* 59, in allusion to our own and similar passages, ἀεὶ οἱ ποιηταὶ τὰς πόλεις πλοίοις παραβάλλουσι καὶ Σοφοκλῆς (*Œd. Tyr.* 23 sq.; *Antig.* 163, 994), with the language of Plato, *Pol.* p. 302. A, πολλαὶ πόλεις καθάπερ πλοῖα καταδυόμενα διόλλυνται.

1028. Ἀλλ' . . . . καίριον. SCHOL.: πάνυ ἀσφαλῶς τὸ καίριον. "This is said by Menelaos in perfect conformity with the principles and institutions of the Spartans, who built a temple to Fear close by the throne of the Ephori, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες, Plutarch. *Kleom.* 9, p. 808. D." LOBECK. The Oxford translator remarks upon this note, that the same sentiment is claimed as preëminently due to his own countrymen by Perikles, in his Funeral Oration, Thuk. 2. 37. Compare Lucan's character of Cæsar, *Pharsal.* 3. 80, gaudet tamen esse timori Tam magno populis et se non mallet amari.

1030. Οὐκ ἀντιτείσειν. The MSS. Ien. Mosq. b. read μὴ οὐκ ἀντιτείσειν, *non esse non luituros*, from interpolation.

1032. Αἴθων ὑβριστής. "This adjective is undeservedly suspected by Purgold. Compare αἴθων ἱππαστής, Lykophr. 109; αἴθωσι θηρσὶ καὶ δεινοῖς,

Plat. *Civ.* 7, p. 559. D; *θυμὸς φλογώδης*, Anonym. ap. Suid. T. I. p. 159; *ignitum ingenium*, Prudent. *Hamart.* 546." LOBECK. See note on v. 220, *supra.* —— The MS. Γ. reads *μέγα φρονῶ*, with the omission of *αὖ*.

1033. *Καί σοι προφωνῶ.* Consult note on v. 991, *supra.*

1034. *εἰς ταφὰς πέσῃς.* Hermann, with some manuscripts and the old editions generally, reads *ἐς ταφάς.* "Τάφαι here, and still more plainly at v. 1053, below, is placed for *τάφοι*, either by an enallage of gender, if I may be allowed such an expression, peculiar to Ionic writers, or because places set apart for sepulchres may be termed *ταφαί* in the same way as the words *proseucha, ambulatio, ταριχεία, βόσις, ἄροσις, ἐξαίρεσις, ἔμβασις*, are usually applied in a mere local meaning. Strabo, IX. 412 and 414, *δείκνυται ἐνταῦθα ταφὴ τῶν τελευτησάντων.* Ælian, *V. H.* XII. 21, *ἐς τὰς πατρῴας ταφάς.* Cf. Epigr. Adesp. 632." LOBECK. —— On the position occupied by *μή* at the commencement of the verse, see note to v. 930, *supra;* with the sentiment, compare Eur. *Phœn.* 1672, *σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ*, and with the play of words in this and the preceding verse compare the punning refinements of the Sentinel on *δοκεῖν, δοκεῖ*, and *δόκησις*, in *Antig.* 323.

1035. *μὴ γνώμας ὑποστήσας σοφάς.* SCHOL.: *ἐπειδὴ τὰ περὶ τῆς εὐπειθείας ἄριστα ἐγνωμολόγησεν. διακεῖται μὲν ὁ χορὸς πρὸς τὸν Τεῦκρον, ὑπεσταλμένως δὲ διαλέγεται διὰ τὸ τοῦ βασιλέως ἀξίωμα.*

1036. *ἐν θανοῦσιν ὑβριστής.* "The same kind of expression is found in v. 1253, below, *θρασὺς ἐν ἐμοὶ εἶναι.* Æsch. *Choeph.* 952, *ἐν ἐχθροῖς κότον πνεῖν.* So, too, in Latin writers. Cic. *Parad.* 3. 1, petulantem *esse in virgine.* Id. *Phil.* 9. 4. 9, crudelem *in hoste, in cive esse.* In German we not merely say *gegen Jemand freveln*, but also *an Jemand freveln.* Cf. Kritz ad Sallust. *Cat.* 9. 2; Matthiä ad Cic. *p. Sest.* 3. 7." WUNDER. Add Jelf's *Gr. Gr.* 622, I. a; Krüger, *Griech. Sprachl.* 68. 12, *Anm.* 4; Stallbaum to Plat. *Phæd.* p. 59. A.

1037. In the reply which Teukros now addresses to the speech of Menelaos, he attempts no denial of the fact that Aias had plotted against the lives of the Atreidai, but labors to prove that he is not justly obnoxious to the full extent of the accusations brought against him, on account of his having joined the expedition against Troy as a free and sovereign leader, who owed no fealty to the sons of Atreus (v. 1044 sq.). But perceiving that he had been betrayed by these assertions into a deviation from the truth, since Agamemnon had been duly elected the leader of the Greeks, he moderates his tone, and at v. 1043 sqq. so shapes his language as to give the impression that his previous observations were

intended to refer to Menelaos only. At v. 1052, the intensity of the feelings elicited by his allusion to the interment of Aias again overmasters his judgment, and at the close of his harangue, in a perfect tempest of emotion, he distinctly proclaims, that neither Menelaos nor "the other general," meaning Agamemnon, shall compel him to renounce his determination to bury his brother. His violence and bitterness are at last (v. 1058 sq.) so excessive, as to call down rebuke and remonstrance even from the Chorus (v. 1062 sq.).

1040. Τοιαῦθ' ἁμαρτάνουσιν .... ἴση. See note to v. 414, *supra*; Jelf's *Gr. Gr.* 548. c, 565. As to the difference in the meaning of ἴση and λόγοι, Wunder explains the former by *verba* or *dicta*, the latter by *sermones* or *orationem*. See his note to v. 715, *supra*, and compare Thuk. 3. 67. 6, λόγοι ἴσοι κοσμούμενοι.

1044. Ποῦ, "*quibus locis*, i. e. qua ex parte, quomodo." ELLENDT. Neue more correctly compares *Œd. Tyr.* 390, ποῦ σὺ μάντις εἶ σαφής; *Philokt.* 451, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν, κ.τ.λ. Add v. 1175, below. The particle in all these questions seems to convey a notion of *negation*. See Elmsley to Eur. *Herakl.* 371. In place of τοῦδε, the Scholiast apparently read τῷδε, but see Jelf's *Gr. Gr.* 518.

1045. ἡγεῖτ'. The MS. Pal. reads ἥγαγ', a great improvement to the music of the verse, as Elmsley had conjectured. See Porson, *Suppl. Præf. ad Hek.* p. xxxvi.; Hermann, *El. de Metr.* p. 115; Elmsley ad Eur. *Herakl.* 371, and in *Cens. Hek. Porson.* p. 77.

1047. Οὐδ' ἔσθ' ὅπου .... τῷδε σέ. SCHOL.: οὐδ' ἔστιν ὅπου σοὶ πλέον προὔκειτο τοῦτον κοσμεῖν. "These words are interpreted by Hermann in the following manner: *Neque usquam tibi majus fuit imperii jus, quo illum dictis parentem haberes, quam illi, quo ipse te.* I do not agree. For θεσμός, so far as I am aware, never signifies *jus*, and for this reason I explain θεσμὸς ἀρχῆς by *lex imperii*, and consider the infinitive κοσμῆσαι, in the sense of *regere* or *moderari*, as dependent upon the substantive ἀρχῆς. Teukros says sarcastically, *Neque magis tu unquam lege tenebaris, ut in illum imperium exerceas, quam ille, ut in te.*" WUNDER.

1049. Ὑπαρχος ἄλλων, οὐχ ὅλων στρατηγός. "The Scholiasts differ exceedingly as to the explanation of the first of these substantives; the point in dispute being whether Menelaos is thus called as ὁ ὑπὸ ἀρχὴν ἄλλων ὤν, or as ὁ ἄρχων ἄλλων, τῶν Σπαρτιατῶν δηλονότι καὶ οὐχ ἡμῶν κρατῶν. Those who have approved the latter explanation no doubt had in recollection that the same individual is frequently styled both ὕπαρχος and ἴπαρχος (see Ellendt to Arrian, T. I. 258), but, retaining the old

error in regard to the pleonastic use of prepositions, did not remark that ὕπαρχος here, as also at Eur. *Hel.* 1452, is said of τὸν ὑπ' ἄλλοις ἄρχοντα, in the same way as ὑφηνίοχος denotes τὸν ὑπό τινι ἡνίοχον. See the accurate observations upon these compounds in Lehrs. de Aristarch. p. 115. That such is the meaning in which ὕπαρχος is here employed, is evident from the words οὐχ ὅλων στρατηγός, which stand in unquestionable opposition to this noun. That ὅλων is used for πάντων is apparent from the examples cited by Döderlein, Synon. T. IV. p. 359, and on this account Erfurdt's emendation, ὅσλων, is altogether unnecessary. Cf. Anth. Pal. 679. Anall. T. III. 126, πολύολβος ὅλων πλίον ὧν τρίφι Κύπρος. Nonnus, 47. 482, ὅλας οἴστρησι γυναῖκας. Liban. *Decl.* T. IV. 596, ὅλαις ἂν μηχαναῖς ἰθηρώμην. Lucian. *de Luct.* 6. 209, T. VII., τὴν τῶν ὅλων δισποτείαν ἔχουσιν. Diodor. XII. 42, τὴν ὅλην ἡγεμονίαν ἔχων. See Dorvill. ad Char. p. 370; Coray in Stochasm. Prodrom. p. 80." LOBECK. Wunder adds Demosth. *de Fals. Leg.* p. 388. 11, ὑπὲρ τῶν ὅλων πεισθεὶς εἰρήνην ἄγειν. Id. *c. Androt.* p. 598. 13, τὴν γὰρ τῶν ὅλων σωτηρίαν. Diodor. Sic. I. 53, παρακληθῆναι περὶ τὴν τῶν ὅλων δυναστείαν. The last five examples are sufficient evidence that ὅλων is here of the neuter gender.

1052. Κόλαζε. SCHOL.: ἀντὶ τοῦ νουθέτει. TRICLINIUS: ἐπεὶ ἐνταῦθα ἡ κόλασις διὰ λόγων ἦν. διὰ τοῦτο τὰ ἔπη κόλαζ' ἐκείνους φησίν. Render, *ista superba oratione illos castiga.* The expression τὰ σίμ' ἔπη κόλαζε ἐκείνους is for ἐκείνην τὴν κόλασιν κόλαζε ἐκείνους, *the accusative of closer specification* being substituted for the true cognate accusative, from the wish of the poet to define in more precise terms the express character of the chastisement to be inflicted. See notes to 410, 414, *supra*, and on the addition of the accusative of the patient, see Jelf's *Gr. Gr.* 583. 95. Compare *Œd. Tyr.* 340, ἔπη δ' νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; Thuk. 1. 42, ἃ τὴν πόλιν ὤμνυσα; Demosth. *de Cor.* 1229. 4, ἃ αὐτοὺς ἐνεκωμίασαν καὶ ὅσα εἰς ἡμᾶς ἐβλασφήμησαν; Plat. *Phædr.* p. 243. D, ἃ ψέγομεν τὸν ἔρωτα, all which passages, with several others, are quoted in Lobeck's note. —— μὴ φής, *vetas.*

1053. Εἶθ' ἄστρος στρατηγός. SCHOL.: τὸν περὶ τῆς ἐπιβουλῆς λόγον ἀποφεύγει, ὡς δυσανάτρεπτον· ἐνδιατρίβει δὲ τῷ ὅτι οὐ πάντων εἰσὶν οἱ ἄρχοντες.

1056. οἱ πόνου πολλοῦ πλίφ. SCHOL.: οἱ φιλοκίνδυνοι, οἱ πληρεῖς τῶν πόνων· λέγει δὲ τοὺς μισθοφόρους· οὐχ ὥσπερ μισθοφόρος τις ἐπὶ μισθῷ ἐστρατεύσατο. "The explanation of Matthiä, οἱ πολυπονοῦντες, is more strictly accordant with the words of the poet than οἱ φιλοκίνδυνοι, as they are understood by the Scholiast." DINDORF. "Neue observes correctly, that

these words express compassion for those who were compelled to obey all the behests of the Atreidai." WUNDER. "Brunck, following the second explanation of the Scholiast, absurdly renders, *ut qui labori parcentes nulli merent stipendia.* On the contrary, the οἱ φιλοκίνδυνοι, who, impelled by the thirst for adventure, seek peril and renown, *Abenteurer* (*daring adventurers*), are meant." HERMANN.

1057. Ἀλλ' οὔτιχ' ἕρκων. SCHOL.: τῶν γὰρ ἀριστίων συνιλθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστείαν, ὁ Τυνδαρέως πάντας ὅρκους ἀπήτησεν συναγωνίζεσθαι τῷ γαμοῦντι αὐτήν. καὶ στρατεύειν, εἴ τις ἁρπαγὴ γένοιτο περὶ τὴν Ἑλένην τῷ γήμαντι. See also *Philokt.* 72, with the observations of the Scholiast there; Eur. *Iph. Aul.* 49 sqq.; Apollodoros, III. 10. 8. 9. —— ἀνώμοτος. This is the reading of the MS. La. sec. Membr. Par. D. E. Mosq. a. Aug. C. ἀνώμοτος is exhibited by Aldus, and the remaining MSS. and old editions.

1058. οὐ γὰρ ἠξίου. *Non enim honorabat.* See Porson to Eur. *Hek.* 319, and add to the examples he has collected there, Eur. *Orest.* 1166, 1208; Æsch. *Agam.* 903. —— τοὺς μηδένας, scil. ὄντας, *those who are mere nobodies*, i. e. *the worthless* or *insignificant.* Eur. *Iph. A.* 371, τοὺς οὐδένας. Cf. below, 1169; Valckenaer to Eur. *Phœn.* 601; Elmsley to *Herakl.* 168; Reisig, *Enarr. Œd. Kol.* p. cxxv.; Wex to *Antig.* 1322; Matthiä, *Gr. Gr.* 437, *Note* 1; Jelf's *Gr. Gr.* 381, *Obs.* 3; Ellendt, *Lex. Soph.* II. p. 118.

1059. πλείους .... ἥκει. SCHOL. BAR.: πολλοὺς ὑπηρέτας λαβὼν ὁ Αἴας καὶ τὸν Ἀγαμέμνονα ἦλθεν ἐνταῦθα. "Such an explanation is absurd. It is evident that one or more heralds accompanied Menelaos, as we have already indicated in our Δράματος πρόσωπα." LOBECK. Eustathius, p. 780. 46, οἱ κήρυκες οὐδ' ὅλως προσφωνοῦνται ἀλλ' ἀργὰ καὶ νῦν παρεισάγονται πρόσωπα, ὁποῖα πολλὰ καὶ ὕστερον ποιοῦσιν οἱ σκηνικοί.

1060. Τοῦ δὲ σοῦ ψόφου .... στραφείην. *Strepitum tuum non curabo, dum* (so long as) *es, qualis quidem nunc es.* On the employment of the simple for the compound verb, see note to v. 721, *supra*, and on its construction with the genitive, notes to vv. 674, 701, *supra*; Jelf's *Gr. Gr.* 483, *Obs.* 3.

1061. ὡς ἂν ᾖς. Equivalent to ἕως ἂν ᾖς, *quamdiu eris, qualis sis.* Plat. *Phædr.* p. 243. E, ἕως περ ἂν ᾖς, ὅς εἶ. In illustration of the employment of ὡς ἄν in a purely *temporal* signification, *so long as*, compare *Philokt.* 1330, ὡς ἂν αὐτὸς ἥλιον ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν (Hdt. 8. 143, ἔστ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἴῃ, τῇπερ καὶ νῦν ἔρχεται); *Œd. Kol.* 1361, ὥσπερ ἂν ζῶ σοῦ φανέως μεμνημένος. The tyro will observe that the

temporal conjunctions, in a purely hypothetical sense, are constructed with ἄν and the conjunctive, if the verb in the principal clause denotes time present or future, and with the optative, for the most part without ἄν, if the principal verb expresses time past. See, however, note to v. 531, *supra*. Brunck, Lobeck, and Schäfer emend ἴστ' ἂν ᾖς.

1062. Οὐδ' αὖ .... δάκνει. SCHOL.: ὑποτίθησι τῷ Τεύκρῳ παύσασθαι τῆς κατηγορίας, καὶ μάλιστα ἐν τοιούτῳ καιρῷ, ἐν ᾧ εὐεπιβούλευτός ἐστιν. ἢ τὸ ἐν κακοῖς τοῦτο δηλοῖ· οὐκ ἐπιτρέψει ἡ συμφορὰ ἄλλο τι νῦν πράσσειν, ἢ περὶ τὸ ἐνιστὸς κακὸν γίνεσθαι.

1063. κἂν ὑπέρδικ' ᾖς. *Be they never so just.* Æsch. *Agam.* 1396, τάδ' ἂν δικαίως ἦν· ὑπερδίκως μὲν οὖν .... κρατῆς' αὐτὸς ἐκπίνει μολών. These two verses were formerly assigned, the first to Menelaos, and the second to Teukros. The error was first corrected by Brunck, who has observed that they respond to the two verses (1035, 1036) which the Chorus addresses to Menelaos.

1064. Ὁ τοξότης .... φρονεῖν. The common reading σμικρὰ φρονεῖν, although supported by the recognition of Eustathius, p. 851. 60, and the Scholiast to Ar. *Acharn.* 710, is inadmissible. *For*, as Porson accurately remarks to Eur. *Orest.* 64, *where a word ends in a short vowel, and two consonants follow it, which allow it to continue short, I believe that no instances undoubtedly genuine are to be found in which that syllable is made long.* The true reading is exhibited by the MS. Laur. a. Lobeck properly compares Eur. *Herakl.* 387, Ἔστιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν; Isokrat. *Pan.* 151. p. 72; Demosth. *Synt.* p. 173. 23; Aristot. *Rhet.* III. 351. T. IV. ed. Buhl. The sarcasm of Menelaos will be understood by remembering that the practice of archery after the Persian wars had lost the dignity it enjoyed in the heroic age, and in the days of Sophokles was regarded with contempt. Pausanias (I. 23. 4) relates, that it was at this period abandoned to the inhabitants of Krete, and Plutarch (*Apophth. Lac.* p. 874. T. VI.), in the words οὐ μέλει μοι τοῦτο ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γυνίδος τοξότου, bears additional testimony to the contempt in which it was held by the Lakonians. See Eur. *Herc. Fur.* 158; Heyne to Hom. *Il.* 11. p. 187.

1065. Οὐ γὰρ .... ἐκτησάμην. *Non enim contemnendam hanc artem exerceo.* See Valckenaer, *Animadv. ad Ammon.* III. 14. On the position of the adjective when used with a predicative force, see Jelf's *Gr. Gr.* 459. 1.

1067. Κἂν ψιλὸς ἀρκέσαιμι. SCHOL.: τὰ τοιαῦτα σοφίσματα οὐκ οἰκεῖα τραγῳδίας· μετὰ γὰρ τὴν ἀναίρεσιν ἐπεκτεῖναι τὸ δρᾶμα θελήσας, ἐψυχρεύ-

σατο καὶ ἴλυσι τὸ τραγικὸν πάθος. Although we refrain from further observation, we trust that our silence will not be mistaken for approbation of such criticism. —— On τρίφει in the following line, see note to v. 478, *supra*.

1069. With the sentiment, compare Shakspeare, *II. Henry VI.*, Act III. Sc. 2 : —

> "Thrice is he armed that hath his quarrel just;
> And he but naked, though locked up in steel,
> Whose conscience with injustice is corrupted."

1070. κτείναντά με. "If this verse stood alone, we should be inclined to read κτείνοντα, comparing Eur. *Androm.* 809, πόσιν τρέμουσα, μὴ .... ἀποσταλῇ, | ἢ καθάνῃ, κτείνουσα τοὺς οὐ χρῆν κτανεῖν, on which passage see the annotators. But the criticism of Teukros would hardly be applicable to κτείνοντα. There are also some passages in the tragedies in which an attempt or wish to kill is expressed by the aorist ἔκτεινα instead of the imperfect ἔκτεινον. In the *Ion* of Euripides, Kreusa says to her son, v. 1291, Ἔκτεινα δ' ὄντα πολέμιον δόμοις ἐμᾶς. So also, v. 1500, Ἔκτεινά σ' ἄκουσα." ELMSLEY. On this use of the aorist to express *conatus rei faciendæ*, see by all means Jelf's *Gr. Gr.* 404, *Obs.*

1071. Κτείναντα ; κ. τ. λ. The MS. Γ. reads ἢ καὶ ζῆς θανών ; "Excellently the Scholiast : κτείναντα ὁ Μενέλαος εἴπεν, ὅσον ἐφ' ἑαυτῷ, ὁ δὲ τῆς φωνῆς ἀντιλαμβάνεται · τὸ δὲ τοιοῦτο κωμῳδίας μᾶλλον, ἢ τραγῳδίας. Nor shall we find any reader who will not pronounce the reply of Teukros '*subfrigida*.' I am, however, far from ignorant that time alters our modes of expression as well as of feeling, and readily believe that many things which we read without emotion may frequently have excited whole theatres to enthusiasm." LOBECK. "Where in all the world is the comic savor or frigidity of the passage before us? Are they to be found in the circumstance that Menelaos, in accordance with national habit, oversteps the actual truth, and charges Aias, not merely with the intention of killing him, but with having positively done so? This is impossible. Exaggerations of the truth, deliberate falsehood, malicious imputation, can and do occur in almost every tragedy. Hence it is necessary in the very representation of Truth, in the exhibition of a conflict against Fraud and Falsehood, that the overthrow of the vainglorious braggart should be clearly and distinctly recognized. Since, then, without sacrificing the dignity of tragedy, the poet was permitted to represent Menelaos as uttering the exaggerated expression that Aias had killed him, it is absurd to contend

that he has descended to the level of comedy in describing Teukros as showing up in few but striking words the Lakedaimonian fashion of exaggeration in its own proper light. Would the reply have been considered inconsistent with the elevated tone of tragic poetry if expressed as follows: *He has not killed thee, for thou art living still, but only had it in his thought to kill thee: great, however, is the difference between the wish to perform a deed, and the deed itself?* That, in place of such a lengthened rejoinder, Teukros should not only with brevity, but, as the whole circumstances connected with the past recurred to recollection, with asperity, reply, Κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών, merits praise and approbation rather than censure. Wondrous as is the art displayed by Sophokles in all parts of his tragedies, his skill is nowhere more visible and triumphant than in the dialogue. The concentrated brevity which he there so frequently employs has, however, in many cases, occasioned great perplexity to his interpreters, and, in particular, has caused many passages in the concluding portions of this play to be but very imperfectly understood by those who have hitherto endeavored to explain them." WUNDER.

1072. τῷδε δ' οἴχομαι. *But so far as he is concerned, I am no more.* Compare Eur. *Alkest.* 666, τίθηκε τοῦτό σε. Xen. *Kyr.* 5. 4. 11, τὸ ἐν ἐμοὶ οἴχομαι, τὸ δὲ ἐν σοὶ σέσωσμαι. Hdt. 1. 124, κατὰ μὲν τούτου προθυμίαν τίθηκας, κατὰ δὲ τοὺς θεοὺς περιεῖς. On the dative τῷδε, see note to v. 574, *supra*.

1073. Μή νυν ἀτίμα. As this is the only instance in the Attic tragedians in which the verb ἀτιμᾶν occurs, Elmsley directs us to write ἀτίμου or ἄτιζε, and suggests that the author of the following scholion, which was first published in the Florentine edition of 1522, — ἀτίμα, ἤγουν ἀτίμους ποίει. ἀτιμάζω γὰρ τὸ καταφρονῶ· ἀτιμῶ, τὸ ἄτιμον ποιῶ· καὶ ἠμιτωμένος, ἐπὶ τοῦ αὐτοῦ κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ, — found ἀτίμου, the imperative of ἀτιμοῦν, in his copy. Since, however, the verb ἀτιμᾶν is found frequently in Homer, from whom Sophokles above all other writers delights to draw, and has been used by Pind. *Pyth.* 9. 139, and Xen. *de Rep. Ath.* 1. 14, we cannot see that the common reading is in any way impugned by the objection above mentioned.

1074. Ἐγὼ γὰρ ἂν ψέξαιμι. "The tyro should observe the difference between three forms of expression, either of which the poet might have used here. The reading of the text signifies, *Egone deos reprehendam? Ich würde die Götter tadeln?* (*Shall I censure the gods?*) Had the particle ἄν been omitted, the expression would then be, *Egone reprehendam* or *repre-*

henderim deos? Ich tadelte or *ich hätte die Götter getadelt?* (*Did I censure* or *have I censured the gods?*) i. e. Hoccine me facere vel fecisse putas? See *Œd. Kol.* 1172. The third mode in which the poet might have written is 'Εγὼ γὰρ ψέγω θεούς; *Egone reprehendo deos?*" HERMANN. With this employment of the optative, compare v. 1281, *infra*, οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους φθείρεις ἄν. Ar. *Avv.* 819, ἐγὼ θείμην ἄν. Id. *Vesp.* 1160, ἐγὼ γὰρ ἄν τλαίην; —— νόμους. The MSS. Γ. and Aug. B. read γίνοις, the latter with γρ. νόμους suprascriptum, and the MS. Lips. b. has νόμους in the text, but with γρ. καὶ γίνοι suprascriptum.

1075. Εἰ . . . . παρών. SCHOL.: ταῦτα καὶ ἐν Ἀντιγόνῃ (vv. 450 sqq., 1070 sqq.). Compare the language made use of at v. 1280 sqq. For παρών the MSS. Bar. a. b. read παρόν. "It must not be supposed that the participle παρών contributes to the sense. On the contrary, it imparts this meaning: *Si hic ades, ut mortuos sepeliri prohibeas.* By these addenda a certain expression of indignant feeling is frequently intended, similar to that contained in our own phrase, *Wenn du kommst und die todten nicht willst begraben lassen* (*If you come and will not suffer the dead to be buried*)." HERMANN. Compare vv. 1100, 1322 below, and see Wunder to *Trach.* 418. On the use of οὐκ in a conditional clause, see Jelf's *Gr. Gr.* 744, *Obs.* Krüger, *Griech. Sprachl.* 67. 4, *Anm.* 1.

1076. Τούς γ' . . . . πολιμίους. Scil. οὐκ ἐῶ θάπτειν. On the collocation αὐτὸς αὐτοῦ (for which the MSS. La. Γ. Bar. b. Mosq. a. read αὐτοῦ) see Elmsley to *Herakl.* 814; Jelf's *Gr. Gr.* 904. 1; Matthiä, *Gr. Gr.* 468. 6. —— It will be observed that Menelaos in these words is again guilty of misstatement and exaggeration in representing Aias as peculiarly his foe, and hence the question which follows immediately from Teukros.

1078. Μισοῦντ' ἐμίσει. The MSS. Bar. a. b. Mosq. Ien. Par. C. Harl. read ἐμίσουν, which is preferred by Brunck, Bothe, and Erfurdt. Wunder observes, that there is nothing objectionable in the omission of the pronoun ἐμέ or μέ, since the sentiment expressed by Menelaos is strictly this: *oderat aliquem, qui ipsum oderat*, i. e. oderat me, qui ipsum oderam. With the phraseology, compare Plat. *Legg.* III. 677. D, μισοῦντες μισοῦνται. Dionys. *Antt.* VIII. p. 506, μισεῖν τοὺς μισοῦντας. —— In place of the common reading ἠπίστασο, the MSS. Aug. B. Dresd. b. read ἐπίστασο. Erfurdt properly observes, that the words, καὶ σὺ τοῦτ' ἠπίστασο, *tu quoque illud noras* (rather, *ac tu hoc noras*), are added for the purpose of displaying the futility of the question just proposed by Teukros, who could not possibly have been ignorant of the hatred which Aias bore to him. Hence the sarcastic reply of Teukros, v. 1079, *Sane noram: doloso enim suffragio tuo fraudatus est.*

1079. Κλίαστης γὰρ, κ.τ.λ. SCHOL.: μιᾷ ψήφῳ φασὶ καταριθῆναι τὸν Αἴαντα ὑπὸ Μενελάου. Pind. *Nem.* 8. 44, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν· χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν, on which passage Dissen observes as follows. "κρυφίαις ἐν ψάφοις signifies, if I am not mistaken, *dolosis suffragiis*, for it was through trickery on the part of some of the arbitrators that Odysseus obtained the majority of votes. Amongst those who resorted to these unworthy means was Menelaos, of whom Teukros complains in Soph. *Ai.* 1114, comparing him with those jugglers who impose upon spectators by dexterously subtracting the pebbles from one side and adding them to the other. See Casaubon to Athenæus, I. p. 19. B. By this secret tampering with the calculi the victory was insured to Odysseus." Precisely the same explanation had been given long before by Musgrave, in his note to our verse. Compare Lys. ap. Polluc. VII. 260, ψηφοπαικτοῦσι τὸ δίκαιον. Render, (And justly did he hate thee,) *for thou wast detected secretly tampering with the judicial votes against him.* On the use of γάρ in explanation of a premiss which is suppressed and must be mentally supplied, see Jelf's *Gr. Gr.* 786, *Obs.* 1; Krüger, *Griech. Sprachl.* 69. 14, *Anm.* 4.

1080. Ἐν τοῖς . . . . ἰσφάλη. *This fault was committed by the judges, and not by me.* On the preposition ἐν, see Jelf's *Gr. Gr.* 622. 3; Matthiä to Eur. *Hippol.* 323. —— Brunck has edited οὐκ from a few manuscripts, but κοὐκ is read in the majority of the ancient copies, and in the MSS. La. Lb. Lc.

1081. κλίψιας κακά. See note to v. 188, *supra.* —— For λάθρα, Aldus reads λάθρᾳ.

1082. τινί. On the use of the indefinite for the personal pronoun, see Jelf's *Gr. Gr.* 659. 2; Krüger, *Griech. Sprachl.* 51. 16, *Anm.* 8; Fischer ad Well. *Gr. Gr.* II. p. 230; Dindorf to Ar. *Ran.* 552; and our own note to v. 238, *supra.*

1084. Ἔν σοι, κ.τ.λ. Observe the brevity and emphatic force of the language here employed, and compare *Trach.* 1136, ἅπαν τὸ χρῆμ' · ἥμαρτε, χρηστὰ μωμένη. Eur. *Phœn.* 402, ἓν μὲν μέγιστον· οὐκ ἔχει παῤῥησίαν. On the accusative after the verbal adjective in the second clause, see note on v. 684, *supra*; Jelf's *Gr. Gr.* 613. 3.

1085. Σὺ δ' . . . . τιθάψεται. With the transposition of the subject of the dependent clause into the object of the principal clause, compare *Philokt.* 549, ἤκουσα τοὺς ναύτας, ὅτι σοι πάντες εἶεν συνεισαυστολήκοτες. Eur. *Or.* 1557, ἤκουσα . . . . τὴν ἐμὴν ξυνάορον, ὡς οὐ τίθηκεν. Id. *Med.* 37, δέδοικα δ' αὐτὴν μή τι βουλεύσῃ. So in Latin. Cic. *ad Fam.* 8. 10.

Nosti Marcellum, quam tardus et parum efficax *sit*, for *quam tardus et parum efficax sit Marcellus.* Ter. *Eun.* 3. 5. 62, Metuo *fratrem*, ne intus siet. Id. *Adelph.* 5. 4. 20, *Illum*, ut vivat, *optant.* Liv. 42. 60, *Expectari nos* arbitror, ut respondeamus litteris tuis. Cic. *Tusc.* 1. 24. 56, *Sanguinem, bilem, pituitam, ossa, nervos, venas, omnem* denique membrorum et totius corporis *figuram* videor posse *dicere*, unde concreta et quomodo facta sint, — where consult the admirable note of Chase (pp. 147, 148).

1087. χειμῶνος τὸ πλεῖν. On the construction of the article with the infinitive, see note to v. 114, *supra*; Jelf's *Gr. Gr.* 670. Lobeck compares the double accusative with ἐφορμᾶν with such forms as παρορμᾶν τινά τι, παρακαλεῖσθαι, ἐνάγειν τινά τι, and refers us to his observations on Phrynichus, p. 439. —— On χειμῶνος (*genitivus temporis*) consult Jelf's *Gr. Gr.* 523; Krüger, *Griech. Sprachl.* 47. 2; and cf. v. 21, *supra.*

1088. Ὦι . . . . εὕρεις. "The dative is not used here in place of οὗ (which the poet would doubtless have written had he thought it equally appropriate), but to express the following sense: *cui*, i. e. *apud quem vocem non facile repperisses.*" WUNDER. Lobeck has illustrated the sentiment by comparing Ar. *Lys.* 361, φωνὴν ἂν οὐκ ἂν εἶχε. Appian, *Bell. Civ.* I. 95, οὐδὲ φωνὴν ἔτι οὐδενὸς ἔχοντος ὑπ' ἐκπλήξεως.

1089. κρυφεὶς. The MSS. Ien. Mosq. b. Δ. Heidelb. read κρυφθείς, for which Brunck's manuscripts and Aldus exhibit κρυβείς. See Lobeck ad Phryn. p. 318; Elmsley on Eur. *Suppl.* 543; Buttmann, *Ausf. Griech. Sprachl.* 92, *Anm.* 11. On the practice here alluded to, see note to v. 238, *supra.*

1090. Πατεῖν . . . . ναυτίλων. The MSS. Bar. a. b. Bodl. Harl. Θ. Laud. Ien. Aug. C. Lips. b. Mosq. a. b. and Aldus exhibit ναυτίλῳ, and this is supported also, as Hermann has pointed out, by the authority of the Scholiast to Hesiod, *Theog.* p. 252, ed. Heins. The reading in the text is defended by the best MSS. and by Eur. *Iph. Aul.* 340, τῷ θέλοντι δημοτῶν. Lobeck observes, that "Plato has either borrowed the sentiment of this sense, or a common proverb in *Theæt.* p. 135. A, ἐὰν δὲ πάντῃ ἀπορήσωμεν, παπινωθέντες τῷ λόγῳ, παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ, τι ἂν βούληται. A more undisguised imitation is also found in Synes. *Ep.* IV. 163. D, μεθῆκεν ὁ κυβιερνήτης τὸ πηδάλιον καὶ καταβαλὼν ἑαυτὸν πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων." —— παρεῖχε. Supply ἑαυτόν, *surrendered himself.* On the suppression of the pronoun see Heindorf to Plat. *Gorg.* 25; Stallbaum *ad eundem*, p. 476. D.

1091. καὶ σὺ καὶ τὸ σὸν λάβρον στόμα, *te cum tuis impudentibus dictis.* We might have expected the genitive τοῦ σοῦ λάβρου στόματος under the

government of the substantive βοήν. See note to v. 1006, *supra*. The accusative may be referred to a blending of two constructions, τὸ σὸν στόμα ἂν καταβίσειεν, and καταβίσειεν ἂν τὴν πολλὴν τοῦ σοῦ στόματος βοήν, which is eminently expressive of the indignation of the speaker. Cf. *Elektr.* 622, ὦ θρίμμ' ἀναιδές, ἥ σ' ἐγὼ καὶ τἄμ' ἔπη καὶ τἄργα τἄμα πόλλ' ἄγαν λίγειν ποιεῖ.

1092. Σμικρεῦ νέφους. "The allusion is to the hurricane or tempest caused by the meeting and sudden bursting of clouds, which the ancients called ἐκνιφίας, i. e., as the grammarians explain, ἐκ νέφους ἄνεμος. Cf. Senec. *Quæst. Nat.* 5. 12; Aristot. *Probl.* V. 26. p. 184, ed Sylb." WESSELING. Add Arist. *de Mund.* 4; Id. *Meteor.* 2. 6. 23; Alexis ap. Athen. 8. p. 338. E.

1094. δέ γ'. "Vim autem δέ γε particularum multi etiamnum parum videntur perspexisse: quarum quidem ratio ea est, *ut aliquid adaugeant adversando.* Cf. Eur. *Med.* 799, ubi Porsonis veram sententiam exemplis illustrat Elmslejus." REISIG. "*Where the second speaker strengthens or corrects the sentiment of the former speaker, the particle γε follows δέ, with a word sometimes intervening, sometimes not.* 'I exceedingly dislike the unmeaning particle γε,' says Brunck. Be it so, provided that it is unmeaning; but in this collocation, it exerts its peculiar force." PORSON. Cf. Eur. *Orest.* 1234; Ar. *Eqq.* 355, 362, 363. Render, *Ay, but I have seen a man filled with folly*, or *but I moreover have beheld*, &c.

1098. Ἄνθρωπε. Such is the reading of the MSS. Par. 1. 4. Mosq. a. b. Lips. a. b. and Eustathius, p. 681. 5, and which we have preferred to ὦ 'νθρωπε or ὤνθρωπε, as exhibited in Aldus and the majority of the MSS., because the vocative with ὦ is an *address*; without it, an *appeal* or *attack*. Hence the omission of ὦ is peculiarly applicable in *threatening* or *reproachful* or *vehement exhortation*. See Krüger, *Griech. Sprachl.* 45. 3, *Anm.* 1.

1099. ἴσθι κημανούμενος. *Know that thou shalt be brought to ruin.* On the passive sense in which this future participle is here employed, see Elmsley and Brunck to Ar. *Acharn.* 807, ed Bekk., and on the construction see notes to vv. 446, 908, 1025, *supra*.

1100. παρών. See note to v. 1075, *supra*.

1104. ᾧ . . . . παρῇ. *Who has it in his power to use compulsion.* We have preferred the reading παρῇ, which is exhibited by the MSS. La. pr. Lb. Γ. Δ. Aug. B. and Stobæus, *Flor.* 2. 28, to the Vulgate πάρα, for reasons which may be learnt from the note to v. 1018, *supra*.

1105. Ἄφρων νυν. SCHOL.: οὐδαμῇ ὀπτίνει ὁ Τεύκρος· κἀμοὶ δέ, φησίν,

αἴσχιστόν ἐστιν ἀνίχεσθαι σοῦ φλυαρεοῦντος. —— On the genitive *ἀνδρός*, see Jelf's *Gr. Gr.* 485.

1107. *ἔριδος . . . . ἀγών.* Lobeck observes correctly that the genitive is added in order to define with greater accuracy and precision the kind of contest predicted by the Chorus. Cf. *Trach.* 20, *εἰς ἀγῶνα μάχης.* Eur. *Phoen.* 944, *λόγων ἀγών.* Hom. *Π.* 17. 384, *νεῖκος ἔριδος.* Xen. *Kyr.* 2. 3. 15, *εἰς ἔριν μάχης.* Pausan. 10. 21. 3, *ἐς ἀγῶνα πολέμου.* Lucret. 4. 841, certamine pugnæ. —— Upon the departure of Menelaos, the Chorus advise Teukros to take instant advantage of the opportunity afforded by his absence, to bury Aias. The Oxford Translator draws attention to the circumstance, that nothing is said respecting the burning of the body, and that this distinction was denied on the authority of Kalchas (Philostrat. *Heroïca*), who declared the holy element of fire to be polluted when applied to the concremation of the remains of suicides.

1108. *ταχύνας σπεῦσον.* Equivalent to *σὺν τάχει σπεῦσον*, in the same way as *Philokt.* 1223, *σὺν σπουδῇ ταχύς.* Cf. *Œd. Tyr.* 861, *πέμψω ταχύνασσα.* Priscian, XVIII. p. 269, compares the similar construction in the Latin phrases *loquere dicens*, and *stude properans.* See Jelf's *Gr. Gr.* 698. e.

1109. *κοίλην κάπετόν τιν' ἰδεῖν*, i. e. *εἰς* or *πρὸς κοίλ. κάπ. τιν' ἰδεῖν*, on which construction and its signification, see note to v. 376, *supra*, and compare *Antig.* 30, *οἰωνοῖς . . . . εἰσορῶσι πρὸς χάριν βορᾶς.* "Ἰδεῖν is added to impart this sense: *fac ut quam celerrime huic cavam fossam, in qua condatur, circumspicias.* The words *κοίλην κάπετον* are repeated in v. 1341, *infra.*" HERMANN. "Musgrave aptly compares Theokrit. 15. 2, *ἔρη δίφρον, Εὐνόα, αὐτῇ.* The use of *videre* is very similar in Latin writers. Ter. *Heaut.* 3. 1. 50, asperum, pater, hoc vinum est; aliud lenius sodes vide. Cic. *Tusc.* 3. 19, demus scutellum dulciculæ potionis; aliquid videamus et cibi." WUNDER.

1110. *ἔνθα βροτοῖς.* SCHOL.: *τὸν ἰσόμετρον τοῖς ἀνθρώποις τάφον ἀείμνηστον.* On the position of the article in this sentence, see Jelf's *Gr. Gr.* 459. 4.

1111. *εὑρόντα.* SCHOL.: *σεσημμένον, σκωληκώδη.* Cf. Liddell and Scott, s. v.

1112. *αἶδε πλησίον πάρεισιν.* SCHOL.: *πάρεισιν ἡ Τέκμησσα μετὰ τοῦ παιδός· οὐχ ὅτι δὶ ἱκανὰ τὰ πρόσωπα φυλάξαι τὸ σῶμα, ἀλλ' ὅτι κινῆσαι δυνατά.* The MSS. La. Lb. Γ. Θ. Dresd. b. Aug. B. read *πλησίον*, as at *Œd. Kol.* 58; *Elektr.* 640; *Antig.* 761, 763; *Trach.* 889, 897; Eur. *Ἰφ. Α.* 638; but the common reading is equally good (cf. *Trach.* 1076;

Elektr. 927; *Philokt.* 371; Eur. *Herc. Fur.* 523; *Bacch.* 473; Ar. *Ekkl.* 9), and seems unlikely to have been substituted by the copyists for πλησίοι. On the adverbial sense in which the pronoun εἷδε is employed in this and similar collocations, see note to v. 853, *supra.* —— ἐς αὐτὸν καιρόν, *at the very nick of time.* See note to v. 34. —— Whilst Teukros is preparing to act upon the admonition of the Chorus, Tekmessa and her son appear. He enjoins them to sit ἱκετῶν νόμῳ beside the corpse of Aias whilst he is absent, and invokes curses upon those who may attempt to pluck them thence. These imprecations have no intimate connection with the tragic action, but are uttered as a matter of common usage. Teukros next charges the Chorus with the protection of the suppliants, and departs to make the requisite preparations for the funeral of his brother, whilst Tekmessa and Eurysakes place themselves in the attitude of suppliants on either side of the remains of Aias. Such spectacles as that now presented to the gaze of the spectators were eminently gratifying to Athenian taste, as investing their religious customs and observances with the pomp and dignity of Tragedy itself.

1116. πατρὸς, ὅς σ' ἐγείνατο. "Compare v. 1234, *infra*; *Elektr.* 261, 1412; *Œd. Tyr.* 436, 793, 827, 1482, 1514." Neue.

1117. προστρόπαιος. Schol.: προστετραμμένος αὐτῷ ἢ ἱκετεύων. That the last is the true explanation may be learnt from the note to v. 789, *supra.* Cf. Liddell and Scott, s. v.

1118. Κόμας. The custom of consecrating their hair in honor of the dead was very common amongst the ancients. In Eur. *Orest.* 128, Elektra condemns Helena for sparing the most beautiful of her locks in the performance of this ceremony, and Achilles also (*Il.* 23. 135, sq.), at the tomb of Patroklos, cuts off the hair he had vowed to the river Spercheios, his example being followed, as a token of respect for the dead, by the rest of the Myrmidons. Cf. *Elektr.* 52, 448, 454, 900; Eur. *Iph. T.* 172 sq.; *Troad.* 480, 1182; *Hel.* 1203 sqq.; Eustathius, p. 1293. 31; Klausen to Æsch. *Choeph.* 6; Kirchmann *de Fun. Rom.* I. 2. c. 14.

1119. Ἱκτήριον θησαυρόν. Schol.: τὸ ἱκέσιον κτῆμα· λέγει δὲ τὰς τρίχας. Ἄλλως· τὰς πολλὰς ἱκεσίας, ἢ τὸ πλῆθος τῶν ἱκετευόντων. —— Εἰ δέ τις .... ἀποσπάσειε .... ἱκπίσοι. On the construction, see note to v. 872, *supra.*

1121. ἄθαπτος ἱκπίσοι χθονός. "Teukros prays that any one who may remove Eurysakes by force from the body of Aias may be banished from his country and never obtain the rites of burial. The Greeks strove not

only to bury their deceased friends, but to inter them in their native land. Cf. *Antig.* 1203. On the expression, ἐκπεσεῖν χθονός, *ex patria ejici*, compare *Œd. Kol.* 766, ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός." WUNDER.

1122. Γένους . . . . ἐξημημένος. *Radicitus extirpato omni ejus genere.* When an active verb which can have two objects is converted into the passive, the *accusative of closer specification* remains unaltered. See Jelf's *Gr. Gr.* 584. 2; Matthiä, *Gr. Gr.* 424. 2. 3.

1124. μηδέ σε κινησάτω. "So also v. 1272, *infra*, μηδ' ἡ βία σε μηδαμῶς κινήσατω. We request the reader to consider what we are about to say as a continuation of Porson's note on Eur. *Hek.* 1166. Although the imperative of the aorist is hardly ever joined to the prohibitive particle μή in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find μιλησάτω, Æsch. *Prom.* 332; εἰσιλθέτω, *Ibid.* 1001; δοκησάτω, Id. *Theb.* 1004; ἐπιλθέτω, Id. *Suppl.* 587; ἀξιωθήτω, *Œd. Tyr.* 1449; εἰσβήτω, Eur. *Troad.* 1049, etc." ELMSLEY. Cf. Ellendt, *Lex. Soph.* II. 97; Jelf's *Gr. Gr.* 420, *Obs.* 5; Krüger, *Griech. Sprachl.* 54. 2, *Anm.* 2.

1127. ἵς τ' ἐγὼ μόλω . . . . τῷδε. "*Participio* μιλησείς *causa indicatur* τοῦ μολεῖν. Cf. *Œd. Kol.* 732; *Elektr.* 1096." ERFURDT. "Erfurdt appears to believe that the words ἵς τ' ἐγὼ μόλω signify *while I am gone, in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle μιλησόμενος; not to mention that, as μόλω is the subjunctive of an aorist, the words ἵς τ' ἐγὼ μόλω cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted this interpretation. In this passage, however, μολεῖν does not signify *to go*, but *to come* or *return*, as in vv. 652, 762, 872, etc. Johnson's translation of the words is perfectly correct: *donec* ego rediero, sepulcrum huic quum curavero. Compare the expression τάφου μιλησείς with σίτων μέλεσθε, *see after the dinner.*" ELMSLEY. On the omission of ἄν, consult note to v. 531, *supra*, and on the dative τῷδε, in lieu of which the MS. Dresd. b. reads τοῦδε, and the MS. Aug. C. δδε, see Jelf's *Gr. Gr.* 598, and note on v. 837, above.

1128. κἂν μηδεὶς ᾖ. SCHOL.: ἀποτινοημένου, φασί, τὰ πάντα ἐπὶ αὐτῷ ἀνατιθέναι, ὅτι μόνος κρατήσει τῶν ἐχθρῶν βιαζομένων· ῥητέον οὖν, ὅτι ὑπὸ φιλοστοργίας πάντα λέγει ὑπομένειν. "The particle οὐ may be used in dependent sentences, in opposition to the general rule, that, in final and conditional clauses, μή is always employed, either where the negation rests on some particular notion, or where there is an antithesis. Xen. *Kyr.* 6. 2. 30, μὴ δείσητε, ὡς οὐχ ἡδέως καθεύδήσετε. Hom. *Il.* 24. 296, εἰ

δί τοι οὐ δώσει (*recusabit*). Soph. *Ai.* 1075, εἰ τοὺς θανόντας οὐκ ἰᾷς (*prohibes*) θάπτειν. But in the present verse, ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μ. τ. μ. τῷδε, κἂν μηδεὶς ἰᾷ, *even if no one allows it.*" KÜHNER.

1129. Τίς ἄρα, κ. τ. λ. SCHOL.: ὁ χορὸς πάλιν καθ' ἑαυτὸν γινόμενος, ἐν ἀναλογισμῷ γίνεται, καί φησι· Τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἐτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότε λήξει ὁ ἀριθμὸς τῶν ἐτῶν, ἐμοὶ πόνους παρασκευάζων; τουτέστι τῶν κατὰ πόλεμον μόχθων. In this last stasimon, the Chorus deplores the innumerable evils which had been brought upon it by the protracted duration of the Trojan war, and utters maledictions on the man who, by imparting to the Greeks a knowledge of the use of arms, brought ruin and disaster upon the human race. Up to the present time, however, it had received protection from the valor and good offices of Aias, but now that he is dead no pleasure and delight can longer be expected. The song concludes with the expression of an earnest wish for a speedy return to Salamis. —— The ancient copies place no mark of interrogation after νίατος. *Usitatum est enim Græcis, duas interrogationes una comprehendere.* See note to v. 927, *supra*, and compare Eur. *Hel.* 1559, ὦ τλήμονες, πῶς ἐκ τίνος νίως ποτε Ἀχαϊδος θραύσαντες ἥκετε σκάφος; Render, *What and when will be the concluding term?* &c.

1130. δορυσσόητων. The MSS. and old editions generally read δορυσσόντων. We have followed, with Neue, Hermann, Dindorf, and Lobeck (*Auct. Paralipom. Gr. Gr. add.* p. 562), the writing of the MS. Laur. a. See Bergke in Zimmermann's *Diar. Antt.* a. 1836, n. 7, p. 57.

1132. This verse presents considerable difficulty. The common reading is ἀνὰ τὰν εὐρώδη Τροίαν, to which the MSS. Δ. Ien. Mosq. b. add ἠνεμόεσσαν, the latter with the gloss, τὴν ἀνέμοις ἠχητικήν. SCHOL.: εὐρώδη· σκοτεινὴν καὶ ἀερώδη τοῖς Ἕλλησιν. [Εἰς τὸ αὐτό.] σεσηπυῖαν, ἔνθα ἐχρεωνίσαμεν. κατὰ τὴν σήπουσαν ἡμᾶς Τροίαν τῷ χρόνῳ. Various emendations have been proposed, in order to remove an epithet which, in the sense of the Homeric εὐρώεις, is quite inapplicable to Troy, and to bring the metre into harmony with that of the corresponding antistrophic verse. Bergke, adopting in great part the correction of Musgrave, suggests that we should read ἀν' ἀκτὰν εὐρυιδῆ, and omit Τροίαν as a manifest gloss. "The Trojan plain was very appropriately termed by the poet ἀκτὴ εὐρυιδής, in close analogy with the Homeric phrase, Τροίῃ εὐρείῃ. When this gloss had once crept from the margin to the text, the additional corruption ἀνὰ τάν for ἀν' ἀκτάν became almost unavoidable." If this opinion is correct, we must either write ἰὼ πόνοι πρόπονοι, as Dindorf has proposed, or ἰὼ πόνοι πρὸ πόνων (compare such expressions as γῆν πρὸ γῆς ἐλαύνεσθαι), at v. 1137.

Hermann objects to Dindorf's conjecture, that it is opposed to all principles of sound critical interpretation, inasmuch as it passes over a faulty verse and alters one that is metrically sound. Few, nevertheless, will acquiesce in the superiority of his own correction, ἀν' αἶαν ἤλυγα Τρωΐαν. After considerable hesitation, we have determined to follow the emendation of Wolff, ἀν' ἀερώδια Τρωΐαν, as best suited to the context, and requiring no change in the common reading of the verse in the antistrophe, which, we here take occasion to observe, must be understood as an emphatic recognition on the part of the Chorus, that the spring and primary source of all their troubles is the invention and discovery of arms.

1134. Ὄφιλε . . . . Ἅιδαν. "The verb δῦναι in connection both with αἰθέρα and Ἅιδαν signifies *subire*. The expression αἰθέρα δῦναι, like the Homeric νέφεα δῦναι, is appropriately applied to a man who is so raised to heaven, as to be hidden by enveloping clouds from the recognition of mortals. With the sentiment compare Hom. *Il.* 6. 345 ; *Od.* 20. 63 sqq. ; *Trach.* 953 sq. ; *Philokt.* 1092 ; Eur. *Ion.* 796, ἀν' ὑγρὸν ἀμπτοείην αἰθέρα πρόσσω γαίας Ἑλλανίας, ἀστέρας ἱστορίους, οἷον οἷον ἄλγος ἔπαθον." Wunder. The MSS. La. Lb. and Suidas s. v. read ὄφιλε. See Elmsley to Eur. *Med.* 1380 ; Blomfield to Æsch. *Pers.* 912 ; Buttmann, *Ausf. Griech. Sprachl.* 114. "On the epithet πολύκοινον, cf. *Elektr.* 138 ; *Antig.* 804, 810 ; Ruhnken ad h. Hom. in Cer. 9." Neue.

1135. ἴδιξιν. So Hermann, with the MSS. La. Lb. Δ. Θ. Bar. b. Aug. B. C. Dresd. b. Mosq. a. b. Lips. a. b., and Suidas s. v. Ὄφιλε.

1136. Ἄρην. The MSS. Laud. Ien. Aug. C. Dresd. a. b. read Ἄρη. See note to v. 242, and on the signification, note to v. 666, *supra*. With the expression κοινὸν Ἄρην, Neue compares Hom. *Il.* 18. 309 ; Eur. *Phœn.* 1572, κοινὸν Ἐνυάλιον.

1137. Ἰὼ . . . . τόνων. See note to vv. 824, 1132, *supra*. Lobeck compares Plat. *Legg.* XI. 928. C, ξυμφοραὶ ἴχθρας ἐκγονοι. Æsch. *Pers.* 987, κακὰ πρόκακα.

1138. ἔπιρσιν. See note to v. 849, *supra*.

1139. Ἐκεῖνος οὔτε στεφάνων. Schol. : ἐκεῖνος ὁ εὑρὼν τὰ ὅπλα, ὅσον ἐφ' ἑαυτῷ, οὐ στεφάνων, οὐ κύλικος, οὐκ αὐλῶν τέρψιν μοι ἔνειμεν, ἀλλὰ πᾶν, φησί, τερατῶδ' ἐξέκοψεν. ἥδιστος δὲ ὢν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἦθος ἔκλινεν ἐν τᾶς μέλεσιν· ὅθεν καὶ μέλιττα ἐκλήθη. The MSS. Δ. Bar. a. b. Dresd. a. and the Triclinian editions read κεῖνος.

1140. βαθεῖαν. The MSS. Aug. C. Bar. a. and Aldus read βαθεῖαν, and this was preferred by Hermann and Wunder in their first editions of this play as more poetical.

1141. Νεῖμεν . . . . ὁμιλεῖν. "The infinitive is added *ex abundantia*, as in the expression δῶκεν ἔχειν. Pind. *Nem.* 10. 135, χαλεπὰ δ' ἔρις ὁμιλεῖν κρεισσόνων." LOBECK. Cf. Matthiä, *Gr. Gr.* 432; Rost, *Gr. Gr.* 125. 7.

1143. ἐννυχίαν. SCHOL.: τὴν ἐν παννυχίσιν, ἢ τὴν ἐν κοίτῃ. All doubt as to the correct explanation is removed by the employment of the verb ἰαύειν. With the words ἐννυχίαν τέρψιν ἰαύειν, which in signification are nearly the same as τερπνὴν νύκτα ἰαύειν, *to enjoy the night's sleep*, compare Eur. *Rhes.* 740, κοῖτον (= ὕπνον ἐν κοίτῳ) ἰαύειν and the Homeric ἀΰπνους νύκτας ἰαύειν. See Jelf's *Gr. Gr.* 556. c.

1145. ἐρώτων. SCHOL.: τῶν ἐρωτικῶν. καὶ ἄκαιρον μὲν περὶ ἔρωτος μεμνῆσθαι ἐν τοῖς παροῦσιν· ὅμως δὲ ἀκολουθίαν ἔχει πρὸς τὰ προσκείμενα. On the genitive see note to v. 689, *supra*, and with the anadiplosis cf. *Œd. Kol.* 119, 123, 155; *Philokt.* 829, 845.

1146. ἀμέριμνος. "Said passively in the sense of *spretus, neglectus*, and therefore not for πολυμέριμνος, as the Scholiast and Bothe teach." LOBECK. Hermann objects to this opinion, and contends that the adjective ἀμέριμνος cannot possibly admit a passive signification. In the passage cited by Lobeck from the Anth. Pal. IX. 359, ἔχεις γάμον; οὐκ ἀμέριμνος ἔσσεαι, it has the same meaning as in the expression ἀμέριμνος βίος, Menand. p. 204, ed. Meineke, i. e. *free from care, without anxiety*. TRICLINIUS: ἀμέριμνος· καὶ μὴ ἔχων μέριμναν καὶ φροντίδα ὧν ἔφην, στεφάνων, κυλίκων καὶ ἐρώτων. —— οὕτως, "*sic temere*. Cf. Vig. p. 438; Heindorf ad Plat. *Phædr.* 24." NEUE.

1150. Καὶ περὶν μὲν * ἐννυχίου. The MSS. Γ. Δ. Θ. Dresd. a. omit καί. In the reading of the common copies, a syllable is required, as our asterisk indicates, to complete the metre. The Triclinian editions read καὶ περὶν μὲν οὖν, which is rejected by Hermann, who prefers to substitute οὐ for οὔτε in the corresponding strophic verse. —— ἐννυχίου. SCHOL.: τῆς νυκτερινῆς ἐφόδου τῶν πολεμίων καὶ τῶν βελῶν ἀλεξητήριον ἦν ὁ Αἴας.

1151. Δείματος . . . . προβολὰ καὶ βελῶν. Compare Eur. *Orest.* 1488, θανάτου προβολάν. Æsch. *Theb.* 540, κυκλωτῷ σώματος προβλήματι. *Ibid.* 576, πετρῶν προβλήματα. Ar. *Vesp.* 615, τάδε κέκτημαι πρόβλημα κακῶν. In Hom. *Il.* 8. 211, Aias is termed ἕρκος Ἀχαιῶν.

1153. ἀνεῖται στυγερῷ Δαίμονι. The MS. La. pr. reads ἀγκεῖται; the MSS. Δ. Lb. ἐγκεῖται, the latter with ἀνα suprascriptum; and the MS. Γ. ἐγκείται. Musgrave renders ἀνεῖται, *devovetur, consecratur*, comparing Eur. *Phœn.* 975, and understands Δαίμονι of Pluto or Ares. Hermann's interpretation, *nunc ille tristi fato confectus est*, has the merit of greater simplicity. Ἀνεῖται strictly means *solutus est*, as in Eur. *Orest.* 939, ὁ νόμος ἀνεῖται.

1156. Γενοίμαν. SCHOL.: εὔχονται ἀπαλλαγῆναι ἐπὶ τὰ οἰκεῖα· γένοιμην οὖν, φησίν, ἐπὶ τὴν ἄκραν πλάκα τοῦ Σουνίου· διὰ γὰρ Σουνίου ὁ πλοῦς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμῖνα. Ἵν' ὑλᾶιν· ἔνθα ὑλῴδης ἐξοχὴ τῆς θαλάττης ἐστί. The Oxford Translator observes that it was in all probability from these lines that Lord Byron took the hint for the last stanza of his Ode to the Greek Isles: —

> "Place me on Sunium's marbled steep,
> Where nothing, save the waves and I,
> May hear our mutual murmurs weep, —
> There, swan-like, let me sing and die."

1159. Τὰς ἱερὰς ὄπως. SCHOL: φιλοτίχνως εὐφραίνει τοὺς ἀπροωμένους διὰ τῶν ἐπαίνων τῆς Ἀττικῆς. Consult notes to vv. 200, 545, *supra*. "The Chorus says, *ut fausto clamore sacras Athenas salutem.* Sailors were accustomed, on coming into sight of the land for which they were voyaging, to salute it by name. Virg. *Æn.* 3. 524, Italiam læto socii clamore salutant. Stat. *Theb.* 4. 808, salutantes, cum Leucada pandit Apollo. Pausanias mentions (1. 28. 2) that the crested helm and pointed spear of Athene Polias are distinctly visible to sailors when coasting off the promontory of Sunium, and it is therefore very probable that it was customary for them, when they had arrived at this point, to salute with joyous cries the city of Athens." MUSGRAVE. Cf. Xen. *Anab.* 4. 7. 24, καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν· θάλαττα! θάλαττα! Wunder, who has appropriated the whole of Musgrave's note without the slightest acknowledgment, adds the following quotation from Pauw, *Récherches sur les Grecs*, I. p. 109: "La force intuitive dans les Athéniens était telle que jamais notre vue ne saurait atteindre un point d'éloignement où la leur s'étendait. . . . . La distance de Sunium jusqu'à la citadelle d'Athènes est tout au moins en ligne droit de dix lieues de France."

1160. ὄπως προσείποιμεν. "*Omnino cum Johnsono legendum est* προσείποιμ' ἄν." HEATH. "Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schäfer, and Erfurdt also read προσείποιμ' ἄν. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose that any person to whom the language of the Tragedians is familiar can object to the transition from the singular γενοίμαν to the plural προσείποιμεν. We are equally unwilling to suppose that so many learned men were offended by the use of the optative προσείποιμεν instead of the subjunctive προσείπωμεν. Compare *Philokt.* 24, Θυμὸν

γένοιτο χειρὶ πληρῶσαί ποτε, ἵν' αἱ Μυκῆναι γνοῖεν. Alex. ap. Athen. p. 340. C, γενοίμην ἔγχελις, ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με. Ar. *Avv.* 1337, Γενοίμαν αἰετὸς ὑψιπέτας, ὡς ἂν ποταθείην ὑπὲρ ἀτρυγέτου γλαυκᾶς ἐπ' οἶδμα λίμνας. We give this last passage as it is written in Brunck's membranæ and the Ravenna manuscript. According to the Scholiast, they are taken from the *Oinomaos* of Sophokles. As we do not believe that an Attic writer, even in a choral ode, would have prefixed ὡς ἄν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὡς ἂν ποταθείην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσείποιμ' ἄν in the passage before us, although it might justify ὅπως ἂν προσείποιμι. *When the particles* ὡς ἄν *or* ὅπως ἄν *signify* in order that, *they must not be separated by the verb which they govern.* See Eur. *Iph. Aul.* 171, with the remark of the Quarterly Reviewer, Vol. VII. p. 455. If all the copies read προσείποιμ' ἄν, we would propose προσείποιμεν without hesitation." ELMSLEY. "Elmsley, who censures all, is himself, in some degree, mistaken. For, in the first place, the optative does not in this and similar passages occupy the place of the conjunctive, but is legitimately used and preserves its own proper force. Of the many examples which might be quoted in addition to the three he has himself brought forward, I will instance but one, because it does contain some ambiguity. Æsch. *Eum.* 297, ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὢν θεός, ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος. Had γένηται been employed, Orestes would have spoken as if he entertained no doubt that Athene would come to his assistance, but in using the optative γένοιτο, he represents himself as wishing that she may come where, if she pleases, she may render aid. Now, when it is uncertain whether those things which we desire will come to. pass or not, it is evident that whatever is contingent upon them is in no less degree uncertain also. For this reason, then, such things as are dependent on wishes whose realization is uncertain can seldom be expressed by the conjunctive, and generally require the employment of the optative, as containing the notion, *ut fiat, si quidem fiat*, which does not exist in the former mode. This distinction cannot be indicated by the Latin language, unless we throw the sentence into past time. In this way, the passage from the *Philoktetes*, θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, ἵν' αἱ Μυκῆναι γνοῖεν, ἡ Σπάρτη θ', ὅτι χἠ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ, must be rendered, *utinam liceret explere iram, ut Mycenæ et Sparta cognoscerent Scyrios.* Hence, therefore, the optative in the latter clause depends necessarily upon the optative which precedes, so

that the conjunctive cannot possibly have place. The expression, ἴλθοις ἄν, ὅπως σωτὴρ γένῃ, is entirely different. For in that case the wish is not for a thing whose issue is uncertain, but relates to an occurrence whose end is definite and clear. More surprising, however is the inference which Elmsley draws from his assumption that no Attic writer, even in a choral song, could connect the particles ὡς ἄν, in the sense of ἵνα, with the optative; we mean, his suspicion that another passage of our poet, in which the words ὡς ἂν κοταθείην are found, must be referred to Simonides, or some other of the lyric poets. Ὡς ἄν and ὅπως ἄν, in the sense of *quomodo*, are generally constructed by Attic writers with the optative. See Poppo, *Diss. I. de Usu Particulæ ἄν apud Græcos*, p. 20 sqq. But it is precisely the same whether they signify *quomodo* or *ut*, or are used in the meaning of *donec*, on which point see the brief but luculent observations of Porson to Eur. *Phœn.* 89. So, too, in Latin, *qui* is employed with no difference of construction in the two meanings of *quomodo* and *ut*. That these particles are rarely joined with the optative is by no means a matter of astonishment, for it seldom happens that the notion they contain, *qui possit fieri*, is appropriate to the purpose of the writer. An Attic writer would not have hesitated to say, with Moschos, III. 124, κἠγὼ τάχ' ἄν ἐς δόμον ἦλθον Πλευτίος, ὅς κεν ἴδοιμι, καὶ εἰ Πλουτῆϊ μελίσδεις · ὡς ἂν ἀκουσαίμαν, τί μελίσδεαι. But this is very different from ὡς εἶδον and ὡς ἤκουσα. Lastly, Elmsley's assertion, that ὡς ἄν or ὅπως ἄν cannot be separated by the verb they govern, is not entirely accurate, since other formulæ clearly show that, under similar circumstances, this would not be *contra linguam*. Thus οὐκ ἔστιν ὅς or ὅπως are constructed with the indicative *in re certa*, as in Eur. *Med.* 171, Plat. *Civ.* V. p. 453. B, Xen. *Mem. Sokr.* 2. 3. 6; with the optative *in re, quæ in animi cogitatione versatur*, as in Æsch. *Choeph.* 170, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, *nemo est præter me, a quo eum abscissum credas*; and *de incerto tempore*, as in *Prom.* 291, κοὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ', ἢ σοί, *cui plus tribuerim*, i. e. cui me *tribuere velim*. See *Agam.* 630. The particle ἄν is added where the subject of the writer relates to something which may possibly happen. Xen. *Anab.* 5. 7. 7, τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατῆσαι; See Plat. *Lach.* p. 184. C. In the same construction we find also ὡς or ὅπως, signifying *quomodo*. Cf. Plat. *Protag.* p. 318. E; Id. *Gorg.* p. 453. C, where see Heindorf. And this, too, with a verb interposed between the particles. Eur. *Orest.* 630, ed. Pors., ἔστι δ' οὗ σιγὴ λόγου κρείσσων γένοιτ' ἄν. Ar. *Nub.* 1181, οὐ γὰρ ἔσθ' ὅπως μί' ἡμέρα γένοιτ' ἂν ἡμέραι δύο." HERMANN. See Jelf's *Gr. Gr.* 808; Schäfer to Demosth. p. 74. 23.

1161. On beholding the approach of Agamemnon to the spot where the body of Aias still remained, Teukros hastily returns to protect it from insult or violation. —— On the manner in which τόνδε is employed in the following verse, see notes to vv. 853, 1124, *supra*.

1163. Δῆλος . . . . στόμα. SCHOL.: Δίδυμος· Καὶ δῆλός ἐστιν ὥς τι σημανῶν νέον. Cf. *Antig.* 242. The common copies exhibit μοι 'στί. "Read μοὐστί. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence that Lobeck, Schäfer, and Erfurdt have not introduced it." ELMSLEY. —— With the expression σκαιὸν ἐκλύσων στόμα, *about to give loose to his mischievous tongue*, Lobeck compares Isokr. *Panath.* p. 252. 96, λέλυκε τὸ στόμα. Add *Œd. Tyr.* 706, πᾶν ἐλευθεροῖ στόμα.

1164. τὰ δεινά, *atrocia illa*. See note to v. 299, *supra*. —— χανεῖν. "Usage has invested the verb χάσκειν with the signification *effundere aliquid ore*, in addition to its own strict meaning of *hiare* and *os aperire*. Hence ῥήματα χάσκειν is precisely equivalent to the Latin expression *verba effutire*. HESYCHIUS: ἔχανεν· εἶπεν. χάνοιμι· εἴποιμι. χανύειν· βοᾶν. Compare Æsch. *Agam.* 892, μηδὲ βαρβάρου φωτὸς δίκην χαμαιπετὲς βόαμα προσχάνῃς ἐμοί." WUNDER. Add Ar. *Vesp.* 340, τοῦτ' ἐτόλμησεν χανεῖν. Kallim. *Ap.* 24, ὀϊζυρόν τι χανεῖν. —— Agamemnon, having learnt from Menelaos that Teukros had defied their joint decree against the burial of Aias, now appears, accompanied by one or more heralds, and inveighs against the offender, with less arrogance, but more anger, than his brother. That Menelaos had been consistent with his principles and habits in the exaggerated account he had given to his brother respecting the disobedience of Teukros, is evident from the language of the former at vv. 1170 - 1172, *infra*. The address of Agamemnon displays no attempt at special pleading, nor the mean, invidious jealousy of Aias which Menelaos had betrayed, but is more in keeping with his station and prerogative. He declares, as the generalissimo of the Grecian forces, that the decision of the leaders in council must be supported, and that their adjudication proceeded from the principle that the prize should be awarded, not so much to preëminence in bodily size and vigor, as to mental sagacity and skill (vv. 1188 - 1190). That Aias was not deficient in the latter qualities we have already seen in our notes to vv. 119, 127, 716, *supra*, but that an opinion to the contrary prevailed among the Greeks it is, we fear, impossible to deny. Whether this rested on any real grounds, or was simply due to that unamiable trait in our common nature, by which, whilst granting superiority in one respect, we labor to bring distinguished men to our

own level by alleging a more than corresponding inferiority in another, we have neither space nor inclination to inquire. —— The accusations of Agamemnon against Teukros, bitter as they are, are in great degree excused by the unrestrained language in which the latter, his inferior in birth and dignity, indulges against the ruler of the people.

1165. ἀνοιμωκτεί. SCHOL.: χωρὶς οἰμωγῆς, ἀτιμωρήτως. The form ἀνοιμωκτεί is exhibited by Aldus, and the MSS. La. Lb. Γ. Par. 1. Hermann follows Brunck in editing ἀνοιμωκτί, which is supported by the MSS. Δ. Θ. Par. C. Aug. A. Ien. Dresd. a. and Eustathius, p. 723. 28. The opinions both of modern scholars and of the old grammarians are extremely divided as to the correct orthography of this and similar adverbs (consult Hemsterhuis ad Polluc. IX. 143; Valckenaer ad Adoniaz. p. 228; Spanheim ad Kallim. *H. Dian.* 65; Lobeck and Elmsley to our own verse; Blomfield, *Gl. in Æsch. Prom.* 216; Göttling ad Theodos. p. 229 sq.; Sturz, *Diss. de Adverbiis*, p. 20; Reisig, *Comm. Cr. in Œd. Kol.* 1638; Brunck ad Ar. *Ekkl.* 1020; Koen ad Greg. Cor. p. 90 sq.; Matthiä, *Gr. Gr.* 257; Buttmann, *Ausf. Griech. Sprachl.* 119; Krüger, *Griech. Sprachl.* 41. 12, *Anm.* 7, 8, 9), and the controversy is still far from being fully settled. Hermann, however, thinks that we may regard this point as established, that adverbs formed from verbs end in ι, the quantity of which is at one time long, at another short. If this be true, we should write ἀνοιμωκτί, since this adverb is derived, not from ἀνοίμωκτος, but from οἰμώζω.

1166. Σί τοι, τὸν . . . . λίγω. "Brunck is silent. One of Erfurdt's manuscripts (Dresd. a.) reads Σί τοι, σὺ τὸν τῆς. Three others exhibit traces of the same reading, either by adding the second σί (Aug. B.), or by omitting ἐκ (Aug. c. Mosq. b.). One Oxford manuscript (Dorvill. B.) adds the second σί, and omits the words ἐκ τῆς, which are supplied between the lines. The reading in question (that of the MS. Dresd. a.) is certainly much more elegant than that of all the editions. So *Antig.* 441, Σὺ δὴ, σὺ τὴν νεύουσαν εἰς πίδδον κάρα. *Elektr.* 1445, Σί τοι, σὺ κρίνω, καὶ σὺ τὴν ἐν τῷ πάρος χρόνῳ θρασεῖαν. Ar. *Ran.* 171, Οὗτος, σὺ λίγω μίντοι, σὺ τὸν τεθνήκοτα." ELMSLEY. Hermann has adopted Elmsley's suggestion, but although we agree in the elegance of the proposed correction, we think that deference must be paid to the greater authority by which the common reading is defended. Cf. *Œd. Kol.* 1578, σὺ τὸν κικλήσκω τὸν αἰὲν ἄϋπνον; Eur. *Ion.* 219; *Iph. Aul.* 855. —— On the use of the particle τοι after personal pronouns to attract greater attention to the statement that follows, see Krüger, *Griech. Sprachl.* 69. 61, *Anm.* 1; Jelf's *Gr. Gr.* 736. 2;

Stallbaum to Plat. *Protag.* p. 316. B; and compare Ar. *Plut.* 1099, *σί τοι, σί τοι λέγω, Καρίων, ἀνάμιμνον*; Id. *Aov.* 274, 406; Soph. *Philokt.* 1084. —— *αἰχμαλωτίδος.* SCHOL.: *τῆς Ἡσιόνης.* See v. 1238 sq., and consult note to v. 410, *supra.*

1168. *Ὑψήλ' ἱκόμαις.* See note to v. 728, *supra.* The reading in the text is defended by several manuscripts, and by the Scholiast to Ar. *Acharn.* 638, but *ἱφώνις* is read in the MSS. Bar. b. Bodl. Laud. La. sec. Harl. Θ. Par. D. Lips. a. b. Dresd. a. (in the latter with the gloss *γρ. ἱκόμαις*) and Aldus. Suidas s. v. *Ὑψηλοτίρας* and the MSS. La. pr. Lb. Aug. B. C. Heidelb. Γ. Δ. read *ἱφρόνις.* See Porson, *Adv.* p. 197. —— *κἀπ' ἄκρων.* SCHOL.: *ἐπ' ἄκρων δακτύλων ἴβαινες γαυριῶν.* "Compare Ar. *Acharn.* 638, *ἐπ' ἄκρων ὀνύχων βαδίζειν*, and the observations of the Scholiast, in which this verse and the preceding are quoted, to that passage; Libanius, *Decl.* T. IV. p. 162, *ἐπ' ἄκρων πορεύονται δακτύλων.*" MUSGRAVE. Add Plat. *Tim.* p. 76. E; Philon Judæ. p. 252. F, *ἀκροβατεῖ τι γὰρ καὶ τὸν αὐχένα μετέωρον ἐξαίρει φρυαττόμενος.* With the general sentiment expressed in these two verses, compare Shakspeare, *III. Henry VI.* Act. II. Sc. 2:—

> "Shamest thou not, knowing whence thou art extraught,
> To let thy tongue detect thy base-born heart?"

1169. *Οὐδὲν ὤν.* SCHOL.: *οὐδὲν μὲν ὢν διὰ τὴν δυσγένειαν, τοῦ μηδὲν δὲ τοῦ Αἴαντος τελευτήσαντος.* "Teukros is so called because born of a captive mother, whilst Aias is alluded to in the words *τοῦ μηδὲν*, *scil.* *ὄντος*, because dead. Among the differences between *οὐδέν εἰμι* and *μηδέν εἰμι*, in Sophokles, it may be observed, that the article is not prefixed to the former, as it is to the latter; that *οὐδείς* is not inflected as *μηδείς* is (thus, *τῷ μηδενί*, *Œd. Tyr.* 1019, *Œd. Kol.* 918), nor is the former found in the plural number as the latter is." MITCHELL. See Lobeck's note; Valckenaer to Eur. *Phœn.* 601; Siebelis ad Pausan. T. I. p. 108. On the general construction of this line, consult Jelf's *Gr. Gr.* 895. 2.

1170. *Κοὔτε . . . . διωμόσω.* "*Et affirmasti nos neque pedestris neque navalis exercitus aut Græcorum aut tui duces huc venisse.* The allusion is to the words of Teukros at v. 1045, *Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατεῖς*, which, although addressed to Menelaos, Agamemnon understands (see note to v. 1164, *supra*) to have been applied equally to himself. Accordingly, in this reference to the assertion of Teukros, that the Atreidai possessed no authority over him, it is evident that he includes, not only Teukros, but Aias also, and the latter more particularly, since his inde-

pendence of all authority had been the most emphatically maintained. If this is not the case, the addition of the verse ἀλλ' αὐτὸς . . . . ἔπλει, in evident antithesis to what precedes, is singularly inappropriate. With regard to the construction of the words just quoted, we may here remark, that a prose-writer would have used the accusative in construction with the infinitive, ἀλλ' αὐτὸν . . . . ἐπλεῦσαι. So above, v. 714, the poet has written ἁλῷ γὰρ . . . . μῆνις, ὡς ἔφη, for ἁλῶν γὰρ . . . . μῆνιν. Lastly, Lobeck, from a comparison of Eur. *Phil. fragm.* 6, διόμνυσθ' εἰδέναι τὰ δαιμόνων, Dionys. *Antiqq.* VIII. 2. 1742, Dio Chrys. XV. 448, Lucian *pro Imag.* c. 20, has accurately taught that Greek writers occasionally employ the verb διόμνυσθαι in the sense simply of *affirmare, contendere.*" WUNDER.

1172. αὐτὸς ἄρχων. "Equivalent in signification to αὐτοῦ κρατῶν, v. 1043, *supra.* Compare Hom. *Il.* 1. 355, ἁλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, i. e. αὐτὸς ἑαυτῷ." DOEDERLEIN. Add Ar. *Vesp.* 470, αὐτὸς ἄρχων μόνος.

1173. οὐκ ἀκούειν. "The negative particle must be disjoined from the infinitive, and connected with the words μεγάλα κακά, *Is not this a great insult to hear from slaves?*" JAEGER. "The more common formula for expressing indignation at insulting language is ἆρ' οὐχ ὕβρις τάδε; Cf. *Œd. Kol.* 883; Hemsterhuis ad Lucian. *Dial. Mort.* 2." WESSELING. Add Ar. *Nub.* 1299, ταῦτ' οὐχ ὕβρις ἐστί; Ter. *Andr.* 1. 5. 2, Quid est, si hoc non contumelia 'st?

1174. Ποίου . . . . ἀνδρός. "*De quonam viro.* Musgrave is mistaken in referring the genitive to an ellipse of the preposition περί. See my observations in *Diss. de Ellipsi et Pleonasmo, Opusc.* I. p. 188." HERMANN. Add Jelf's *Gr. Gr.* 486; Hermann ad Vig. p. 880; and compare *Elektr.* 317; *Trach.* 1122; *Philokt.* 439.

1175. Ποῦ βάντος . . . . ἐγώ; Brunck and Erfurdt, with the approbation apparently of Porson to Eur. *Hek.* 1062, have adopted the reading of the MSS. Par. 1. Dresd. b., ποῖ βάντος, ἢ ποῦ στάντος. The MS. Ven. reads πῇ. For οὔπερ the MSS. Heidelb. Δ. exhibit ἧπερ, and the latter omits the negative particle after ἐγώ. TRICLINIUS: φασὶν ἐνταῦθα ὡς συνεφαντεῖ Τεῦκρος Ἀγαμέμνονα (v. 1219). οὐ γὰρ ἐν τοῖς πρόσθεν αὐτοῦ λόγοις πρὸς τοῦτον τοιοῦτόν τι εὕρηται· ἀλλ' ἔφη (1175) ποῦ βάντος ἢ ποῦ στάντος οὔπερ οὐκ ἐγώ; φαμὲν οὖν ὅτι, ὥσπερ κατὰ τὰς ἔριδας συμβαίνει, προσφέρειν ἔσθ' ὅτι τὸν ἀπολογούμενον τῷ προηγουμένῳ τῆς δίκης τοιαῦτα ἃ οὐδέποτ' αὐτὸς ἐφθέγξατο, οὕτω κἀνταῦθα. ἴσως δ' ἄν τις εἴποι ὅτι, ὅτι τὸ ποῦ βάντος ἢ ποῦ στάντος ἔλεγε, τοῦτο ἔλεγε καὶ ἐνόει, ὡς ἔνθα μὲν ἐκεῖνος ἔβαινε, καὶ αὐτὸς συμπαρῆν· ἔνθα δ' αὐτός, οὐκ ἐκεῖνος· ἔστι δὲ πάνυ ψυχρόν.

Lobeck has pointed out, from a comparison of *Philokt.* 833, *ποῦ στάσει, πῶ δὲ βάσει*, and Eur. *Hek.* 1057, *πᾷ βῶ, πᾷ στῶ*, that the words before us were, like the German *wo er ging und stand*, proverbially used to convey this meaning, *quid suscipiam, quid exsequar?* Hence, then, Agamemnon intends, in the verse under review, to express this sentiment, *ubicunque Ajax fuit, ibi haud ego defui*, i. e. *nihil ille sine me gessit*, in contradiction to the language respecting Aias which he attributes to Teukros in vv. 1170, 1171, *supra*. In thus asserting that Aias had done nothing either actively or passively in which he himself had not participated, it is readily understood that his language, as commander of the forces, is equivalent to *Quid tandem fecit Ajax nisi meis auspiciis?* It is for this reason that Teukros, in his reply (v. 1211 sqq.), calls to the recollection of his opponent those deeds of gallant service only, in which, without aid from any person, Aias, alone and single-handed, had delivered Agamemnon and the vanquished Greeks from the most imminent destruction. —— On the use of *ποῦ* in interrogation, to express impatience and indignation, see note to v. 1044, *supra*.

1177. *ἔοιγμεν*. See Eur. *Kykl.* 99; Id. *Herakl.* 428, with Elmsley's note; Eustathius, p. 885. 9; *Etym. M.* 350. 54; Buttmann, *Ausf. Griech. Sprachl.* 114; Krüger, *Griech. Sprachl.* B. II. S. 116; Ellendt, *Lex. Soph.* I. p. 628. —— *ὅπλων ἀγῶνας*. Cf. vv. 41, 884, and see note to v. 1107, *supra*.

1178. *τότε*. See note to v. 614, *supra*. The MS. Γ. reads *ποτέ*, with the gloss *γρ. ὅτε*.

1181. *Εἴκειν ἅ, κ. τ. λ.* "Supply *ταῦτα* from the relative pronoun *ἅ*, and construct it with *εἴκειν*, according to Matthiä, *Gr. Gr.* 421, *Obs.* 2." NEUE.

1182. *κακοῖς βαλεῖτε*. *You will assail us with reproaches.* SCHOL.: *ἀντὶ τοῦ βλασφημεῖτε*. See notes to vv. 476, 682, *supra*.

1183. *Ἢ σὺν δόλῳ κεντήσεθ'*. Lobeck aptly quotes Eur. *Suppl.* 240, *οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου εἰς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακά.* —— *οἱ λελειμμένοι*. SCHOL.: *οἱ ἡττηθέντες ἐν τῇ κρίσει· τοῦτο δὲ πρὸς τὴν ἐπιχείρησιν τοῦ Αἴαντος.*

1188. *οἱ πλατεῖς οὐδ' εὐρύνωτοι*. The reference is to Aias. See notes on vv. 204, 1021, *supra*.

1191. *πλευρά*. The MSS. Bar. a. b. Par. C. Membr. Aug. B. C. and Aldus read *πλευράς*, which is retained by Brunck and Schneider. The MSS. Θ. La. sec. Harl. Bodl. Laud. Ien. Mosq. a. b. Dresd. b. and the Juntine editions exhibit *πλευράν*, which is supported by the Scholiast and

approved by Musgrave. The true reading (see Porson to Eur. *Hek.* 814, and to *Orest.* 217; Elmsley to Eur. *Herakl.* 824; Liddell and Scott, s. v.) is preserved in the MSS. Par. D. Dresd. a., Eustathius, p. 1524. 51, and Stobæus, *Floril.* 3. 5. With the sentiment, Wunder aptly compares *Antig.* 477 sqq., σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους ἵππους καταρτυθίντας.

1192. ὀρθὸς . . . . πορεύσται. Neue compares Eur. *Hel.* 1555, ταύρειος δὴ ποῦς οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κατά.

1197. ὅς εἶ. "*Qui sis.* Eur. *Alkest.* 643, ἴδιξας, εἰς ἴλιγγον ἐξιλθών, ὅς εἶ. Id. *Iph. Taur.* 767, σήμαινε δ', ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν. I should not have drawn attention to this point, if I had not seen a statement in the *Mus. Crit.* P. VI. p. 293, that the introduction of the relative pronoun ὅς in the last-quoted passage is a solecism. For the reason why ὅς rather than ὅστις is here used, see Elmsley to Eur. *Med.* 1086, and my own note to v. 775 of that play." HERMANN. See also Schneider ad Plat. *Civ.* T. II. p. 139; Bernhardy, *Synt.* p. 291; Krüger, *Griech. Sprachl.* 51. 8, *Anm.* 5; Jelf's *Gr. Gr.* 877, *Obss.* 3 and 4; and compare *Œd. Tyr.* 1068, εἴθε μήποτε γνοίης, ὅς εἶ; *Œd. Kol.* 571, σὺ γὰρ μ', ὅς εἰμὶ κἀφ' ὅτου πατρὸς γεγὼς καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖς; Cic. *Cæcil.* XII. 37, *et qui sis et quid facere possis, considera.*

1198. Ἄλλον τιν' ἄξεις, κ. τ. λ. "These words are spoken with exceeding arrogance. Slaves, such as Teukros is here represented to be, were not permitted by the Athenian law to plead their cause in the assemblies of the people. Cf. Ter. *Phorm.* 2. 1. 62." WESSELING. See Hermann's *Manual of Grecian Antiqq.* 135. 2; Schöll, *Sophokles Leben und Wirken*, pp. 127, 283; and compare note to v. 957, *supra.*

1201. Τὴν βάρβαρον . . . . γλῶσσαν. Agamemnon sneers at the descent of Teukros from Hesione, which, according to Athenian law and prejudice in the days of Sophokles, would prevent him from being regarded as a Greek. See *Mus. Crit.* VI. 254. —— On the accusative γλῶσσαν, see Jelf's *Gr. Gr.* 551. 2.

1202. Εἴθ' ὑμὶν . . . . σωφρονεῖν. SCHOL.: ἐπεὶ οὐ συμβουλεύει διὰ τὸ ἀξίωμα Ἀγαμέμνονος ὁ χορός, ἐν τῇ εὐχῇ τὴν γνώμην κατέθηκεν.

1204. ταχεῖά τις βροτοῖς. The MSS. Δ. Aug. C. Dresd. b. Lips. b., and Stobæus, *Serm.* CXXVI. 3, read τοῖς βροτοῖς. On the peculiar force of the pronoun τις when conjoined with adjectives, see notes to vv. 8, 811, *supra.* Hermann renders, *mortui quam nescio quomodo celerrime diffluit gratia.* —— Teukros, although greatly enraged at the taunts and sarcasm of Agamemnon, first endeavors to pay a well-merited tribute to those

eminent services which Aias had rendered to the Greeks, and complains of the ingratitude of Agamemnon in retaining no grateful recollection of the repeated instances in which, to save his life, he had imperilled his own. He reminds him that, by the bravery and efforts of the deceased hero (see Hom. *Il.* 15. 415), the Grecian host was rescued from destruction by Hektor, and that, on a subsequent occasion, he went forth, of his own free will, to fulfil the lot which had appointed him to cope in single combat with the Trojan champion (vv. 1211 – 1225). "He was the doer of these deeds, and with him I, in actual presence, the slave, forsooth, and offspring of a barbarian mother!" (vv. 1226, 1227.) He next proceeds to refute the opprobrious terms in which his birth had been so repeatedly alluded to by his opponent, and retorts upon him the impiety and infamous reputation of his equally barbarian ancestors. Welcker, p. 260 sqq., has correctly shown, that, in the language Teukros uses upon this point, the poet seeks to gratify his audience by rebuking the arrogance of the Argives on account of their descent from Pelops. At the close of his address, he nobly declares, in allusion to the covert threats of Agamemnon at v. 1193 sq., that he shall defend his brother's remains from injury at the cost of his own life: Εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτί που, | βαλεῖτε χ' ἡμᾶς τρεῖς ὁμοῦ συγκειμένους· | ἐπεὶ καλόν μοι τοῦδ' ὑπερτονουμένῳ | θανεῖν (v. 1246 sqq.).

1205. *προδοῦσ'*. Supply *τὸν θανόντα*, and upon the construction see note to v. 564, *supra*.

1206. *οὐδ' ἐπὶ σμικρῶν λόγων*. "So Aldus and the manuscripts generally. The MSS. Dresd. a. Par. T. and the books which follow the Triclinian recension exhibit *οὐδ' ἐπὶ σμικρῶν πόνων*. If Triclinius adopted this reading from correction, he did so foolishly. Every body is aware that the substantives *ἔπος*, *λόγος*, frequently denote *that which words express, a thing* or *matter spoken of*, and are hence almost equivalent in sense to *πρᾶγμα*. See my note to *Œd. Kol.* 443. In just the same manner, then, as the language of Aias at v. 452, *οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτόν*, means neither more nor less than the comic phrase *οὐκ ἂν ἐρεβίνθου πριαίμην*, *vilissimo pretio non emerem*, are the words *οὐδ' ἐπὶ σμικρῶν λόγων* employed in our own passage to signify *ne minimum quidem*." Brunck. Erfurdt and Hermann agree with Stephanus in rendering, *ne verbis quidem tenus*, and suppose the meaning of Teukros to be this: that Agamemnon, in return for the illustrious services of Aias in protecting the safety of himself and the army under his command, ought at least to have made honorable mention of his name, and to have forborne all disparaging and contemptuous

reference to his exploits. Lobeck's translation, *ne verbulo quidem* (with which he compares the German expression, *nicht mit einem armseeligen Worte gedenkt er deiner*) is yet more felicitous. In illustration of the use and meaning of ἐπί, see *Œd. Kol.* 443, 746; Eur. *Hippol.* 1163; Jelf's *Gr. Gr.* 633. 3; Krüger, *Griech. Sprachl.* 68. 40, *Anm.* 5.

1207. οὔ σὺ πολλάκις. SCHOL.: οὐκ ἀξιοῦται τῆς παρὰ σοῦ μνήμης, οὗ πολλάκις, ὦ Αἴαν, προεκινδύνευσας ἐν πολέμοις. παρὰ τὸ Ὁμηρικόν· Αἰὲν ἔμην ψυχὴν παραβαλλόμενος πολεμίζειν (*Il.* 9. 322). —— On μνῆστιν, see Lobeck ad Phryn. pp. 256, 728. Buttmann, *Ausf. Griech. Sprachl.* 119. 24.

1210. κἀνόνητ' ἴση. Such is the reading of Aldus and the MSS. La. Par. 1. The common copies exhibit κἀνόητ'. Consult note to v. 716, *supra.*

1211. Οὐ μνημονεύεις. SCHOL.: καλῶς πρὸς τὸ Ποῦ βάντος ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ; (v. 1175). On the collocation οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἡνίκα, *dost thou no longer hold in any remembrance the time when,* — see Porson and Schäfer to Eur. *Hek.* 109, and compare Cic. *Ep. ad Div.* 7. 28, *Memini cum mihi desipere videbare.*

1212. Ἐρεχίων. SCHOL.: λείπει τὸ ἐντός. The MSS. Lc. Bar. a. read ἐντός in place of οὗτος, but that the genitive may be constructed directly with the participle is satisfactorily shown by *Œd. Tyr.* 238, γῆς εἰσδέχεσθαι. *Philokt.* 648, ὁ μὴ νεώς γε τῆς ἐμῆς ἔνι. Eur. *Phœn.* 454, τόνδ' εἰσδέξω τειχέων. See Bernhardy, *Synt.* p. 137. —— ἐγκεκλημένους. The common reading (for which the MSS. La. Bar. a. exhibit ἐγκεκλειμένους) is ἐγκεκλεισμένους. See Elmsley on Eur. *Herak. Fur.* 729; Matthiä on Id. *Hek.* 481; Schneider on Plat. *Civ.* T. III. p. 70; Baiter on Isokr. *Paneg.* 47. 43; and Buttmann, *Ausf. Griech. Sprachl.* 114. Lobeck quotes, in illustration of the passage generally, the following sarcastic verses of an unknown poet (manifestly spoken by Aias), which have been preserved by Charisius, IV. 252: Vidi te, Ulysse, saxo sternentem Hectora Vidi legentem clypeo classem doricam, ego tunc pudendam trepidus hortabar fugam.

1214. ἀμφὶ .... ἰδωλίοις. Lobeck compares Virg. *Æn.* 5. 662, Furit immissis Vulcanus habenis transtra per et remos (ἰδώλια) et pictis abiete puppes (ἄκρα νεῶν). —— The words ἰλθὼν μοῦνος are introduced in reply to the language of Agamemnon at v. 1175, *supra.*

1217. τάφρων ὑπέρ. Cf. Hom. *Il.* 15. 355 sqq.

1219. οὐδὲ συμβῆναι ποδί. SCHOL.: πρὸς τὸ Ποῦ βάντος ἢ ποῦ στάντος. See note to v. 1175, *supra.*

1220. Ἆρ' ὑμὶν . . . . ἴνδικα; "The adjective ἴνδικον is used to signify both *justum* and *verum*. In the present passage, it must be understood in the latter meaning, and joined with ὑμίν: *vera secundum vestrum judicium*. On this employment of the dative, see my note to *Œd. Tyr.* 40, and compare Eur. *Phœn.* 497 sq.: καὶ σοφοῖς καὶ τοῖσι φαύλοις ἴνδικα, where the dative is similarly used, and ἴνδικα has also the same signification." WUNDER. Add *Œd. Tyr.* 553, *Trach.* 296, and consult notes to vv. 522, 574, *supra*; Matthiä, *Gr. Gr.* 388. a. —— On the particle ἄρα, *nonne*, see note to v. 264. Jacobs supposes, on account of its frigidity and the inappropriateness of the sentiment it expresses to the whole connection, that the verse is corrupt, and that the poet wrote something like the following: Ἆρ' ὑμὶν οὗτος ταῦτ' ἔδρασ' ἄμ', ἢ δίχα;

1221. χὤτ'. "Construct with the verb μνημονεύεις, v. 1211." NEUE.

1222. Λαχὼν τι κἀκίλευστος. SCHOL.: πληρωθεὶς καὶ αὐθόρμητος. That the transaction referred to was wholly voluntary on the part of Aias may be learnt from Hom. *Il.* 7. 92, and that the actual lot was in entire conformity with his wishes is reiterated at v. 181 of the same book. —— The MSS. Lips. a. Flor. Γ. Δ. read with the Juntine editions ἦλθεν ἀντίος.

1223. Οὐ δρακίτην, κ. τ. λ. SCHOL.: οὐδὲν κανουργήσας περὶ τὸν κλῆρον, ἀλλ' εὐξάμενος λαχεῖν αὐτόν. τοῦτο δὲ ἱστορεῖται περὶ Κρεσφόντου καὶ τῶν Ἀριστοδήμου παίδων, ὅτι πανούργως ὁ Κρεσφόντης βῶλον ὑγρὰν εἰς τὴν ὑδρίαν τοῦ ὕδατος ἔβαλε, κληρουμένων περὶ Μεσσήνης. οὐκ ἄτοπον δὲ τὸν Τεῦκρον λοιδορεῖν Ἀγαμέμνονι, ὑπὸ τοῦ πάθους προσαγόμενον· καὶ γὰρ Ἀχιλλεὺς οὐκ ἀπέσχετο λοιδορίας, καὶ οὐκ ὢν ἐν τοιούτῳ πάθει (*Il.* 1. 122, 149, 225). [Εἰς τὸ αὐτό.] ἀνῆκται τοῖς χρόνοις ἡ ἱστορία ἡ περὶ Κρεσφόντου. Eustathius, p. 361. 26, adduces this verse as an example ἀναχρονισμοῦ εὐμεθόδευ. The allusion is to the artifice by which Kresphontes, in the division of the Peloponnesos, obtained Messenia, the district he coveted. "Among other modes of drawing lots practised by the ancients, one consisted in casting stones, inscribed with the name or some other distinctive mark of the party throwing, into a vessel filled with water. A person, not wishing his own lot to be the first drawn, surreptitiously threw into the urn some material which would either stick to the bottom of the vessel or dissolve in the water which it contained. It was thus, according to the Scholiast, that Kresphontes, by throwing a lump of earth into the lot-vessel, obtained the kingdom of Messenia. The reference to Kresphontes is of course an anachronism; but an anachronism which, told at the expense of Sparta, would not be disliked by the poet's audience." MITCHELL. Cf. v. 1079, *supra*; Apollodor. II. 8. 4; Pausan. IV. 3. 3; Plaut. *Asin.* 2. 6. 46; Salmasius ad Plaut. *Casin.* 2. 6. 22.

1225. ἅλμα κουφιῶν. *To make a light and ready bound.* On the accusative *cognate to the notion implied in the verb*, see Jelf's *Gr. Gr.* 548. d, 556. d, and compare Eur. *Suppl.* 1051, δύστηνον αἰώρημα κουφίζω. Id. *Elektr.* 865, οὐράνιον πήδημα κουφίζουσα. Id. *Troad.* 343, κοῦφον αἴρῃ βῆμα, cited by Neue and Lobeck.

1227. Ὁ δοῦλος, οὐκ, κ. τ. λ. Compare the language of Agamemnon, vv. 1174, 1197, *supra.*

1228. τοῖ βλίπων. "Equivalent to τῶς βλίπων, *quo vultu, qua fronte.* Cf. *Philokt.* 110; Ar. *Plut.* 424; Id. *Vesp.* 895; Id. *Lys.* 886." ERFURDT. On the use of καί after interrogative words and particles to denote extreme impatience for reply, see Porson to Eur. *Phœn.* 1373; Hermann ad Vig. p. 837; Elmsley to Eur. *Med.* 1334; and compare *Œd. Tyr.* 1129; *Trach.* 314; *Antig.* 726, 770.

1230. Πίλοπα βάρβαρον Φρύγα. "Tzetzes, *Chil.* V. 448, makes the following observation: τῶς Σοφοκλῆς τὸν ἄνδρα Φρύγα φησὶν οὐκ οἶδα, λίγων ἀρχαῖον ὄντα Πίλοπα βάρβαρον Φρύγα. The same representation, however, is made by Herodotos (7. 11), Πίλοψ ὁ Φρύξ, and Orosius (1. 12), *Tantalus rex Phrygiorum.* That the same interchange of the appellations *Phrygian* and *Lydian* is made by other writers may be seen in Markland's note on Maxim. XXXVI. 1. p. 179, and in truth the boundaries of Lydia and Phrygia were formerly ἀδιάκριτοι." LOBECK.

1231. Ἀτρέα δ', ... τίκνων; Most modern editors place a comma both after ἔστιρε and δυσσιβίστατον. Elmsley directs us to erase the comma after the latter, because it does not agree with Ἀτρέα, but with δεῖνον. We prefer to retain the comma after δυσσιβίστατον, and to expunge it after ἔστιρε. On the formula ὃς αὖ σ' ἔστιρε, see note to v. 1116, *supra.*

1233. μητρὸς ἐξίφυς Κρήσσης. "Although Kressa is a proper name and a common appellation of Aerope (see Burmann to Ov. *Trist.* 2. 391), it is used by Teukros in this passage as a term of reproach and infamy. See Dorvill. ad Chariton. p. 332, and compare the language of the comedian Plato, as quoted by the Scholiast on Ar. *Aov.* 798, τὸν μαινόμενον, τὸν Κρῆσα, τὸν μόγις Ἀστικόν. Menelaos is called by Lykophron, 150, ἡμίκρης, on account of the marriage of his father with Aerope." LOBECK. Add Apollodor. 3. 2. 2, and the Scholiast on Eur. *Orest.* 800.

1233–1235. ἐφ' ᾗ . . . . διαφθορέα. "Bothe cannot possibly be correct in considering ἰκακτὸν ἄνδρα as the object of the verb ἐφῆκεν, and in representing that Aerope's paramour was cast into the sea by the command of her father Katreus. Although this opinion is countenanced by the gram-

matical connection of these words, it will be seen to be inadmissible from the circumstance, that no ancient writer has stated that this punishment overtook the adulterer, whilst all unite in testifying that it was inflicted upon Aerope herself, or at all events was decreed against her. It is the more incredible that Sophokles could have intended to make such a statement in this passage on account of its thorough inconsistency with his meaning and design. His object is simply to communicate certain disgraceful passages in the history of the immediate ancestors of Agamemnon, and could not be promoted by any reference to the fate of Aerope's paramour. We think it certain that Aerope, therefore, must be the object of ἰφῆκεν. That Sophokles, however, does not adopt the story which Euripides is said to have followed in his tragedy of the Κρῆσσαι, is clearly shown from the observations of our Scholiast upon the words ἰφῆκεν ἰλλοῖς ἰχθύσιν: — ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθαρεῖσαν αὐτὴν λάθρα ὑπὸ θεράποντος ὁ πατὴρ Ναυπλίῳ παρέδωκεν, ἐντειλάμενος ἀποσφάξαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνηγγύησε Πλεισθένει. Now if Katreus is meant, as the commentators think, by the words ὁ φιτύσας πατήρ, and we are to understand that Aerope while yet a virgin was detected by her father in the commission of her crime, (for it follows of necessity, that, if the offence of which the poet here accuses her was committed after her marriage, she could not have been detected in it by her father, since it is certain that he after her nuptials remained in Krete,) no one can ever understand how, after having been thrown into the sea in expiation of her guilt, she could possibly have married Atreus, as the poet asserts in the distinctest terms. For it is evidently impossible that we can interpret the words ἰφῆκεν . . . . διαφθεράν in such a manner as to sustain the notion that she was rescued from her watery grave, and afterwards joined in wedlock with Atreus. To this it must be added, that the words ἐπακτὸν ἄνδρα could not have been applied to a servant of Katreus who had wrought his daughter's ruin. We cannot, therefore, doubt that Atreus, the father of Agamemnon, is referred to in the words ὁ φιτύσας πατήρ, and that the general meaning intended by the poet is as follows: Aerope ab Atreo marito, natis jam Agamemnone et Menelao, quum in adulterio deprehensa esset, in mare præcipitata erat. The adulterer was, in all probability, Thyestes. With these views the Scholiast on Eur. *Orest.* 800 agrees: Ἀτρεὺς τὴν γυναῖκα Ἀερόπην τιμωρεῖται, ὅτι ἠμοιχεύετο Θυέστῃ, ῥίψας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς. The same testimony is given by the Scholiast on Liban. *Decl.* T. IV. p. 65: Ἀερόπην τὴν τοῦ Ἀγαμέμνονος μητέρα ὁ ἀνὴρ αὐτῆς Ἀτρεὺς μοιχευομένην λαβὼν τῷ Θυέστῃ εἰς θάλασσαν ἔρριψε. The

reader will, moreover, observe that the introduction of the vengeance taken by Atreus on his brother Thyestes and on his wife Aerope, in the narrative detailed in these five verses (1231 – 1235), is extremely appropriate to the purpose and intention of the poet. Cf. Schol. ad Eur. *Orest.*, l. c." WUNDER.

1234. ἰκανὸν ἄνδρα. SCHOL.: τὸν μοιχόν.

1235. ἰλλοῖς. SCHOL.: τοῖς ἀφώνοις. Aldus reads ἰλλοῖς. Cf. Blomfield, *Gl. in Æsch. Pers.* 583; Hes. *Scut.* 212, ἴλλοσας ἰχθῦς.

1238. τὰ πρῶτ' ἀριστεύσας. See note on v. 410, *supra.*

1239. ἢ φύσει μὲν ἦν. On the construction, see note to v. 432, and for information upon the details respecting his own birth into which Teukros now enters, consult note on v. 410, *supra.*

1243. τοὺς πρὸς αἵματος. SCHOL.: τοὺς συγγενεῖς. Cf. *Elektr.* 1125, ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος. Jelf's *Gr. Gr.* 632. 2. a. Krüger, *Griech. Sprachl.* 68. 37, *Anm.* 1. Hermann ad Vig. p. 660. It is scarcely necessary to observe, that Aias alone is meant. See Wunder on *Œd. Tyr.* 361. —— The MSS. Lb. Aug. B. C. Dresd. b. read βλαστῶν.

1245. οὐδ' ἰσαισχύνει λίγων. The MSS. La. Lb. Γ. Δ. Θ. Aug. B. C. and Aldus read ἰσαισχύνῃ, or what amounts to it, ἐπ' αἰσχύνῃ. "Eldicke, *Spec. Suspic.* p. 6, conjectures ἰσαισχύνῃ 'γγελῶν, for which Erfurdt prefers ψίγων. To the participle supply ταῦτα." LOBECK. "Hermann interprets *nec pudet te id profiteri*, a sentiment too frigid to be Sophoklean. Nevertheless, I confess that I am unable to suggest an explanation that is more satisfactory." WUNDER. There is no need of alteration. The participle λίγων signifies *jubens* (cf. *Œd. Kol.* 840, χαλᾶν λίγω σοι), and ὠθεῖς is equivalent to ὠθεῖσθαι ποιεῖς or κελεύεις. See Stallbaum and Heindorf ad Plat. *Protag.* p. 324. D, and compare Cornel. Nep. V. 4, *Cimon complures pauperes mortuos . . . . suo sumtu extulit.* Render, *Whom now overwhelmed by such* (i. e. so great) *calamities thou art causing to be thrust forth unburied, nor art ashamed at the command.* On the construction, see note on v. 481, *supra.*

1247. Βαλεῖτε χἠμᾶς. SCHOL.: ἑαυτὸν λίγει καὶ τὴν Τίκμησσαν καὶ τὸν Εὐρυσάκην. "It must be understood that Teukros, in saying βαλεῖτε χἠμᾶς, *nos etiam projicietis*, plainly intimates his intention, if any outrage is offered to the remains of Aias, of repelling force by force. The reason for his resolution is set forth in the following verse, ἐπεὶ καλόν μοι, κ. τ. λ. The employment of the singular number ὑπερπονουμένῃ μοι, although the words ἡμᾶς τρεῖς immediately precede, is necessary to the sense, because it could not be supposed that Tekmessa and Eurysakes would engage in con-

flict with the Atreidai. The assertion contained in the entire clause, *τοῦτον εἰ . . . . συγκτίμενους*, is, therefore, this : *si quam Ajaci inferetis injuriam mortuo, nobis tribus illatam putabo et ulciscar.*" WUNDER.

1248. *τοῦδ' ὑπερτονουμένῳ, taking trouble*, or *distress, upon myself on account of him*, i. e. Aias. "The MS. La. exhibits the gloss, *γρ. ὑπερτονουμένους*, and the MS. Lb., while it preserves the common reading in the text, has *ους* between the lines. If this correction should be adopted, *μοι* must necessarily be changed into *τοι*." NEUE. It is apparent that such an emendation is quite uncalled for, and would be incorrect. If any change were made, the context would require the accusative singular. —— With the genitive *τοῦδε* dependent upon the preposition in composition with the participle, from which it must be separated in construction, compare *Antig.* 82, *ὑπερδίδοικά σου. Ibid.* 627, *ἀπάτας λυχνίων ὑπεραλγῶν. Œd. Tyr.* 264, *τοὐμοῦ πατρὸς ὑπερμαχοῦμαι. Infra*, v. 1284, *τοῦδ' ὑπερμαχεῖς.*

1250. *τῆς σῆς . . . . λίγω.* All the MSS. and the Scholia of Triclinius read *σοῦ θ' ὁμαίμονος*, which Brunck renders *aut tui etiam fratris*, inaccurately, for *τε* nowhere signifies *etiam*. Hermann, Erfurdt, Bothe, Lobeck, and Neue substitute that *παμφάρμακον*, the particle *γε*. The reading in the text, which is adopted by Wunder, is the happy emendation of Dindorf. —— "Λίγω is not the conjunctive, as Hermann supposes, but a primary verb, to be constructed with *ἐπεὶ καλόν μοι*, scil. *εἶναι*. Again, we must not conclude with Brunck, that Teukros calls Helen the wife of Agamemnon (*τῆς σῆς γυναικός*) in a moment of passion, or by a *σφάλμα μνημονικόν*, but that he employs these words in the same sense as Theseus calls the daughters of Oidipous *τὰς παῖδας ἡμῶν, Œd. Kol.* 1017 : — *pro illa muliercula, cujus tu causam tueris.*" DOEDERLEIN.

1252. *βουλήσει . . . . θρασύς. You will one day wish to be even a coward rather than bold against me.* On the expression *θρασὺς εἶναι ἐν ἐμοί*, see note on v. 1036, *supra*. The MSS. Lb. Γ. Bar. a. read *ἢ ἐμοί*; the MS. Lips. b. and Aldus, *ἢ γ' ἐμοί*; the MS. Aug. C. *ἢ μοι*; the MS. Dresd. b. *ἢν ἐμοί*; and the remainder, as in the text.

1254. *Ἄναξ Ὀδυσσεῦ.* SCHOL. : *ἵνα μὴ εἴη αὐτῶν εἰς μακρὰν ἡ φιλονεικία, διαλλακτὴν εἰσήνεγκε τὸν Ὀδυσσέα· τοιοῦτον γὰρ ὁ καιρὸς ἐζήτει· εἰσῆκται δὲ Ὀδυσσεὺς ὡς σοφὸς καὶ ἀμνησίκακος.* On *καιρόν, opportunely*, consult note on v. 34, and on the construction of the words *ἴσθ' ἐλληλυθώς*, see notes on vv. 908, 1025.

1255. *Εἰ μὴ . . . . πάρει.* Hermann's rendering, *si non ades una cum illis accensurus rixam, sed una mecum compositurus*, is open to the objection that Odysseus arrived too late *rixam una cum illis accendere.* The lan-

guage has its origin in the current proverbial expressions of the age (cf. *Antig.* 40; Eur. *Hippol.* 671; Zenobias, IV. 46; Plutarch, II. p. 1033. E, where Chrysippos is called by Aristokreon *στραγγαλίδων Ἀκαδημαϊκῶν κοπίς, a knife for cutting Academic knots*), and should be rendered, *si non ades adstricturus* (nodum rixæ), *sed soluturus.* On the use of the future participle to denote purpose and design, see Matthiä, *Gr. Gr.* 566. 6; Krüger, *Griech. Sprachl.* 56. 10. 4; and on the *conditional* or *assumptive* force of *μή* with the participle (= *εἰ μή* with the finite verb), by which the thought is represented as depending on the mind of the subject of the governing verb, compare the admirable explanation of Hermann: — "*Μή frequentissime jungitur participiis, quod ubi fit, sensus proprie est,* si quis sit ejusmodi; *μὴ δρῶν quem* non facere aliquid sumimus; *quum οὐ δρῶν sit, qui* revera aliquid non facit." See also Jelf's *Gr. Gr.* 746. 2. 3. Lastly, in illustration of the connection of the negative particle with but one of the participles here employed, Wunder aptly cites, Plat. *Civ.* p. 421. A, *φύλακες δὲ νόμων τε καὶ πόλεως μὴ ὄντες, ἀλλὰ δοκοῦντες, ὁρᾷς δὴ, ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύασι. Ibid.* p. 422. B, *εἰς πύκτης ὡς οἷόν τε κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος δυοῖν μὴ πύκταιν, πλουσίοιν δὲ καὶ πιόνοιν, οὐκ ἂν δοκεῖ σοι ῥᾳδίως μάχεσθαι; Ibid.* p. 423. D, *ὅπως ἂν ἓν τὸ αὐτοῦ ἐπιστηδεύων ἕκαστος μὴ πολλοί, ἀλλὰ εἷς γίγνηται, καὶ οὕτω δὴ ξύμπασα ἡ πόλις μία φύηται, ἀλλὰ μὴ πολλαί.*

1257. *Βοὴν Ἀτρειδῶν.* SCHOL.: *οὐκ ἐξ ἑτοίμου φησὶν, ὅτι ἥκοι ἀναστέλλων τὸν Ἀγαμέμνονα, ἀλλ' ἐπιμελόμενος, τί πράττουσιν οἱ βασιλεῖς· τὴν δὲ ἑαυτοῦ γνώμην ἐδήλωσε διὰ τοῦ ἀλκίμῳ νικρῷ, ὅτι γενναίαν αὐτοῦ ἐδήλωσε τὴν τελευτήν. διδάσκει δὲ ὁ λογός, ὅτι οὐ δεῖ κατὰ τιθηνώτων λέγειν, κἂν ἐχθροὶ ὦσιν.* On the accusative *βοήν*, see Jelf's *Gr. Gr.* 575. —— Odysseus, hearing from a distance the wordy strife between Teukros and Agamemnon, now appears, in order to effect, by his wise intervention, a termination of the inglorious contest. It was one of the leading traits in the character of this chieftain, *τὰ πάντα μέτριος*, that he never lost sight of the admonition addressed to Agamemnon (v. 1251), *ὄρα μὴ τοὐμόν, ἀλλὰ καὶ τὸ σόν.* He had indulged in no unworthy triumph at the expense of Aias in his hour of deepest degradation, and it is, therefore, with especial propriety that his first words, *τῷδ' ἐπ' ἀλκίμῳ νικρῷ*, convey an unmistakable intimation of his generous purpose to put an end to the unseemly brawl, and to vindicate, by a high-minded and emphatic testimony to the merits of his former foe, the honors which were now his due. The importance attached by both disputants to these simple words is forcibly illustrated by the circumstance, that immediately upon their utter-

ance all interchange of angry and offensive language ceases, and by the silent contentedness with which Teukros, seeing the evident desire of Odysseus to render the fullest justice to the services and merits of the departed hero, resigns the controversy to his abler management. When Athene, at the commencement of this play, first brought beneath the notice of Odysseus the lamentable situation of the unhappy Aias, a remembrance of the extreme vicissitudes to which all earthly honor is obnoxious compelled him to declare (v. 121 sqq.), ἐποικτείρω δέ νιν.... οὐδὲν τὸ τούτου μᾶλλον ἢ τοὐμὸν σκοπῶν. With the most thorough consistency, therefore, he at once takes part with Teukros, and urges that, although he can extend forgiveness to those who requite opprobrious language with the like (1260 sq.), deference to the laws of the immortal gods requires that the remains of Aias, once his bitterest foe (1274), but whose valor as the bravest of the Achaians save Achilles only (1278) far transcends his hatred (1295), should be honored with immediate sepulture. His remonstrances and entreaties prevail at length with Agamemnon, but only upon the understanding that the consent to the burial shall be considered as the act of Odysseus and not his own (1306), since his own enmity to Aias will continue unabated (1310). We would call the attention of the student to this fact in especial. The poet distinctly represents the hostility of the Atreidai alone as remaining unsubdued. They had been first to deal unjustly with the departed hero, but they suffer no punishment, and are portrayed as eager only to inflict it. Hence, when the insanity and premature death of Aias had reconciled his memory to gods and men, the punishment of the Atreidai is represented as deferred, and as awaiting them in the hereafter. From this consideration we shall be justified in concluding that the imprecations of Teukros (1327 sqq.) are not introduced, as Schöll insists, for the purpose of developing a new πάθος, but to direct the attention of the spectators to the wretched end which the ὑστερόποινος Ἐρινύς did ultimately inflict upon one of the transgressors, and to the ignominious history of the other. That Aias in his dying speech omitted to mention the name of Odysseus in the curse which he invoked upon his foes because the poet intended to conduct the dispute respecting his interment to a triumphant and satisfactory termination by his good offices, as Welcker and Schöll contend, may or may not be true, although we think it more probable that it was owing to the more correct view which, upon the restoration of his reason, Aias was enabled to take of the dignity and worth of his illustrious antagonist. From the language of Odysseus at v. 1275, we learn that the fierce hostility between himself and Aias was of

no long duration; that it originated in, and was altogether attributable to, the contest respecting the armor of Achilles (see note to v. 77, page 90). We would, finally, remark that the objection which Teukros urges to the participation of Odysseus in the funeral ceremonies themselves (vv. 1332 sqq.), arose in all probability from the opinion he still had cause to entertain, that Aias had perished under the continued influence of those prejudices against Odysseus which his victory had evoked. The assurance of his own obligations and personal esteem is properly set forth in the concluding words of his refusal (v. 1336 sq.): *σὺ δὲ ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.* Odysseus, in no degree offended by the repulse of his magnanimous proposal, but acquiescing with entire submission and cordiality in the sentiments and reasons of Teukros, thereupon retires.

1260. Ποίους; "When, as in the present passage, *interrogando irridetur res aliqua, tanquam quæ plane non sit, vel certe nullius sit momenti,* there is generally an ellipse of a verb, to be supplied from the context, upon which the interrogative word depends. Cf. Heindorf ad Plat. *Charm.* 47; Reisig, *Conject.* p. 74." NEUE.

1261. *συμβαλεῖν ἔπη.* "*Maledicta regerere,* veluti quandam verborum pugnam committendo." STEPHANUS. So Eur. *Iph. Aul.* 830, *αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους.* With the general sentiment compare Hom. *Il.* 20. 250, *ὁπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις.* Ter. *Andr.* 5. 4. 17, Si mihi pergit quæ volt dicere, ea, quæ non volt, audiet. Hor. *Sat.* 2. 3. 298, Dixerit insanum qui me, totidem audiet.

1263. *καί.* "When this particle follows an interrogative pronoun or adverb, it intimates that the notion which it precedes is that respecting which we particularly desire to be precisely informed. Porson to Eur. *Phœn.* 1373 explains differently, regarding it as equivalent to *dic præterea.* Hermann ad Vig. 320 makes the following observation: *Qui τί χρὴ καὶ λέγειν interrogat, is non solum* quid, *sed etiam* an aliquid dicendum sit, *dubitat.*" KRUEGER. "*Si dico τί χρὴ καὶ λέγειν, proprie hoc quæro,* quid sit dicendum, etiam si solum de dicendo cogitemus, i. e. the questioner omits all allusion to those details respecting which he *might* inquire, in order to confine himself to *this one in especial.*" KLOTZ. See Jelf's *Gr. Gr.* 759. 2; Elmsley to Eur. *Med.* 1334; Wunder to *Antig.* 720; Ellendt, *Lex. Soph.* s. v. In rendering into English, the force of *καί* in such a collocation is best given by pronouncing the following word with emphasis.

1265. *πρὸς βίαν ἐμοῦ. In spite of me.* See *Œd. Kol.* 662; Hermann ad Vig. p. 664.

1267. ξυνηρετεῖν. SCHOL.: ξυντρέχειν ὡς πρότερον, ἐκ μεταφορᾶς τῶν κοινῶς ἐρετούντων. [Εἰς τὸ αὐτό.] συμφωνεῖν. The MSS. Bar. a. Laud. read ξυνερετμεῖν; the MSS. Par. T. Lb. Lc. Γ. ξυνηρεμεῖν, which is preferred by Turnebus; and the remainder of the manuscripts, with Aldus, ξυνηρετμεῖν. The reading in the text, which has obtained the sanction of Hermann and Wunder, is due to the emendation of Lobeck, and is confirmed by the authority of Hesychius, s. v. Ξυνηρετήσεις, and Photius, s. v. Ξυνηρέτης.

1272. Μηδ' ἡ βία σε μηδαμῶς. SCHOL.: μὴ ἡ ἐξουσία βιασάσθω σε, ὥστε πρᾶξαί τι παρὰ τὸ δίκαιον· τουτέστι, μὴ ὑπὲρ τοῦ ἐνδείξασθαι τούτῳ τὴν ἐξουσίαν παραβῇς τὸ δίκαιον. See note to v. 1124, *supra*.

1277. Οὐκ ἂν ἀτιμάσαιμ' ἄν. Such is the reading of the MSS. La. pr. Lb. Γ. Δ. Lips. B.—— "Οὔκουν ἀτιμάσαιμ' ἄν. *Sic bene Membranæ* [Laud. Bodl. Bar. a. b. Harl. Mosq. a. Lips. a. Dresd. b.] *et Aldus. In reliquis veteribus* οὐκ ἂν ἀτιμάσαιμ' ἄν, *labante metro, cui fulciendo Triclinius* γε *inseruit.*" BRUNCK. "The manuscript which Brunck calls *Membranæ* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, οὔκουν, the reading of the *Membranæ* and of many other manuscripts, appears to be a conjectural emendation of οὐκ ἄν, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably οὐτἂν ἀτιμάσαιμ' ἄν. Οὐτἂν (οὔτοι ἄν) is always confounded in manuscripts with οὔτ' ἄν (οὔτε ἄν), and in passages where the particle τε is improper is frequently corrupted into οὐκ ἄν. Οὐκ ἄν, again, where the metre requires it, is changed into οὔκουν or οὐκ ἄν γ'. We subjoin a few examples of part of this process. Æsch. *Suppl.* 306, Οὐκοῦν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοῖ; The context appears to require us to read without the interrogation, Οὐκ ἂν (or οὐτἂν) πελάζοι. Soph. *Antig.* 747, Οὐκ ἄν γ' ἵλοις ἥττω γε τῶν αἰσχρῶν ἐμί. So Aldus. The Augsburg manuscript reads, Οὐκ ἄν ἵλοις. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. Eur. *Med.* 867, Οὐκ ἄν γ' ἁμάρτοις τοῦδε γ', ἀλλ' ἀκούσομαι. See the various readings in Porson's note. He reads Οὐ τ' ἄν ἁμάρτοις τοῦδε γ'. Ar. *Ran.* 488, Οὔκουν ἕτερος ταῦτ' εἰργάσατ' ἀνήρ. ἀλλὰ τί. *Another man would not have done so.* Brunck reads from conjecture, Οὐκ ἂν ἕτερος ταῦτ'. The Ravenna manuscript reads, Οὔκουν ἕτερός γ' αὔτ'. We suspect that Aristophanes wrote, Οὐτἂν ἕτερος γ' αὔτ'." ELMSLEY.

Hermann and Wunder have adopted Bothe's conjecture, οὐκ ἀνταιμάσαιμ' ἄν. We believe that the reading in the text is undoubtedly genuine, and that the assertion of Hermann, *Opusc.* IV. p. 373 sqq., that the quantity of ἄν under all circumstances and in all places is invariably short, has been successfully refuted, so far as the Attic poets are concerned, by Dindorf, in his *Præf. ad Poet. Scen. Gr.* p. vii. sqq. See *Elektr.* 314; *Antig.* 747; Æsch. *Agam.* 341; Eur. *Rhes.* 561; *Med.* 867; *Troadd.* 409; *Hel.* 1045; *Herakl. F.* 186, 1254; Alexis ap. Athen. X. p. 422. B; all which passages are quoted and discussed by Dindorf in his note on Æsch. *Theb.* 562.

1278. Ἓν' .... ἄριστον, *unum optimum.* See Hom. *Il.* 12. 243; Matthiä, *Gr. Gr.* 461; Bentley to Hor. *A. P.* 32; Valckenaer to Hdt. 6. 127.

1279. πλὴν Ἀχιλλέως. For a confirmation of this statement, cf. Hom. *Il.* 2. 768 sq.; 17. 279; *Odyss.* 11. 469, 550; 24. 17 sq. Hektor, in *Il.* 8. 288, thus addresses Aias: Αἴαν, ἐπεί τοι δῶκε θεὸς μέγαθός τε βίην τε, καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι. So, too, Pind. *Nem.* 7. 40, κράτιστον Ἀχιλέος ἄτερ μάχᾳ. Hor. *Sat.* 2. 3. 193, *heros ab Achille secundus.*

1281. τοὺς θεῶν νόμους. Compare the language of Teukros at vv. 1073, 1075, *supra.* On φθίροις ἄν, see note to v. 1074, *supra.*

1282. Ἄνδρα. See note to v. 495, *supra.* —— εἰ θάνοι. Wunder reads from conjecture εἰ θάνῃ. See note to v. 496, *supra.*

1284. τοῦδ' ὑπερμαχεῖς. See note to v. 1248, *supra.*

1286. προσεμβῆναι. *Insultare.* "The verbs ἐμβαίνειν, ἐπεμβαίνειν, προσεμβαίνειν are used of any injury inflicted upon those who are already oppressed and afflicted. Cf. *Elektr.* 835. Isidor. Pel. I. 3. *Ep.* 347, παλαιὸς λόγος διαγορεύει. μὴ ἐπεμβαίνειν τοῖς πεπτωκόσι. Alexand. Polyb. ap. Euseb. *Evang. Præpar.* I. 9. 17, τοῖς δυστυχοῦσι ἐπεμβαίνειν. Additional instances will be found in Eur. *Hippol.* 668; Jo. Chrysost. T. III. p. 382; Basil. Magn. T. II. p. 42." Wesseling.

1288. Aldus and the old editions place the sign of interrogation at the end of this verse, in order, as Hermann supposes, to convey this sense: *Nonne facile est, obedire regi?* Such an interpretation is in opposition to the context. —— "*Dicitur εὐπειθεῖν εἴς τινά et εὖ πείθειν τινά. Vid. Valcken. ad Eur. Phœn.* 1331." Erfurdt. In the verse of the *Phœnissai*, Porson writes with Valckenaer, εὖ πείθειν θεόν, and adds the following observation: — "It is hardly possible to determine with certainty whether εὐπειθεῖν or εὖ πείθειν should be written in all cases in which a transitive signification is required by the connection; nevertheless, *the Tragic writ-*

ers seem to have said εὖ σέβειν θεούς *and* εὐσεβεῖν εἰς θεούς." So, too, Eustathius, p. 1514. 27, ἐπεὶ κατὰ τὸν τραγικὸν Σοφοκλέα τὸν τύραννον εὐσεβεῖν οὐ ῥᾴδιον, ὅ ἐστιν, ἀεὶ δικαιοπραγεῖν, ὡς πᾶσιν ἀρέσκειν, καὶ, ὡς εἰπεῖν, σεβαστὸν εἶναι. Analogy apparently confirms this view, for εὐσεβεῖν, as Valckenaer remarks, strictly signifies εὐσεβὴς εἶναι, and requires a preposition after it. On the other hand, Hermann on *Antig.* 727, and Matthiä on Eur. *Troad.* 85, follow Musgrave's opinion, that εὐσεβεῖν is also employed as a transitive verb, for in Æsch. *Eum.* 270, ἢ θεὸν ἢ ξένον τιν' ἀσεβῶν, the verb ἀσεβέω is evidently constructed with an *accusativus personæ*, and εὐσεβεῖσθαι occurs as a true passive, *to be reverenced*, in Antipho, 12:3. 42. Plat. *Ax.* p. 364. C, κάμοι ἵνα καὶ τοῦτο εὐσεβηθῇ. See Jelf's *Gr. Gr.* 565 and *Obs.*; Seidler ad Eur. *Troad.* 48. So far as our own passage is concerned, the controversy is of little moment, since most scholars will agree that the accusative τὸν τύραννον is the subject and not the object of the infinitive, the general sentiment being this: *It is no easy matter for one who enjoys supreme authority to live*, or *act*, *piously*. "In this verse the poet seems to have consulted the consistency of the character less than the gratification of his audience." HERMANN. "Since the extreme jealousy for freedom which characterized the Athenians rendered monarchical or despotic power extremely odious to them, the Tragedians miss no opportunity of introducing such general reflections and allusions as might tend to bring it into still greater detestation." BRUNCK. Cf. *Antig.* 743, 1072.

1289. SCHOL.: κατὰ κοινοῦ τὸ ῥᾴδιον. ἔστιν οὖν ὁ νοῦς τοιοῦτος· ἀλλὰ ῥᾴδιόν ἐστι τοῖς καλῶς συμβουλεύουσι φίλοις τιμᾶς νέμειν. ἀντὶ τοῦ, ἐμοὶ καλῶς σοι συμβουλεύοντι τιμὴν ἀπόδος, τουτέστιν ἄκουσόν μου.

1290. Κλύειν τὸν ἐσθλόν. SCHOL.: ἄκρως αἱ ἀντιθέσεις· ὁ μὲν Ὀδυσσεὺς ἐπὶ τιμῇ τῶν φίλων ὑφεῖναι τὸν βασιλέα τῆς ἐξουσίας παρακαλεῖ, ὁ δὲ ἀντιστρέψας φησὶν, ὅτι τὸν ἀγαθὸν ἄνδρα χρὴ πείθεσθαι τοῖς βασιλεῦσιν. —— τῶν ἐν τέλει. *Those in authority.* TRICLINIUS: ἤγουν τοῖς βασιλεῦσι. τέλος γὰρ τιμῶν ἡ βασιλεία, μεθ' ἣν οὐκ ἔστι περαιτέρω χωρῆσαι. Cf. *Antig.* 67; *Philokt.* 385, 913: Valckenaer, *Diatrib.* c. XIX. p. 202; Ruhnken ad Tim. p. 251; Blomfield, *Gl. in Æsch. Agam.* 104.

1291. Παῦσαι· κρατεῖς, κ. τ. λ. "Markland, *App. ad Eur. Suppl.* p. 249, emends πάσαις, which is approved by Musgrave, because the word παῦσαι would indicate a want of proper respect on the part of the speaker for the rank and authority of Agamemnon. How uncalled for all this is will be seen from the manner in which the Chorus are represented as checking the altercation between Oidipous and Kreon in *Œd. Tyr.* 630, παύ-

σεσθ' ἄνακτος. Add Eur. *Androm.* 692, παύσασθον ἤδη. In illustration of the following words, see Aristid. T. I. 356, διῖ τῶν μὲν πολεμίων πάντως ἰδίλειν κρατεῖν, τῶν δὲ ἐπιτηδείων ἡττᾶσθαι. Μετὰ δὲ ἡ τραγῳδία ταῦτα παραινεύντων· Κρατεῖς τοι τῶν φίλων ἡττώμενος." LOBECK. See Porson on Eur. *Med.* 1011. —— On the construction of the genitive with νικώμενος, consult notes on vv. 317, 1295.

1294. Τί ποτε . . . . νέκυν; "*Quid tandem facies, qui hostem adeo revereare mortuum?* The sentiment is this: What kind of person wilt thou hereafter be to thy living enemies, when thou betrayest now such reverence for a foe that is deceased? i. e. How indulgent wilt thou prove thyself to living enemies, since thou displayest all this reverence for one that has departed." WUNDER.

1295. Νικᾷ . . . . πολύ. The MSS. Γ. Δ. Bodl. Laud. Dresd. a. Mosq. b., with Stobæus, *Flor.* 19. 10, and Eustathius, p. 842. 10, read ἡ ἀρετή. The reading in the text (see Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 13; Matthiä, *Gr. Gr.* 54; Krüger, *Griech. Sprachl.* B. II. 14. 8, *Anm.* 1; Reisig, *Synt. Cr.* p. 18; Elmsley on Eur. *Herakl.* 460) is exhibited by the majority of the manuscripts. —— πολύ. The MS. Lips. b. reads πλέον. With equal inaccuracy, Eustathius l. c. observes: καινῶς τὸ πολὺ ἀντὶ τοῦ πλέον ληφθὲν γενικῇ συντέτακται. "For as the verb ἡττᾶσθαι is joined with a genitive on account of the notion of comparison which it involves (ἡττῶμαι σοῦ being equivalent to ἥττων εἰμὶ σοῦ or ἢ σύ), and νικᾶσθαι is frequently found with the same syntaxis for precisely the same reason (see notes on vv. 317, 1295), so ἡ ἀρετὴ πολὺ νικᾷ τῆς ἔχθρας is of equivalent meaning with ἡ ἀρετὴ πολὺ κρείττων ἐστὶ τῆς ἔχθρας. There is, however, this distinction, that an accusative of the person spoken of as conquered is sometimes added to the verb νικᾷ, which could not have been added if πολὺ κρείττων ἐστι had been substituted. The meaning of our passage is, therefore, as follows: *I reverence the dead body of Aias, because the valor for which he was conspicuous in life has far more weight with me than the hatred which I cherished against him when living.* By this he intimates that he is induced, by his recollection of the valor in which Aias formerly excelled, to lay down and forget his bygone animosity. Compare v. 1315, *infra.*" WUNDER. See Bernhardy, *Synt.* 437, *not* 486; Matthiä, *Gr. Gr.* 338; and compare *Antig.* 208, κοὔποτ' ἐκ γ' ἐμοῦ τιμὴν προΐξουσ' οἱ κακοὶ τῶν ἐνδίκων.

1296. ἴμπληκτοι. *Mobiles, inconstantes.* SCHOL.: οἱ μὴ ἐμμένοντες τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ ἄφρονες παρὰ τοῖς ἀνθρώποις. Ἄλλως. ἴμπληκτοι· κοῦφοι, εὐμετάβλητοι· ὀνειδίζει δὲ Ὀδυσσεῖ, ὡς εὐμετάβλήτῳ. οἱ τοιοῦτοι οὖν

ἴμπληκτοι παρὰ τοῖς βροτοῖς λέγονται, ὡς καὶ Ὅμηρος· Ἐμπλήγδην (= οὐ μετὰ κρίσεως, *temere*) ἵστερον μὲν τίει βροτόν (*Odyss.* 20. 132). Aldus and the MS. Ien. read incorrectly ἴκπληκτοι. The following passages are quoted by Lobeck. Plat. *Gorg.* p. 482. A, ἡ φιλοσοφία τῶν ἄλλων παιδιῶν πολὺ ἥττον ἴμπληκτος. Plutarch, *V. Eum.* p. 584. E, ἴμπληκτος ὢν καὶ φορᾶς μετὸς ἀβιβαίου. Add Thuk. 3. 82, τὸ ἰμπλήκτως ὀξύ, *inconsiderate haste.* Æschin. *Fals. Leg.* p. 27, Πολιτείας ἰμπληξία, *an unsettled* and *unstable state of government*, in which the administration of civil government is by fits and starts, with no consistency, but with an uncertain violence resembling that of a madman. —— βροτῶν. The MSS. Par. 1. Laud. Bodl. Par. D. Bar. a. b. Mosq. a. b. Lips. a. b. read βροτοῖς, which is preferred by Brunck, Hermann, and many editors. The genitive is defended by Suidas, s. v. Ἔμπληκτοι, Zonaras, T. I. 698, and by the numerous examples of a similar construction which Lobeck has brought forward. There can be no doubt that βροτῶν is the older and more genuine reading, and that βροτοῖς is due to the interpreters. Cf. *Œd. Kol.* 273, φωτὸς ἀνοσίου βροτῶν. Krüger, *Griech. Sprachl.* 47. 9.

1299. Σκληρὰν . . . . ἰγώ. "To the inquiry of Agamemnon whether he wished to possess unstable or inconstant friends, Odysseus replies in such a manner as to intimate that over-consistency or rigidity of character is not commendable, since it restrains from all subsequent reconciliation those who have once suffered injury or wrong." WUNDER.

1300. δειλοὺς . . . . φανεῖς. "Agamemnon expresses his fear of being accused of cowardice, if, in apparent submission to the threats of Teukros, he shall alter his decree respecting the burial of Aias." WUNDER. —— On θήμέρᾳ, for which Erfurdt reads as usual τῇδ' ἐν ἡμέρᾳ, see notes to vv. 714, 736, *supra*; Krüger, *Griech. Sprachl.* B. II. 14. 2, *Anm.* 20.

1301. Ἄνδρας. See note on v. 495, *supra.* —— Ἕλλησι πᾶσιν ἐνδίκους. On the dative, consult notes on vv. 574, 1224, *supra.*

1302. Ἄνωγας . . . . θάπτειν ἐᾶν; "The infinitive passive, θάπτεσθαι, might have been expected. But after verbs signifying *to order* or *permit*, even when the name of the person receiving the injunction or permission is suppressed, the infinitive active is usually employed." WUNDER. See Hermann and Reisig on *Œd. Kol.* 592, and compare Xen. *Anab.* 5. 7. 18, καὶ τοὺς νικροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου διομένους.

1303. Καὶ γὰρ αὐτός. SCHOL.: καὶ γὰρ αὐτὸς ὑπόκειμαι τῇ ὁμοίᾳ τύχῃ τῇ ἀνθρωπίνῃ· ἢ καὶ αὐτὸς ἵξομαι πρὸς τὸ θάψαι αὐτόν. "Of these explanations, the first, although approved, so far as I am aware, by all preceding editors, is wholly incorrect, and in complete antagonism to the

meaning of the poet. For although the words ἐνθάδ' ἵξομαι, taken simply by themselves, may signify either *hoc patiar* (see my observations on *Philokt.* 375) or *hoc agam*, it is, nevertheless, evident from the context, that the latter signification is here exclusively intended. Agamemnon had asked, *Ergo cogis me, ut corpus Aiacis sepeliri sinam?* to which inquiry Odysseus had returned an affirmative response. In explanation of the motive which had prompted him to this, he must necessarily, if these words mean *nam ipse aliquando sepeliar*, be understood to allege this most inappropriate reason, *nam meum ipsius corpus aliquando sepelietur.* Now if this had been his meaning, the particle ποτί, which the commentators direct us to supply, could on no account have been suppressed, nor could Odysseus have made use of such an argument in order to win the consent of Agamemnon to the sepulture of Aias. For Agamemnon sought to deprive Aias of this honor because he had dared to make an attempt against his life, and in his judgment deserved the punishment, whilst Odysseus was his friend. It cannot, therefore, be supposed that his permission of the burial of his bitterest enemy should be sought upon the ground that at some future time Odysseus must himself be buried. Hence, then, it is clear that Odysseus says, *I do command thee; for of a truth that is the point to which I shall myself come;* i. e. I myself intend to bury him. Cf. v. 1316 sq. On the phrase ἐνθάδ' ἵξομαι, in the signification of *hoc faciam*, see my note on *Œd. Kol.* 260." WUNDER.

1304. Ἦ πάνθ' ὅμοια. SCHOL.: ἔχει τινὰ δυσκολίαν. ἔστι δὲ οὕτως. κοινὸν ἔγκλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἕκαστον φίλαυτον· τοῦτο οὖν ἔγκαλεῖ τῷ Ὀδυσσεῖ ὁ Ἀγαμέμνων, ὅτι εὐδοξίαν σοι ἐργάζεται τὸ ὑπείκειν ταφῆναι τὸν Αἴαντα, οὐδαμῆ τὸ κεχαρισμένον ἑτέρῳ διαπράττεις· καὶ ὁμολογεῖ Ὀδυσσεὺς τὸ φίλαυτον, ἵνα μὴ δοξῇ πᾶσιν ἀντιλέγων. [Εἰς τὸ αὐτό.] ὄντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἄνθρωπος τὴν οἰκείαν πραγματεύεται σωτηρίαν. The MSS. Ien. Mosq. b. read φιλεῖ, with the gloss ἀποδίχεται. "Coray ad Theophrast. XXIX. 332 corrects ὄνεια, which Suidas and Hesychius interpret by ὠφέλιμα. Bothe supposes incorrectly that ὅμοια is here equivalent to ὁμοίως, and that ἑαυτῷ πονεῖ signifies *pro suis commodis servit*, in accordance with the observation of the Scholiast, that the τὸ φίλαυτον τῶν πολλῶν is alluded to, as if Odysseus, in pleading for the deceased Aias, was pursuing a course injurious to his own interests. The truth is, that Agamemnon, in the verse before us, administers a gentle rebuke to Odysseus for his inconsistency in pleading on behalf of his former foe. The meaning of the words οὐχ ὅμοια σαυτῷ πονεῖς, although clothed in a somewhat milder form, is identical with that of the expression

found in Aristides, T. I. 414, *ἐναντία σεαυτῷ ποιεῖς, quæ nunc agis, moribus tuis convenientia non sunt.* Plat. *Cir.* VIII. p. 549. D, *οἷα φιλοῦσιν αἱ γυναῖκες ὑμνεῖν . . . . ὅμοια ἑαυταῖς.* Ar. *Thesm.* 174, *ὅμοια ποιεῖν ἀνάγκη τῇ φύσει.* Philostr. *V. Soph.* II. 621, *πρᾶος καὶ ἑαυτῷ ὅμοιος.* Id. *V. Ap.* IV. 18. 196, *παραπλησίως αὐτῷ ἀπεκρίνατο.* Phalar. *Ep.* LXV. 197, *ὅταν δανείζω καὶ ὅταν ἀπαιτῶ, εἷς εἰμι καὶ ἐμαυτῷ παραπλήσιος.* Odysseus meets the irony of Agamemnon by asserting that the course he is pursuing, notwithstanding its apparent inconsistency, is nevertheless strictly in harmony with his own principles and character." LOBECK. Wunder objects to the explanation just quoted, that the negative particle *οὐ*, which Lobeck supplies to the adjective *ὅμοια*, is found nowhere in the text, and that in all the passages cited in support of the meaning attributed to *ἑαυτῷ πονεῖν*, the verb *ποιεῖν*, whose signification is essentially different from that of *πονεῖν*, is employed. An additional obstacle will be found in the reply of Odysseus, from which we may infer with certainty that the expression *πονεῖν ἑαυτῷ* must signify *to labor for himself*, i. e. *for his own interest* or *advantage*, according to its current, we may say universal, usage. The language of Agamemnon, therefore, contains at all events this thought, *omnia sibi unusquisque parat*, and the difficulty consists in the explanation of *ὅμοια*. If we are to understand this adjective in the adverbial signification *pariter*, as Reisig, in *Enarr. Œd. Kol.* p. 67, directs, we may inquire, with Hermann, *si id voluisset Sophocles, cur tam ambigue obscureque locutus esset, quum scribere potuisset ὁμοίως?* Wunder confesses that he is unable to trace the hand of the poet. We agree with Hermann in his last edition, that all which is required is a mere alteration in the punctuation. Read, Ἦ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ, i. e. *ἢ πάντες ἄνθρωποι ὁμοῖοί εἰσι, κ. τ. λ.* Cf. v. 966, *πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα*, and compare the second interpretation given by the Scholiast.

1306. Σὸν ἆρα τοὔργον, *κ. τ. λ.* The MSS. Lips. a. b. Lb. Mosq. b. read *σὸν γὰρ ἆρα* or *ἄρα*, which is approved by Heindorf to Plat. *Protag.* p. 315, D. "*Scripsi σόν γ' ἆρα cum Porsono ad Phœn.* 1666 *et Hermanno ad Orph. Argon.* 1176. *Vulgo σὸν ἄρα.*" ERFURDT. "The true reading is *σὸν τἄρα τοὔργον.* The propriety of introducing *τοι* will be apparent by comparing the following passages. Æsch. *Choeph.* 923, *σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς.* Soph. *Elektr.* 624, *σύ τοι λέγεις νιν, οὐκ ἐγώ.* Eur. *Herakl.* 733, *σύ τοι βραδύνεις, κοὐκ ἐγὼ, δοκῶν τι δρᾶν.* It is to be observed, that, in the two Oxford manuscripts which read *σὸν γὰρ ἄρα*, the particle *δή* is written over *γάρ*. Δή is not the interpretation of

γάρ, but of τοι. It is well known that δή and τοι are frequently interchanged. See Porson to Eur. *Med.* 1115; *Orest.* 476." ELMSLEY.

1307. Ὡς ἂν ποιήσῃς, κ.τ.λ. "*Quoquo modo feceris, omni modo bonus certe eris.* Odysseus says, Whether you act personally in this matter, or suffer it to be executed through my instrumentality, you will at least obtain praise for your humanity and piety, even if you may seem to have abated in some measure the rigor of your government. On παντάχῃ, cf. *Antig.* 634, ἢ σοὶ μὲν ἡμεῖς παντάχῃ δρῶντες φίλοι;" WUNDER. Aldus and the majority of the manuscripts read παντάχοῦ. The reading in the text is defended by the authority of the Scholiast and the MSS. La. Lb. Par. D. Aug. B. Mosq. a. Lips. a. See Eur. *Med.* 358, κακῶς πέπρακται παντάχῃ. Id. *Androm.* 903, παντάχῃ ὀλώλαμεν. Hdt. 5. 78, οὐ καθ' ἓν μόνον ἀλλὰ παντάχῃ. Plat. *Legg.* p. 918. E, τοὺς παντάχῃ ἀρίστους ἄνδρας. Id. *Charm.* p. 175. B, παντάχῃ ἡττώμεθα. The distinction of the grammarians — παντάχῃ, πάντα τρόπον· παντάχοῦ, ἐν παντὶ τόπῳ — is not invariably observed. See Lobeck's note. Cf. Schäfer, *Mel. Crit.* p. 66; Elmsley and Brunck on Eur. *Androm.* l. c. At v. 1179, *supra*, we find παντάχοῦ, and Hermann asserts that it would be "æque bonum" in the present passage, even if understood in its own strict signification, *quidquid feceris, ubique probus certe judicabere.*

1308. γὲ μέντοι. *Certe tamen.* See v. 458, *supra*, and Krüger to Xen. *Anab.* 1. 4. 8.

1310. ἔμοιγ' ὁμῶς. The MSS. Aug. B. C. Flor. Γ. Dresd. b. Lips. b. read ὅμως. "Ὁμῶς is found in Æsch. *Eum.* 366, 389; Id. *Prom.* 742; Eur. *Hippol.* 79; Id. *Elektr.* 407; but in Sophokles only in this passage." LOBECK. —— κἀκεῖ κἀνθάδ' ὤν. Here equivalent to *be he dead or living.* Cf. *Antig.* 1070.

1311. ἃ χρή. Dindorf conjectures ἃ χρῆς, i. e. θέλεις, χρῄζεις, and this is received by Hermann and Wunder. —— With these words, Agamemnon leaves the stage.

1314. Καὶ νῦν γε Τεύκρῳ. SCHOL.: ἀπὸ ταύτης τῆς ἡμέρας ἀγγέλλομαι καὶ σημαίνω αὐτῷ φιλίαν. On τἀπὸ τοῦδε, *after this, henceforth*, see Matthiä, *Gr. Gr.* 283; and on the employment of the middle ἀγγέλλομαι (= ἐπαγγέλλομαι, NEUE), consult note to v. 610, *supra.*

1315. τότ'. See note to v. 614, *supra.* —— With the sentiment of these verses, the Oxford Translator compares the language of Aufidius over the corpse of Coriolanus in Shakspeare's *Coriol.*, Act IV. Sc. 5 —

"My rage is gone,
And I am struck with sorrow. — Take him up:
Help, three o' the chiefest soldiers; I 'll be one."

1316. θίλω. SCHOL.: καλῶς τὸ θίλω, εἰ ἐπιτρέποιτι.

1317. ὅσον. "Ought we not to read ὅσων? So v. 115, φείδου μηδὲν, ὥστερ ἐννοεῖς; *Trach.* 1123, οὐδὲν ξυνίημ', ὧν σὺ ποικίλλεις πάλαι. *Elektr.* 319, φησίν γε, φάσκων δ', οὐδὲν, ὧν λέγει, ποιεῖ. *Ibid.* 1048, φρονεῖν ἔοικας οὐδὲν, ὧν ἐγὼ λέγω." ELMSLEY. "Ὅσων, first proposed by Porson, *Advers.* p. 198, is suprascriptum in the MSS. La. Δ. An attentive consideration of the context will, however, show that alteration is unnecessary, "*quia ποιεῖν*," as Hermann says, "*ad ξυμποιεῖν refertur, ideoque μηδὲν non ad ὅσον, sed ad verbum ποιεῖν spectat, ut ὅσον non sit* quidquid, *sed* quantopere." The whole expression is, therefore, equivalent to καὶ τὸν θανόντα τόνδε συνθάπτειν θίλω, καὶ μηδὲν ἐλλείπειν ξυμποιῶν, ὅσον χρὴ τοῖς ἀρίστοις ἀνδράσιν ποιεῖν βροτούς, and the general sentiment will consequently be, *And I wish to join in burying this dead hero, and to share, and that without any deficiency* or *omission, in whatever labor it is befitting that the survivors should undertake in honor of the noblest men.* Compare Æsch. *Prom.* 340, τὰ μέν σ' ἐπαινῶ, κοὐδαμῇ λήξω ποτέ.

1319. πάντ' ἔχω σ' ἐπαινέσαι. On the double accusative, cf. v. 1100, *supra*; Jelf's *Gr. Gr.* 583. 65.

1320. καί μ' ἔψευσας ἐλπίδος πολύ. "*Et valde fefellisti te opinionem meam*, i. e. you have proved yourself a far different man than I had supposed you would exhibit yourself to be. See my note to *Trach.* 703 sq." WUNDER. With the construction, compare Æsch. *Pers.* 472; *Œd. Tyr.* 1432.

1322. παρέστης χερσίν. SCHOL.: συνεμάχησας ἔργῳ, οὐ λόγῳ. τοῦτο δὲ λέγεται ἐπὶ τῶν μετὰ σπουδῆς ἐργαζομένων τι. —— On the participle παρών, see note to v. 1075, *supra*.

1323. Θανόντι τῷδε ζῶν. "The antithesis is exceedingly appropriate, since the living man, i. e. one endowed with strength, who triumphs insolently over the dead, i. e. his unarmed enemy, is esteemed guilty of the most atrocious crime." WUNDER. "Porsonus in *Adv.* p. 198, 'lege ζῶντ'.' Hoc eum adolescentem scripsisse puto." HERMANN.

1324. οὐπιβρόντητος. *Thunder-smitten, deprived of his senses.* SCHOL.: ὃν εἰώθαμεν λέγειν ἐμβρόντητον. Cf. Xen. *Anab.* 3. 4. 12; Ar. *Ekkl.* 793; Demosth. *in Æsch.* 308. 5.

1327. Ὀλύμπου .... Δίκη. "Zeus and Dike are similarly associated in *Antig.* 450 sq. The latter was believed in an especial sense to regulate and protect the rights of the dead. Cf. Æsch. *fragm. Phryg.* 243, καὶ τοῦ θανόντος ἡ Δίκη πράσσει κότον. Soph. *Elektr.* 475 sq.; *Trach.* 808 sq. In the latter passage she is also invoked conjointly with the Erinyes, on

which point see Blümer, *Ueber die Idee des Schicksals in den Tragoedien des Æschylos*, p. 73 and p. 129. In v. 795, above, Aias also invoked the Erinyes to revenge the injustice of the Atreidai." WUNDER. —— On the construction of *ὁ πρεσβεύων, he who enjoys the supremacy*, with the genitive, compare Plat. *Legg.* p. 752. E, *πρεσβεύων τῶν πολλῶν πολέων*; Æsch. *Choeph.* 629, *πρεσβεύεται κακῶν*; and see Jelf's *Gr. Gr.* 504.

1328. Μνήμων τ' Ἐρινύς. So Æsch. *Prom.* 516, Μοῖραι τρίμορφοι, μνήμονές τ' Ἐρινύες, where the Scholiast explains, *αἱ μνημονεύουσαι τῶν παρ' ἀνθρώποις κακῶν καὶ ἀντιδιδοῦσαι.*" WUNDER. —— On the epithet *τελεσφόρος, pœnarum exactrix* (de *rependenda ultione*, ELLENDT), see Klausen and Peile to Æsch. *Agam.* 1403.

1331. Σὲ δ' . . . . *δυσχερὲς ποιῶ.* "Even honors and oblations when offered by enemies were considered hateful to the manes of deceased persons; and on this account, lest it should be displeasing to Aias, Teukros forbids the participation of Odysseus in the funeral ceremonies. See Eur. *Herc. F.* 1364; Soph. *Elektr.* 431 sqq.; Stat. *Theb.* 6. 181." MUSGRAVE.

1332. *ὀκνῶ ἐᾶν μή.* "Plat. *Gorg.* p. 457. E, *φοβοῦμαι διελέγχειν σε, μή με ὑπολάβῃς φιλονεικοῦντα λέγειν.* Id. *Phæd.* p. 84. D, *ὀκνεῖν ὄχλον παρέχειν, μή σοι ἀηδὲς ᾖ διὰ τὴν παροῦσαν ξυμφοράν.* Eur. *Phœn.* 383, *ὅπως ἔρωμαι, μή τι σὴν δάκω φρένα, δέδοικα.* See Matthiä, *Gr. Gr.* 520, *Obs.* 1." NEUE.

1339. *τὸ σόν. Your language* or *decision.* See note to v. 99, *supra.*

1340. Ἅλις, *κ. τ. λ.* SCHOL.: *πιθανὴ ἡ ἔξοδος διὰ τὴν σπουδὴν τῆς ταφῆς. πολὺς οὖν ἤδη δεῖ αὐτὸν ταφῆναι.* Welcker supposes that the words *ἤδη γὰρ πολὺς ἐκτέταται χρόνος* are added by way of apology for the long dialogues between Teukros and the Atreidai. Yet a little previously, at p. 252, he had excellently said, *Die Streitreden zwischen Teucer und den Atreiden enthalten weder etwas Frostiges noch Niederes, wie man ihnen vorgeworfen hat, noch sheinen sie vorzugsweis der Attischen Gerichtsberedtsamkeit nachgebildet, womit sie gewissermassen entschuldigt worden sind, sondern sie haben ganz den Charakter der derben Streitigkeiten der Heroen im Epos als unabhängiger, an Befehl und Fehde gewohnter Personen und dabei den mythischen ins Besondere und sind reich an treffenden Einfällen und lebendiger Abwechselung.* The meaning of the passage has been seen by the Scholiast: *Jam nimium tempus effluxit, ex quo Aiax sepeliri debeat.* Teukros complains that his brother's burial has been too long deferred.

1342. *ταχύνατε.* SCHOL.: *μετὰ σπουδῆς ὀρύξατε.* This reading is supported, not merely by the explanation of the Scholiast, but by the authority of the MSS. Δ. Ven. Aug. A. Dresd. a. Lips. b. Aldus and

the majority of the manuscripts read ταχύνεστι, which is in no way objectionable. See note to v. 31, *supra*, and compare Eur. *Hippol.* 473, λῆγε μὲν κακῶν φρενῶν, λῆξον δ' ὑβρίζουσ'. Id. *Phœn.* 1735, τᾷδε τᾷδε βᾶθί μοι, τᾷδε τᾷδε πόδα τίθεε. —— τοὶ δ'. "We doubt whether the Attic poets, except in the Doric parts of the tragedies, ever use τοί as the nominative plural of either ὁ or ὅς. The license which they take seems to consist in using those cases of the prepositive article which begin with τ, instead of the corresponding cases of the relative article, as τόν for ὅν, etc. In the present passage, Suidas, s. v. Ἀμφίπυρον, reads τὸν δ' ὑψιβάτον. This reading, although preferable to that of the common text, is not quite correct. The answer to ἀλλ' οἱ μὲν is not τὸν δ' ὑψιβάτον, but μία δ' ἐκ κλισίας. Read, therefore, τόν θ' ὑψιβάτον. We have remarked that δ' and θ' are much more frequently confounded than δ' and τ'. See vv. 406, 789, 794, of the present tragedy." ELMSLEY. Cf. Apollon. *de Synt.* I. 20, p. 49, ed. Bekk.; Gregor. Cor. p. 238; Jelf's *Gr. Gr.* 151. a; Krüger, *Griech. Sprachl.* B. II. 15. 1, *Anm.* 8. Hermann properly objects to the correction proposed by Elmsley, that there is no reference to any particular tripod, and overthrows his doubt as to the employment of τοί by the Tragedians by quoting Æsch. *Pers.* 424, where it is found in a *senarius.*

1343. Τρίποδ' . . . . ἐπίκαιρον. "On the ceremonial here enjoined, cf. Hom. *Il.* 18. 343 sqq. Connect the words τρίποδα λουτρῶν ὁσίων (equivalent to the Homeric expression τρίποδα λουτροχόον, *Il.* 18. 346), and see Matthiä, *Gr. Gr.* 374. b; Rost, *Gr. Gr.* 108. 11. 6. For ἀμφίπυρον θίσθε, Homer l. c. has said ἀμφὶ πυρὶ στῆσαι." WUNDER. The objection to the construction proposed by Triclinius and adopted by Wunder is, that the adjective ἐπίκαιρον would stand too nakedly. Hermann and Ellendt, therefore, properly prefer the construction of Musgrave, who directs us to join λουτρῶν ἐπίκαιρον, i. e. καιρὸν ἔχοντα λουτρῶν, *idoneum lavacro.*

1346. τὸν ὑπασπίδιον κόσμον. SCHOL.: τὸν ἐνόπλιον κόσμον. Teukros refers to those parts of his armor which Aias (v. 553) had directed to be buried with him. The shield, which he had bequeathed to Eurysakes (v. 550), was, of course, excepted.

1347. Παῖ, σὺ δί. SCHOL.: τραγικὰ καὶ ταῦτα καὶ πάθους ἐχόμενα. The MS. Dresd. a. and Turnebus read σὺ δὲ παῖ τοῦ πατρός, ὅσον ἰσχύεις. See Porson on Eur. *Orest.* 614.

1350. Σύριγγες. SCHOL.: ἀναδόσεις αἵματος. Wesseling renders, "*venæ* aut *arteriæ.*" In the present instance, physiology requires us to understand the former. —— On the accusative μέλαν μένος (here aptly substituted, as in Æsch. *Agam.* 1075, for αἷμα, the seat of vital power and energy), see Jelf's *Gr. Gr.* 555. c.

1353. πάντ' ἀγαθῷ. "So *Elektr.* 301, ὁ πάντ' ἄναλκις οὗτος." SCHAEFER.

1354. Κοὐδενί πω λώονι θνητῶν. "Such is the reading of the manuscripts and old editions, with the exception of the MSS. Mosq. b. Lips. b. Ien., which exhibit βροτῶν. Triclinius completes the defective metre by writing καὶ οὐδενί; Brunck, by adding τῶν. Hermann corrects κοὐδενί γ' ᾧ τινι λώονι θνητῶν, upon the hypothesis that Sophokles, in intending to write τῷ πάντ' ἀγαθῷ καὶ οὔ οὐδεὶς ὅστις λώων ἦν θνητῶν, determined subsequently to employ the attraction κοὐδενί γ' ᾧ τινι λώονι, and was hence obliged to substitute Αἴαντος in place of οὔ. (In his last edition, Leipsic, 1848, he abandons this conjecture, adheres to the common reading in the present verse, and follows Wunder and Dindorf in rejecting that which follows.) Matthiä denies the possibility of an attraction in which the antecedent construction is continued whilst the genitive that indicates the comparison is omitted. Dindorf gets rid of all difficulty, both as to construction and metre, by expunging the verse Αἴαντος, ὅτ' ἦν, τότε φωνῶ, and ascribes its insertion to the opinion of some interpreter that Aias ought to be specially mentioned. The introduction of his name, unnecessary as it is in reference to the construction, is so essential to the emphasis that I cannot refer it to this source, or believe that it would have been suppressed by the poet in the closing verses of this play. Whilst I throw this out as a mere opinion of my own, I shall not be surprised if others prefer to follow the conjecture of Dindorf. I have placed an asterisk in the text, with the view of indicating the metrical deficiency; and this has been done by Bothe also, who suspects that Sophokles wrote κἂν οὐδενί, for which καὶ ἐπ' οὐδενί πω, scil. πονήσας ἄν, is apparently a far more feasible suggestion." LOBECK. "These words, κοὐδενί . . . . θνητῶν are said by a remarkable attraction for καὶ οὐ οὐδείς πω θνητῶν λώων ἦν. Cf. Eur. *Elektr.* 934, πᾶσιν δ' ἐν Ἀργείοισιν ἤκουσις τάδε· ὁ τῆς γυναικὸς, οὐχὶ τἀνδρὸς ἡ γυνή." NEUE. On a somewhat similar change of construction, see note to v. 432, *supra*.

1356. SCHOL.: οἰκείως ἔχει τοῖς ἀπαλλαχθήσεσθαι μέλλουσιν ἡ τελευταία γνώμη, ὅτι πλείστά ἐστι τοῖς ἀνθρώποις γνῶναι ἐπ' αὐτῶν τῶν πραγμάτων γινομένοις· προμηθείᾳ δὲ ἀδύνατον χρήσασθαι, καὶ μαντεύσασθαι, ὅ, τι ποτὲ ἀποβήσεσθαι μέλλει. ταῦτα δὲ ἅμα λέγοντες προπέμπουσι τὸν νεκρὸν, καὶ γίνεται ἔξοδος πρέπουσα τῷ λειψάνῳ.

ADDENDUM.

THE note to v. 756 was printed before Schneidewin's edition of the *Aias*, and the English translation of it, had been received. His construction of the line is the same as that suggested at the end of the note referred to (pp. 235, 236), except on one point; he connects the genitive Αἴαντος with ἴξοδον. "*Teukros sieht voraus* (*auguratur*, vgl. *Trach.* 111, κακὰν ἰλπίζουσαν αἶσαν) *dass der Ausgang des Aias ins Verderben führe.* Der Bote sagt τήνδε, da er vom Chor schon erfahren, dass Aias ausgegangen ist. Den gemeinen Ausdruck ἡ ὁδὸς φέρει εἰς ὄλεθρον, oder ἐστὶν ὀλεθρία veredelt Sophokles poetisch."

In the English translation, edited by Mr. Arnold, this note is rendered as follows, with a little addition by the editor. "*Teucer foresees* ([ἰλπίζει =] *auguratur.* Cf. *Trach.* 111, κακὰν ἰλπίζουσαν αἶσαν) *that this quitting the tent will lead to destruction.* The messenger says τήνδε because he has already learnt from the Chorus that Aias is gone out. The ordinary expression, ἡ ὁδὸς φέρει εἰς ὄλεθρον or ἐστὶν ὀλεθρία, is poetically embellished by Sophocles (who irregularly combines the two)."

The order of the words, as well as the logical relation of the ideas, connects the genitive more naturally with ὀλεθρίαν. Translate, *He forebodes that this going forth* (the knowledge of which, previously intimated by the Chorus, has just been expressly communicated by Tekmessa) *leads to the destruction of Aias.*

F.

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